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THE  
CEREMONIES  
AND  
RELIGIOUS CUSTOMS  
OF THE  
GREEKS and PROTESTANTS.

VOLUME the FIFTH.



THE  
**CEREMONIES**  
AND  
RELIGIOUS CUSTOMS  
OF THE  
**VARIOUS NATIONS of the KNOWN WORLD:**  
Together with  
HISTORICAL ANNOTATIONS,  
And several  
**CURIOUS DISCOURSES**

Equally Instructive and Entertaining.

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**VOL. V.**

Containing the CEREMONIES of the GREEKS and  
PROTESTANTS.

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PLATES, all beautifully Designed

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And curiously Engraved by most of the BEST HANDS in EUROPE.

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## ADVERTISEMENT.

THE Reader is desired to take notice, that I have made some little Alteration in the Method and Disposal of this, and the subsequent Volume, contrary to the Plan, laid down in the GENERAL PREFACE. Thus I have introduced into this Volume, the Religious Customs of the *Greeks*, and the most predominant Sects amongst the *Protestants*. And shall transfer to the sixth and last, the Account of the *Anabaptists*, *Quakers*, with several other particular Sects amongst the *Christians*, *Mahometans*, &c. The Reader is likewise desired to correct an inadvertent Mistake which occurs in the GENERAL PREFACE, wherein mention is made of the *Christians* of *St. Thomas*, whereas it ought to have been those of *St. John*.



S E V E R A L

# DISSERTATIONS

O N T H E

## RELIGION and CEREMONIES

Of such particular

## C H R I S T I A N S,

As hold the T E N E T S, and observe the R I T E S, now ge-  
nerally known and distinguished by the Name or  
Title of the R E L I G I O N of the G R E E K S.



DON'T propose to engage my self in any of those numerous controversial Points, wherein each Party, for the generality, find abundant Reasons to maintain their Prejudices, assert their private Opinions, and gratify their darling Passions. All that is incumbent on me is, to give the Reader an Historical Detail of the Doctrines of the *Greek Church*, and a Description of the Rites, Ceremonies, and religious Customs observed by them in their Celebration of Divine Worship. If the Method I have observed should happen to offend some Readers of profound Learning; if they should look on it, for its Plainness and Simplicity, with an Eye of Contempt,

VOL. V. B yet



yet I flatter my self it will meet with a favourable Reception from many others, who are less curious in Point of Literature. This Satisfaction I shall have at least, that no one can with Justice complain, *that I have ensnared the simple and unwary; that by setting Matters in a false Light, or by fallacious Arguments, I have cast a Mist before the Eyes of such as are too dim-sighted to pry into the dark and profound Mysteries of Antiquity; that I have deluded the unlearned by any artful and unfair Commentaries in favour of my own Religion, or thrown any dissingenuous and pragmatical Reflections on any other Profession whatsoever; that I have opened and confuted the fundamental Articles of another's Faith according to my own Ideas, and conformable to those Notions which I have imbibed through the Force and Prejudice of Education; or in short, that in the Detail of a long and laboured Confutation, I have had less Regard for the Glory of God, than the Applause of Men, and that I have not been so ambitious of making Profelytes to him, as of displaying my own Ingenuity, and Skill in advancing such subtle Arguments, as should absolutely prove, or overthrow, to all Intents and Purposes, the Matters in Debate.* It must be acknowledged, that Blemishes of this Nature are too often conspicuous in controversial Dissertations; and shall I venture to add, that considering the Frame and Bent of human Nature, they are, as it were, unavoidable? Obstinacy and Perverseness are the natural Result of religious Debates, and implacable Hatred instantly ensues: From whence proceed those voluntary and premeditated Estrangements, which are so frequent between different Sects; that reciprocal Aversion which makes them look on each other, as Beings, one would imagine, of a quite different Species; from whence likewise arise those Doubts and Difficulties, which are insuperable to all such as would not willingly be biaised by any Prejudices or Prepossessions whatsoever; and that unstable and wavering Faith, which terminates in Lukewarmness, or Indolence, and too often in the open Contempt of all Things serious and sacred.

WERE we only to reflect cursorily on the Practice of the ancient *Pagans*, we should be apt immediately to acknowledge their Religion more pacific, more indulgent and charitable than that of the *Christians*. Those Heathens freely imparted to each other, not only the respective Gods whom they adored, but the Principles too which they profest. They made, as it were, an Exchange of their Sentiments, and fundamental Articles of their Faith, which never exposed them to any dreadful *Excommunications* thundered out against them by their Church, or to the *Anathemas* of their general Councils. In the Divine Worship which they paid their Gods, tho' so different from each other in their respective Functions and Attributes, they all seemed unanimously to aim at one and the same great End, and excluded none out of their *Elisian* Fields, but such as were notoriously impious, and in Contempt of all Moral Obligations, abandoned themselves to the open Commission of the most enormous Vices. The various Modes of Worship amongst the *Pagans* was no Bar to their Love and Friendship for each other, though of different Persuasions. Why should Christianity then, may some be apt to say, deprive us of so glorious a Privilege? To whom I answer, that she is so far from taking it away from us, that she grants it to us, in its utmost Extent. God forbid, that to be a Christian should imply any thing else "than  
 " to be affable and courteous, charitable and pacific, in Conformity to those Rules and  
 " Principles of Morality which our Blessed Saviour has laid down for our Practice of  
 " Humanity, Charity, and brotherly Love, to which Religion adds that entire Con-  
 " fidence, and pure Faith, which the Dignity, Excellence, and Authority of our great  
 " Lawgiver requires of us" without any Intermixture of such complex and perplexed  
 Ideas,



Ideas, such subtle Definitions, as have gradually multiplied Opinions, created new Sects, and destroyed all Patience and Forbearance, all Charity and Loving-kindness towards such of our fellow Creatures, whose Understandings God Almighty has not as yet thought fit to enlighten. Herein true Christianity principally consists. JESUS CHRIST, when he preach'd the Gospel to his Disciples, requir'd nothing more of them than duly to compare his Precepts with his Practice, and his Mission with the ancient Prophecies. As for mysterious Truths, he requir'd only an humble<sup>a</sup> Acquiescence, since there is no manner of Proportion between them and our weak Reason. In vain has it been attempted to reconcile them by some new-invented Terms and far-fetch'd, affected Definitions, which have been transmitted by Divines from Age to Age, and given Birth to various Opinions. Through the Adoption of such new Terms and Expressions, our Reason has entertain'd new Ideas, and been encumber'd with Prejudices and Passions, which have produced *Heresy, Schism, and Divisions*. But hold. . . . I must stop here, without making any farther Enquiries into the Disorders which these *three Children of Darkness* have, and doubtless will create as long as the World endures. I must remember that I am to act the part of an impartial Historian; and therefore shall only beg the Liberty to offer three cursory Reflections here, which every Reader must acknowledge to be perfectly just: First, *That Divisions in Religion, like Insurrections in a State, terminate for the generality in Tyranny and Oppression*. New Laws are impos'd; new Taxes rais'd, which are never taken off or diminish'd. Secondly, That after these Divisions have begun to break out and be apparent, the Breaches which they made in Religion have been attempted to be repair'd by mere external Honours and hyperbolical Expressions, not unlike those made use of by fawning Sycophants, when they would cajole and flatter their deluded Princes; whereas the Re-establishment of simple Ideas, and the Revival of easy, natural Expressions ought to have been the sole Point in view. Lastly, That in consequence of such pretended Reparation, we are become as inviolably attached to these various Expressions, as to the Essentials of Religion it self, whereby Difficulties and Objections multiplying *ad infinitum*, brotherly Charity has gradually dwindled away, till the only Means of Reconciliation has been rendered altogether impracticable.

THE Reader is at liberty to apply these Reflections as he thinks proper; for my part, I shall open my Thoughts no more upon this Subject. I only wish from my Heart, as a Christian, for the Accomplishment of that Reconciliation which divers Sects amongst us have for a long time laboured at in vain; and the Reason is, each Party put themselves into a *Posture of Defence*, stand arm'd with their own Ideas, with a full Resolution to establish their own Prejudices without Restraint, or at least to insinuate them with such soothing Restrictions, as prevent their yielding up any one essential Article in Debate. From whence it generally happens, that after such controversial Points have been warmly handled, their Aversion for each other is increased; each Party publish new Dissertations to justify their Conduct, and represent with Energy all the prudent Measures which, in their Opinion, they have taken towards a Reconciliation. And though they understand one another less than ever, yet each of them fondly ascribe to themselves an imaginary Triumph.

<sup>a</sup> *Nescire velle quæ Magister optimus  
Docere non vult, erudita est Insuetudo.*

#### 4 *A DISSERTATION on the RELIGION*

ALL these partial Proceedings are conspicuous in the Compositions both of the Catholics and Protestants, wherein each Party use their utmost Endeavours to prove that the *Greeks* are of their own Persuasion. The voluminous Dissertations which both Parties have published, in order to restore to its pristine Purity a Religion dishonour'd and deformed thro' the Ignorance and Unbelief, not only of those who preach, but those who profess it, have met with a very favourable Reception. The Authors, in hopes to ingratiate themselves into the good Opinion of their respective Readers, have mutually stigmatiz'd each other with being guilty of disingenuous Cavils, Subterfuges and Evasions: Nay, sometimes they have not scrupled to cast the most malicious Reflections, and treat each other with the most indecent and opprobrious Language. And what, pray, has been the mighty Result of all this religious Squabble? Why both Authors and Readers have retain'd their Prejudices, and remain'd better satisfied than ever with their first Ideas.

THESE Prepossessions, and these Ideas which are so difficult to be removed, because they are so strenuously maintain'd by the Partizans of our own Persuasion amongst whom we live, and who never fail to improve, and lay the utmost Stress upon them, are the two Rocks which I shall endeavour to avoid with the utmost Precaution in the following Abridgment of the Opinions of the *Greek Church*: But before I enter thereupon, it may not be improper to give the Reader a transient View of the Origin of their Schism, and the Continuation of it to the present Time. Notwithstanding the Controversy relating to the Procession of the Holy Ghost, which is generally allowed to be the principal Cause of the Schism of the *Greeks* from the *Latins*, began to be canvass'd in the Sixth Century, it remain'd, as it were, confin'd within the Limits of the School Divinity then in vogue, in spite of the *Anathemas* of some Councils against all those, who would not acknowledge and believe that the Holy Ghost proceeded from the Father and the Son. In the middle of the Ninth Century this controversial Point became more solemn and of greater Importance, on account of the Jealousy and Ambition which at that time were blended with it. *Photius*, exasperated against the Pope, and imagining himself, as being Patriarch of *Constantinople*, in all respects his Equal, reviv'd a Proposition, which would not have been insisted on, in all Probability, so strenuously at any other Time. Thus *Photius*, who was elected Patriarch of *Constantinople* in the Year<sup>b</sup> 858. must be look'd upon as the true and genuine Author of their Schism: But I must beg leave to add, that he liv'd in those Days when the Laity and Clergy were as ignorant as they were licentious and debauch'd. *Photius* himself, though a great Scholar and a Man of the brightest Parts, was<sup>c</sup> one of those political, fawning Ecclesiasticks, who never scruple to cajole and soothe the Vices of their Sovereign, provided he maintains the Privileges and Authority which they assume; but in all other respects zealous Advocates for the Cause of Religion and the Orthodox Faith. To this servile, vicious Complaisance, he added abundance of Artifice and Hypocrisy, which one of his Sense and Elocution well knew how to manage to Advantage. This was the Character of *Photius*, if we may rely on the Veracity of the most celebrated Historians. He was advanced, tho' but a Layman, to the See of *Constantinople* in the room of *Ignatius*, through the Interest and Mediation of *Bardas*, Uncle to *Michael* the Third, who then sat on the Throne. Within the Compass of six Days only, he became<sup>d</sup> Monk, Reader, Sub-Deacon,

<sup>b</sup> Christmas Day.

<sup>c</sup> See *Fleury's Eccles. Hist.* Tom. XI. published in *Duodécimo*, and others.

<sup>d</sup> According to the Manner of Ordination in the *Greek Church*.

Deacon, Priest and Patriarch, notwithstanding *Ignatius* absolutely refus'd to renounce his Claim, which drew down the Vengeance and Persecution of *Photius* and all his Enemies at once upon his Head. Out of a kind of Compliment, however, or rather, in hopes the better to justify his Conduct, the new Patriarch thought it a Duty incumbent on him to send Legates to *Rome*, to acquaint the Pope with all the Transactions that had pass'd between him and *Ignatius*. A Letter written by *Photius* to his Holiness apparently demonstrates to what a Pitch that Patriarch could strain his Imposture and Hypocrisy. The better to confirm the Deposition of *Ignatius*, by some *Romans* being present at the Solemnity, he begg'd the favour of the Pope to send his Legates thither for that Purpose; who though they set out with Instructions, not absolutely in favour of *Photius*, yet they were intimidated by the Menaces and ill Treatment they met with, in order to oblige them to comply with the Will and Pleasure of the *Grecian* Emperor. They were Eye-Witnesses of the Compulsion and the Indignities which were offer'd to *Ignatius*, in a Council of three hundred and eighteen Bishops, conven'd by *Photius* at *Constantinople* for the Deposition of that Prelate. The *Roman* Legates acted there with as much partiality as the other Prelates without the least regard to Religion and Justice, or the Dictates of their own Conscience. Nothing could any ways palliate and excuse their Conduct but Compulsion, though even that ought never to give a Sanction to any thing illegal. *Ignatius* was accordingly degraded with all the Marks of Infamy and Contempt, and persecuted by *Photius* with the utmost Malice and Resentment; insomuch that he compell'd his Antagonist to make a Cross on a Piece of Paper, and wrote over it, *The Renunciation of Ignatius*. However, even This being deemed insufficient, he press'd the Emperor to oblige *Ignatius* to read his Deposition in publick, and anathematize himself: In consequence whereof, his Eyes were to be put out, and his Hand cut off; but he happily escaped falling a Sacrifice to the implacable Malice of his inhuman Persecutors.

NOTWITHSTANDING *Photius* pleaded his Cause before the Pope with all the Dexterity and Address, all the persuasive Eloquence he was Master of, and notwithstanding he wrote several Letters which demonstrate how artfully he could play the Hypocrite for the Accomplishment of his own Ends, his Holiness was displeased with the Conduct of his Legates, and confuted by Letters, wrote in very warm Terms, the Proceedings of *Photius* and his Council. By another Letter which he wrote to the *Eastern* Churches, he declared the Deposition of *Ignatius* and the Ordination of *Photius* null and void. After that, he convened a Council at *Rome*, wherein he censured the Prevarication of his Legates, deposed and excommunicated *Photius* and his Adherents, and restor'd *Ignatius* to the See of *Constantinople*. These bold Measures were attended with the severest Menaces on the part of the *Grecian* Emperor; but Pope *Nicholas* replied with abundance of Spirit and Resolution. It must be acknowledg'd, that he argues justly and very learnedly, and distinguishes between the Rights, the Privileges, and the Authority of both Powers, in one particular Letter, which is very well worth perusal; but he wrote another to the same Emperor afterwards, which is far from deserving the same Encomium. The Legates who carried this Letter and several others directed to *Photius*, and some of the principal Nobility and Clergy, were treated

<sup>c</sup> *Nicholas* the First.

<sup>d</sup> That which he wrote to the *Grecian* Emperor. He does not talk so learnedly on the Obedience due to Princes, in a Letter to *Adventius*, Bishop of *Metz*.

<sup>e</sup> The first was written in 865, the second in 866, and deliver'd to the three Legates, whom the Pope sent to *Constantinople*.



after a very disrespectful manner by the express Order of the Emperor, and obliged to return to *Rome*.

*PHOTIUS* had hitherto observed an outward Decorum void of Offence; but a particular Incident offered him an Opportunity of unmasking himself at last. The Legates, sent by the Pope to the *Bulgarians*, who had lately been made Profelytes, had rejected the Chrism of *Photius*, and prepar'd a New Unction for the Nobility and the People. The Patriarch of *Constantinople* was conscious of the Shock which this Transaction of the Pope would give to the Patriarchal Authority; and this Shock was by him deem'd already a Step towards Heresy. *Photius*, to be reveng'd of *Nicholas*, determin'd, at all Adventures, to depose him himself: For which purpose, he conven'd, or, more properly speaking, pretended to convene an *Oecumenical Council*, wherein all the Artifice and Hypocrisy of *Photius* was openly discovered. *Nicholas* was therein in the most solemn Manner impeach'd by some Persons, who piteously lamented his enormous Crimes, but at the same Time demanded Justice of the Council. *Photius* pretended to be his Advocate and justify his Conduct, but was confuted. He afterwards acquiesc'd, listen'd with Attention to the Accusations which were laid to the Pope's Charge, and weigh'd the Merit of his Cause. Upon mature Deliberation, he condemn'd him, pronounc'd the Sentence of his Deposition, and excommunicated not only him, but all his Adherents. The Records of the Council were subscrib'd by one and twenty Bishops, but *Photius* is said to have manag'd matters so well, that the number of Subscribers amounted to a thousand. After that, *Photius* having no farther Concerns with *Nicholas*, made his Applications to the *Eastern Churches*, and wrote a circular Letter, which he sent to the Patriarch of *Alexandria*, and to several others, wherein he inform'd them, that<sup>b</sup> after all Heresies had been suppress'd, at least to all outward Appearance, and the true Faith seem'd daily to gain ground, and extend it self from the Imperial City to distant Nations that were before all Infidels and Unbelievers, the *Armenians* having desisted from the Heresy of the *Jacobites*, and the *Bulgarians* from the Superstitions of the Heathens to embrace the Faith of *JESUS CHRIST*, there were some ill-designing Persons sent from the dark Corners of the West to nip these tender Plants in the Bud, and corrupt the Purity of the Faith by their false Doctrines, instituting *Saturdays* to be kept as solemn Fasts. . . . cutting off the first Week in *Lent*, permitting Milk-Meats and Cheese to be eaten during all that Time, following the erroneous Practices of *Manes*, abhorring all such Priests as were legally married, *though it was common in their Country to see Daughters become Mothers without Husbands, and several Children who were utter Strangers to their Fathers*. They make no Scruple, adds he, of repeating the Unction of the Holy Chrism on such as have receiv'd it from the Priests, alledging they are Bishops, and that the Unction of Priests is uselefs and of no Effect. . . . and that the Measure of their Iniquity may be full, they are so presumptuous as to add new Terms to the Sacred Creed, authoriz'd by all the Councils, asserting that the Holy Spirit does not proceed from the Father only, but also from the Son. A Doctrine, which, in his Opinion, establishes two Principles in the sacred Trinity, confounds the Properties of the Divine Persons, and, in a Word, is repugnant to the Gospel, and the Opinions of all the Fathers.

<sup>b</sup> These are the Words of Abbot *Fleury*, but somewhat abridg'd.

THIS Detail of false Doctrines is accompanied with extravagant Exclamations, and such hard Names as are for ever in the Mouths of such Divines as are bigotted and prepossessed with Passions. These extravagant Heresies, however, had been connived at, as Matters of an indifferent Nature, had the Pope but espoused the Interest of *Photius*. The Account of the Deportment of this *Greek* Patriarch, and his Adherents, is a sufficient Proof of the Truth of this Assertion.

THE Death of the Emperor *Michael*, whom *Basil*, his Associate, caused to be murdered, and the Deposition of *Photius* subsequent thereupon, seemed to have restored the Peace. The Emperor *Basil* was very much inclined to a Reconciliation; he<sup>1</sup> immediately made all the Advances that could be desired of a true *Son of the Church* to Pope *Adrian*, the immediate Successor of *Nicholas*. His Holiness convened a Council, wherein all the Records of that which *Photius* had projected, as convened at *Constantinople* against *Nicholas*, were publicly<sup>2</sup> burnt. In that Council, held likewise at *Constantinople* in the Year 869, and which is called the eighth *Oecumenical Council*, every Thing was transacted almost to the entire Satisfaction of Pope *Adrian*. There seemed nothing wanting to establish the Reunion, but to gain over *Photius* and the Bishops of his Party, which however, could not be accomplished. On the other Hand, the Pretensions which the Pope made to *Bulgaria*, to the Prejudice and Disadvantage of the *Greeks*, in imperiously insisting by his Legates, with as much Warmth as if he had been contending for a fundamental Article of Faith, that that Country was dependant on the *Roman Church*, alienated the Affection of the *Grecian* Emperor. Thus the Schism was only smothered and suppressed for a while. To what has been said we must add likewise, that 'twas a great<sup>3</sup> Hardship for the *Greeks* to be obliged to subscribe to the Definition of the Council according to the *Roman* Form prescribed by the Pope, since it made the Church of *Constantinople* dependant on that Church, and set his Holiness himself above an *Oecumenical Council*.

*PHOTIUS's* Party, and all the Enemies of the *Latins* knew very well which Way to make an Advantage of the Discontents and Complaints which the *Greeks* pretended to make against the Latter. But above all the Pride and Haughtiness of the *Roman* Court gave Distaste: And as their Deportment seemed to insult his *Imperial* Majesty, it entirely alienated the Affections of the Emperor *Basil*. In the Year 878, Pope *John* the VIIIth, without any Regard to Formality or Complaisance, threatened to excommunicate, and afterwards depose the Patriarch *Ignatius*, if all such Persons as he had ordained Bishops, Clerks, &c. did not, within the Space of one Month as he had limited and prescribed, abandon *Bulgaria*. The same Year *Photius* found out the Secret to ingratiate himself into the Favour and Affection of the Emperor *Basil*, by soothing him with a fictitious, <sup>m</sup> ill-contrived Genealogy; the Vanity, however, of the Prince whom he proposed to flatter, and the Ignorance of the Age contributed to conceal the artless Imposture, and render it successful. *Ignatius* in the mean time died, and <sup>n</sup> *Photius*, who was thought to have poisoned him, resumed the Patriarchal See. If we may rely on

<sup>1</sup> In 868.——

<sup>2</sup> The Decrees of this Heretical Assembly of Divines were burnt before the Door of *St. Peter's Church*.

<sup>3</sup> The Fire was so far from being extinguished by a heavy Rain which fell just at that Time, that it burnt with more Fierceness and Violence than before; as if the Water had been all on a sudden converted into Oil." Thus *Maimbourg* expresses himself, in his first Book, on the Schism of the *Greeks*.

<sup>1</sup> See *Fleury* and *Maimbourg* ubi supra.

<sup>m</sup> *Fleury's Eccl. Hist. Maimbourg Nat. Alex. Hist. Eccles. &c.*

<sup>n</sup> *Natalis Alex. Hist. Eccles. Tom. VI.*

the Veracity of several Historians, particularly the *Latins*, he continued to persecute *Ignatius's* Party, and all such as were attached to the last Oecumenical Council. Either the Necessity of the Times, or some other Motives induced the Pope at last to acknowledge *Photius* to be legal Patriarch, under some Restrictions; the most important Article whereof was, that he should ask Pardon before all the Council, and upon this Submission his Holiness should abolish and destroy the Council that had condemned him. Another Council held in the Year 879 at *Constantinople*, generally known and distinguished by the Name of the *Sbam Eighth Council*, disannulled, in the most solemn Manner, that in 869, together with all the Proceedings against *Photius*. Some will pretend to assert, that this Patriarch forged and counterfeited not only the Pope's Letters, but the Instruction of the Legates sent to the Council, and the Records of the Council themselves: Be that, however, as it will, 'tis certain, that in the Conduct of one Part of these Apostolical Gentlemen, convened for *Peace and Reconciliation*, there were such apparent Impostures, Equivocations, Quirks and Evasions as have rendred more than once these Kind of Assemblies useless and abortive, as well before, as since the Schism. I must not omit here to acquaint the Reader, that the *Greeks* approved, and signed in this Council, a *Profession of Faith*, conformable to the Creed of their own Church, with Respect to the Article of the Procession of the Holy Ghost. There is likewise a Letter extant of Pope *John the VIII's* to *Photius*, wherein he talks in very warm Terms against those who admit of the Addition made to the *Nicene Creed*, in order to express the Holy Ghost's Procession from the Son, as well as from the Father; and it must be farther acknowledged, that this Letter has given an Opportunity to the *Greeks* to take an Advantage of the *Latins*. Such, however, as are willing to justify the Pope, ascribe this Letter to the Necessity of the Times, and to that Complaisance which he was obliged to shew both to the *Grecian Emperor*, and his Patriarch. The Letters which he wrote in 880 to the same Emperor, and to *Photius*, may be <sup>o</sup> looked upon as a Sort of Salvo for what had been transacted to the Prejudice of the *Latins*.

*MARTIN*, Successor of *John the VIIIth*, did not think himself under any Obligation to maintain and defend what his Predecessor had done, *in direct Opposition to the Ordinances and Institutions of the Church*. He condemned *Photius*, and *Adrian the IIIrd*, who succeeded him, followed his Example. The Patriarch of *Constantinople* at that Time wrote a Letter against the *Latins* concerning the Procession of the Holy Ghost. *Leo* the Philosopher, Son of *Basil*, and his Successor, turned *Photius* out of his See: This, however, contributed nothing towards a Reconciliation of the *Greeks* to the *Latins*, but on the contrary, the <sup>p</sup>Decisions of the *Roman Legates* relating to the fourth Nuptials of *Leo*, still farther alienated the Affection of the *Greeks*. That Ignorance likewise, which was more and more confirmed by their mutual Intercourse with several barbarous Nations, and for want of Application to Study, still enhanced the

<sup>o</sup> *If our Legates*, says he to the *Grecian Emperor*, *have presumed to do any Thing whatever contrary to our Sentiments, we neither admit of it, nor judge it to be of any Manner of Force*. To *Photius* he declares, that he admits the Council of *Constantinople*, but with some Restrictions; after having made some Complaint that his Orders had not been obeyed &c.

<sup>p</sup> However, according to *Father Alexander*, in the VIth Tom. of his Eccles. Hist. the Schism was smothered and suppress'd by the Death of *Photius*, and did not break out again till the Time of *Michael Cerularius*. The fourth Nuptials of the Emperor *Leo* did not any Ways interrupt the Union of the two Churches; the Opposition of *Nicholas the Mystic*, that is to say, the Privy-Councillor, or rather the Confessor, the Patriarch of *Constantinople*, his Deposition and the Election of another in his room, tho' they formed two Parties in the Clergy, were nevertheless no Impediments to the Bishops of either Side from joining in Communion with the See of *Rome*. The several Incidents which afterwards occurred till *Cerularius's* time never interrupted this Communion. As a long Annotation on this Topic would be very improperly introduced here, I shall refer the Reader to the Eccles. Hist. of *Father Alexander*.



Aversion. Thus new Motives for their Estrangement were established, and it must be allowed, the Writers of those Times magnified, and made those Motives appear greater than they really were, prompted thereto either by that misguided Zeal, which admits of no Moderation, or by that Obstinacy and Perverseness, mixt with Pride, which the unthinking Vulgar often mistake for the natural Result of true Religion. Jealousy likewise still added Fuel to the Flame. The two Emperors contested their Titles and Superiority: The nearer the *Grecian* Empire drew to her Destruction, the more jealous she grew of that Shadow of Grandeur which remained. This was manifest in 968 with Respect to the Title of *Emperor of the Romans* which the Pope conferred on *Otbo*, in the Letters which he sent to the Emperor *Nicephorus* by his Legates, who were treated by the *Greeks* with all the publick Marks of Detestation and Resentment. Much about the same Time *Nicephorus* published the Celebration of the Holy Mysteries in *Latin* both in *Apulia* and *Calabria*, wherein the *Greeks* still preserved some small Domains.

TOWARDS the Middle of the eleventh Century *Michael Cerularius*, Patriarch of *Constantinople*, opposed the *Latins* with Respect to their making use of unleavened Bread in the Lord's Supper, their Observation of the *Sabbath*, and their Fasting on *Saturdays*, charging them therein with living in Communion with the *Jews*. To this Pope *Leo* the IXth replied; but in his Apology for the *Latins*, declaimed very warmly against the false Doctrines of the *Greeks*, and interposed at the same Time the supreme Authority of his See. Cardinal *Humbertus* likewise made another very handsome Apology for them. I think it requisite in this Place to inform the Reader of the several Abuses wherewith the last mentioned Author charges the *Greeks* of his Time, *viz.* with rebaptizing the *Latins*; burying the Remains of the Eucharist; with indulging their Priests in Marriage; with refusing to baptize, or give the Sacrament of the Lord's Supper to Women in a dangerous Condition during their Child-Bed; with not baptizing their Children till they were eight Days old; with condemning such Monks as wear Drawers, or eat Flesh in Time of Sickness. The aforesaid Cardinal, likewise, answered one *Nicetas Pectoratus*, who charged the *Latins* with the same erroneous Principles as *Cerularius*, and concluded it with an Anathema against *Nicetas*, who afterwards made a solemn Recantation of his Conduct in the Year 1054 in the Presence of three of the Pope's Legates, amongst whom *Humbert* was one. These Legates had the Assurance to excommunicate the Patriarch *Cerularius* in *Santa Sophia*, and deposit the Record thereof on the High Altar, in the Presence of the Clergy and all the People; after which they shook the Dust off their Feet, crying out with a loud Voice; *May the Lord see and judge.* This Excommunication was accompanied with an Anathema against all such as should receive the Communion from the Hands of a *Greek*, not reconciled to the *Latin* Church. On the other Hand, the Patriarch encouraged the *Greeks* to rise up in Arms against the *Roman* Legates, and Matters were carried on with that Heat and Resentment, that the *Grecian* Emperor was apprehensive of some Danger, at the same time, from the Insurrection of the People whom that Patriarch had likewise incensed against his own Person. I shall not take upon me either to justify or condemn that remarkable Excommunication, which gave the last Shock to the Reconciliation, attempted a long time after, but to no manner of Purpose. All I think proper to say is, *Michael* was therein charged with Simony; with ordaining Eunuchs, and even advancing them to the Episcopal See; with rebaptizing Persons that had been before baptized; with maintaining that out of the *Greek* Church, there was

no Sacrifice, no Baptism; with indulging those who serve at the Altar in Marriage; with speaking disrespectfully of the Law of *Moses*; with denying the Procession of the Holy Ghost from the Son; with believing the Animation of all Things that had Leaven in them; with imitating the Purifications of the *Jews*; with refusing to administer the Sacrament of Baptism to Children under eight Days old, and that of the Lord's Supper to Women in Child-Bed; with not admitting to the Holy Communion such as shaved their Heads and Beards according to the Custom of the *Romans*; for which erroneous Practices their Excommunication ranged them in the same List with the *Simoniacs*, *Valesians*, *Arians*, *Donatists*, *Nicolaites*, *Severians*, *Macedonians*, *Manicheans*, and *Nazarians*, and at the Conclusion thereof the *Greeks* were anathematized together with this long Train of Hereticks. The Abbot *Fleury* has made the following judicious Observation; <sup>9</sup> *that these Heresies, thus ascribed to the Greeks, were for the most part nothing more than some Consequences drawn from their Doctrines and their Conduct, but not their avowed Doctrines themselves.* This Reflection may very properly be applied to the greatest Part of the fundamental Articles of Religion in general which at present divide us Christians. Did but the Spirit of Peace and Charity preside in the Discussion of Religious Tenets; did we but animate Christians to live according to the Precepts laid down by our Blessed Lord and Saviour with that Warmth and Zeal which every one shews for the true Members of his own Communion, a Reunion of all the Professors of Christianity, and a perfect Reconciliation between its various Sects, might possibly be effected.

*Michael Cerularius* opposed this Excommunication by a Decree which treated the *Latins* as severely, as that had done the *Greeks*. He reiterated his Complaints against the *Latins*, and gave a long Detail of their Heretical Tenets, in a Letter to the Patriarch of *Antioch*; wherein, however, the <sup>1</sup> Footsteps of the most consummate Ignorance were plainly to be discovered. Moreover, in Imitation of their own Way of proceeding he charges them with trivial Niceties, as if they were really capital Errors. As for instance, their Ministers of the Altar, says he, embrace one another when at Mass; their Bishops wear Rings to denote that their Churches are their Spiritual Spouses; their Baptism is administered by single Immersion; the *Latin* Bishops are Military Gentlemen, and are slain in Battle, after they have murdered their Souls. The judicious Author above quoted, upon this last heavy Imputation, makes an agreeable Reflection on the <sup>1</sup> Origin of an Abuse so repugnant to the true Apostolic peaceable Temper. The Patriarch of *Antioch* replied to that of *Constantinople*, to this or the like Effect, that he ought indeed to avoid all essential Errors, but to excuse and overlook the little imaginary Abuses of the *Latins*, and have an Eye to their good Intentions, especially when the Faith was no ways in Danger, in which Case, Peace and brotherly Love one towards another ought as much as possible to be promoted. He explains himself with the same Coolness and Moderation on the other Motives for their Estrangement urged by *Cerularius*; of whose second Letter to the same Patriarch I shall take no manner of Notice here.

AFTER the Death of *Michael Cerularius* in the Year 1058, nothing considerable happened with respect to the Schism of the two Churches till the Year 1078, when

<sup>9</sup> Hist. Eccles. Lib. LX.

<sup>1</sup> As for instance, charging the *Latins* with *Jewish* Transgressions by eating unclean or strangled Meats.

<sup>2</sup> See *Fleury's* Dissertation on Eccl. Hist. at the Beginning of the XIIIth Tom.



*Gregory* the VIIIth held a Council at *Rome*, wherein *Nicephorus Botaniatus* was excommunicated for usurping the Throne of *Michael Parapinaceus*: An Impostor who assumed the Name of *Michael*, arriving in *Italy* for military Succours, served for a Pretext to transport Troops into *Greece* in order to assist that injured Prince and reinstate him on his Throne, and the Pope thereupon in 1080 absolved the Sins of all those Troops. The Misfortunes of the *Grecian* Empire, on the one Hand, which was ruined and laid waste by the Progress of the Religion and Arms of the *Mahometans*; as also, by the frequent Depositions of the Emperors and Patriarchs of *Constantinople*; and the Commotions, on the other Hand, in *Italy*, and the Broils and Disturbances between several Popes and the Emperors of *Germany*, prevented any considerable Progress, one way or other, towards a Reconciliation of the two Churches. Another Obstacle, which was sufficient to support this great Schism, was the Superstition of the Age, and the Barbarousness of their Learning, mixt with vain Subtleties, and a Kind of mis-called Piety, which substituted a Dread of Anathemas, and a servile Obedience in the Room of Religion. It was absolutely impossible that a Taste so fatally calculated to destroy all Peace and Charity should ever contribute towards a Reconciliation of two different Parties. In 1094 the Emperor *Alexis Comnenus* made his Applications to the Pope, and the *Latin* Christians to aid and assist him against the Infidels: But we don't find, that the least Step was taken towards a Reconciliation between the two Churches. In 1097 the Troops of the *Cruzade* against the *Mahometans* committed such prodigious Outrages all round *Constantinople*, that the *Latins* gave the *Greeks* fresh Occasion to abhor and detest them. I shall not take notice of the Dissertation of *St. Anselm*, Archbishop of *Canterbury*, on the Procession of the Holy Ghost: For in all Probability that Treatise, which was composed about the Beginning of the twelfth Century, fell not at that Time into the Hands of the *Greeks*.

THERE might probably be some Shadow of a Reconciliation in the Proposition which *Alexis* made Pope *Pascal* the IIId in the Year 1112 either to go himself, or send his Son to *Rome* to receive his Crown from the Hands of his Holiness. But says Abbot *Fleury*, we can't tell with what View *Alexis* made such an Offer, and there was no Consequence of any Moment, that we can find, which attended it. But be that as it will, 'tis asserted that *Alexis* was all along in Communion with the Church of *Rome*; which supposing it to be really so, was in Effect no more than the Reunion of a single Person, whose Example contributed very little, if any thing, to a general Reconciliation. It must be looked upon, no doubt, either as a Consequence of the Calamities and Ignorance of those Times, or as the Result of the usual Hypocrisy of the *Greeks*, that *Basil*, Archbishop of *Theffalonica*, should answer Pope *Adrian*, who exhorted him to bring about and accomplish, if possible, this Reconciliation; "that there was no Separation between them and the *Latins*; that they held the same Faith of *St. Peter*; " offered up the same Sacrifices, tho' there lay between them some little Stumbling Blocks and Rocks of Offence &c." But may we not imagine that the Archbishop spoke with Sincerity, according to the Dictates of his Conscience, and that he formed a rational Judgment of the Motives which are generally made use of to authorize Schisms and Divisions? As to the solemn Promise made by an Ambassador of *Comnenus* to the Court of *Rome*, that there should be a firm and lasting Reconciliation between the two Churches, as there had been formerly, it dropt, and was attended with no Manner of Success. Upon this Proposition the Emperor of *Greece* insisted that the

† In the Year 1155.

*Imperial Crown* should be delivered to him and not the Emperors of *Germany*, which rendered the Reconciliation absolutely impracticable.

IN the Year 1177, one *Hugo Eterianus* presented Pope *Alexander* the III<sup>d</sup> with a Dissertation against the Errors of the *Greeks* with Relation to the Procession of the Holy Ghost. Some important Queries which *Manuel Comnenius* proposed to *Hugo* thereupon, was the Occasion of his writing a particular Treatise on that Topick.

THE Massacre of the *Latins* in the Year 1182 at *Constantinople* under *Alexis Comnenius* the Younger, was as much owing to the Jealousy which the *Greeks* had conceived of the *Latins*, as the Aversion which the Difference of Principles in Religion naturally creates. The specious Pretence for it was the too great Authority which the latter had assumed under the Reign of *Manuel Comnenius*, who had been extravagantly indulgent to the *Roman Church*. The *Latins*, taking Advantage of this Protection, treated the *Greeks* with all the Disrespect and Contempt imaginable, and took every Opportunity they could possibly lay hold of to advance their own Church, at the Expence of that of the *Greeks*.

THIS mutual Aversion of the two Churches considerably encreased by the Barbarities, and scandalous Actions which the *Latins* were guilty of in *Theffalonica*, after they had taken it from the *Greeks* in the Year 1185. 'Tis manifest from the Writings of those Times, that the *Latins* were ever after more odious in the Eyes of the *Greeks*, than either the *Arabians* or the *Turks*. Give me leave here to make this one cursory Reflection, that the first Instance of a formal Schism between the *Greeks* and *Latins* is to be met with in a Treatise of *Theodorus Balsamon*, who was then living; and Mr. *Fleury* insists likewise, that the Schism is of no later Date than the taking of *Constantinople* by the *Latins*: but without engaging my self in any Controversy for or against the Assertion, or without fixing the real Epocha of the Schism, it will be sufficient for me to inform the Reader, that Passion, and Views altogether temporal, augmented and maintained it; so that some Controversial Points which were perfectly arbitrary, and which ought for ever to have been buried in Oblivion or confined to the Schoolmen, were only a Colour or Pretence for this wide and unhappy Breach. If the Schism was not so openly declared before the taking of *Constantinople*, it cannot be denied, but that the *Greeks* and *Latins* lived in an utter Abhorrence and Detestation of each other. The former from the Time of *Photius* never acknowledged the Pope, as Head of the Church; and that Article alone, in an Age wherein Ignorance had so far prevailed as to superadd a temporal Authority, superior to that of Princes, to the Apostolic Power of the Head of the Church, could never fail of becoming in Time the just Grounds for a Separation. And accordingly the *Greeks*, in their Declension, were not so blind, but that they could foresee the dangerous Consequences of a Mixture of Authority so repugnant to the Maxims of our Blessed Saviour. This Medley struck too great a Terror in them, not to keep at a Distance an Authority so detrimental to that of Princes, which these Patriarchs of the *Greeks* never ventured to oppose, but were punished for their Presumption.

BUT to resume the Subject I have begun.—In the Year 1199 Pope *Innocent* the III<sup>d</sup>, giving in to the Measures which were taken by his Predecessors, wrote to the Em-

1 See *Fleury's Eccles. Hist.* Tom. V.

2 *Alexis Angelus*, and *John Camatacus*.



peror of Greece, and the Patriarch of Constantinople to join the *Latins* in the *Crusades* in order to take by Force the *Holy Land* from the *Mahometans*. At the same Time he talked to them about a Reconciliation, remonstrating that the *Greeks* by withdrawing themselves from the Unity of the Holy See, formed a new Church, and broke likewise the Bond of Christianity. He not only insisted with the Patriarch on the Unity of the Church, but laid a great Stress on the Primacy of St. Peter. To which the Emperor replied, that in order to procure a Reconciliation between Churches, the Members whereof ought to live in Love, and be of one Mind, which was a Happiness never to be expected, till the Prelates themselves should set a good Example and renounce the Dictates of worldly Wisdom. The Patriarch's Answer was little more than a Recrimination against the *Latins*. The Pope answered their Allegations, and in all his Apologies strenuously maintained his own universal Jurisdiction; artfully making use of all the subtle Quibbles and Distinctions then in Vogue: The better to enforce and illustrate the Superiority of his Right, he compared the spiritual Power to the Soul of Man, and the temporal to his Body. In short, these two Powers resembled, according to him, the two glorious Luminaries in the Firmament; that of the Pontif being compared to the Sun, and that of the secular Prince to the Moon. As Pope Innocent the III<sup>d</sup> grounded the Power of his See on the very same \* Authorities that his Predecessors had established before him; he pursued the same political System, the Maxims whereof tended to blend and confound the temporal Interests with the spiritual, and by that means to constitute the Roman Pontifs supreme Arbiters and Judges of all such Interests, as being the sole Vicars of JESUS CHRIST, who is Lord of the Universe; to extend beyond all reasonable Bounds the Immunities and Privileges of the Clergy; to multiply *ad infinitum* the Appeals to the Tribunal of Rome, and to withdraw the Ecclesiasticks from their Obedience to the secular Power. These political Maxims contributed very much towards the Foundation of several new religious Orders, the Establishment of numberless Ceremonies in the publick Acts of Devotion, voluntary Retirements, and the severest Penances. The Pope reaped the chief Benefit and Advantage of all these new religious Customs; for they withdrew the Allegiance of Subjects from their rightful Sovereigns, and so absolutely subjected their Consciences to his own Power, that at that Time nothing appeared in Nature so dreadful and shocking as the Papal Excommunication. But as the Eastern Church were perfect Strangers to the greatest Part of this System, instead of its contributing towards a Reconciliation of the *Greeks* with the *Romans*, it was a great Means of widening the unhappy Breach between them, and making them more inveterate Enemies than they were before; so that the pretended Reconciliation, promised by Alexis the Younger with the *Latins*, who had undertaken the Crusade, on the Condition of his Re-establishment on the Throne of Constantinople, had met with the same Obstacles and Impediments as before, even tho' it had been more hearty and sincere than in Reality it was.

THE Historical Accounts which are still extant of the *Latins* retaking, and plundering Constantinople, about two Months after the Decease of Alexis the Younger, plainly demonstrate that the *Greeks* had no Thoughts of, nor were in the least inclined to a

\* The Donation of Constantine, and the false Constitutions of the Popes.

† In the Year 1203. He reigned but six Months, and in that short Interval of Time he neither gave Satisfaction to the *Greeks* nor the *Latins*. Nicetas says, "that for the Ambition of wearing a Crown, he made himself a Slave to the *Latins* . . . that he espoused the Innovations which the *Latins* made in the ancient Faith, and renounced the old Customs of the *Romans* (that is to say of the *Greeks*) to follow the new Institutions of the Pope."

Reconciliation, after they had been Eye-Witnesses of the Devastations and Havock which the *Latins* made in that City. How could the *Greeks* be ever able to reconcile that Zeal and Devotion, which ought to have inspired the *Crusades* with the Outrages which they committed in the East? The Plunder of *Constantinople* supplied the Western Churches with Plenty of Relicks of all Sorts of Saints, amongst which there were abundance of fictitious Ones, adopted upon the Credit and Reputation of the *Greeks* who presented them, the *Latins* who received them, and the Monks, who knew how to make use of them to advantage, and to ingratiate themselves thereby into the Favour and Esteem of the Devotees.

UNDER the Reign of the *Latin* Emperors, <sup>a</sup> there was a Kind of a Half-Reconciliation; but even that was only external; and scarcely extended farther than to the *Latin* Clergy and a few *Greeks* who had some private Reasons for their Renunciation of the Schism, or else were reduced to it through the unhappy Situation of their Affairs. For such as were the most attached to, and confirmed in their Schism, carried the <sup>a</sup> Aversion which they always had conceived for the *Latins*, so far as to rebaptize such as had been by them baptized before, and to account that Altar where a *Latin* Priest had celebrated Mass, as polluted and profaned. But be that as it will, the stanch *Greeks* set up a Patriarch of *Natolia* at *Nice*, where *Theodore Lascaris* was likewise constituted Emperor. It must be acknowledged, that these *Greeks* did seem somewhat inclinable to a Reconciliation, and that even *Germanicus* their Patriarch wrote a Letter to the Pope and Cardinals in the Year 1232 upon that Topick; but in all Probability, such new Advances were the Result only of their Fear of the *Latins*, who were still in Possession of *Constantinople*, and threatned the *Greeks* of *Nichea*. However, *John de Briennius*, the *Latin* Emperor who sat on the Throne at the same Time that *Vatacius* reigned at *Nichea*, was then in no great Capacity to injure or oppress the *Greeks*, who on their Parts aimed at nothing but to gain time, and by Artifices and Delays to ruin that little Power which the *Latins* had remaining. The Conferences held by the Ecclesiasticks were altogether unsuccessful; for the Pope's Deputies would not in the least forego their Right, nor the *Greeks* recede one Jot from their Principles; and the Consequence of the Council which was held at *Nymphea*, in order to treat on a Reconciliation, was only this, that they parted more implacable Enemies than ever, and looked upon each other as excommunicated Hereticks. *Vatacius* pretended to be very much concerned at the Continuation of the Schism; but the Laity in fact rejoiced at the Misfortune of a Negotiation, the Success whereof would have made them perfect Slaves to the *Romish* Church; for they looked upon all the Western Christians as such.

THE Reconciliation again set on foot in the Year 1249 by <sup>b</sup> *John* of *Parma*, General of the Franciscan Order, whom Pope *Innocent* the IVth sent as Legate into *Greece* upon some promising Hopes which one *Laurentius*, another Friar of the same Order, had conceived, seemed at first to portend a happier Issue, since the Emperor *Vatacius*, and the Patriarch *Emanuel Caritopolus* sent their Deputies to the Pope on that Occasion; but

<sup>a</sup> But if we may rely on the Veracity of *Maimbourg*, it was no such Difficult Matter to reduce the Schismatics to the Obedience of the Church, on account of their Natural Dispositions . . . Besides that they were for the Generality inclined to adhere to the Religion of their Prince . . . when under the Government and Authority of the *Latins* and an Emperor, remarkably zealous for the Cause of Religion, they complied with the Times, &c. that is, they pretended to acquiesce, because it was to no purpose to resist. See *Maimbourg*.

<sup>a</sup> *Nicetas*, in his History, speaks of them as the Fore-runners of Antichrist. This Historian was an Eye-Witness of the Outrages and Disorders, and has given us a full Account of them.

<sup>b</sup> Thought to be the Author of the *Eternal Gospel*, and deposed from the Generalship in 1256.



they were never so happy as to procure an Audience. His Holiness's Death, and the Decease of the Emperor *Vatadius* some Months after, absolutely destroyed all the Measures that had been taken towards a Reconciliation. In vain did Pope *Alexander* the IVth attempt to revive the Negotiation with *Theodorus Lascaris*, which *Vatadius* had begun: For that dropt, and proved as unsuccessful as all the others had done before it. By the Demands of the *Greeks*, 'tis very evident, that this Negotiation like the former was set on Foot with a political View only, and aimed at nothing but the Recovery of the Empire of *Constantinople*. A Reconciliation grounded on such Motives had been as precarious, no doubt, as all partial and self-interested Conversions are, where Religion is always the Sport of either Avarice or Ambition.

THE last *Latin* Emperor of *Constantinople* was *Baudouin* the II<sup>d</sup>. The *Latins* lost that City after they had been in Possession of it for fifty seven Years. <sup>c</sup> *Michael Paleologus* retook it in the Year 1261, when it was destitute both of Men, Money, and Provisions. 'Tis easy to imagine, that the Pope used his utmost Endeavours to recover this Empire; and made it his peculiar Care to animate the *Latins* to take upon them the Cross for carrying on the Holy War against the *Greeks*: The Friars of the Minor Orders, who were inviolably attached to King *Lewis*, preached all over *France* in Defence of the *Crusade*. *Michael Paleologus*, however, foreseeing that on the one Hand, he should inevitably be engaged in a War with the *Latins*, and dreading, on the other Hand, the fatal Consequences of the Excommunication which *Arſenes* was thundering out against him, determined to write to the Pope, and <sup>d</sup> sue for Peace and Friendship, as the most effectual Means, in his Opinion, to bring about and accomplish the long wished for Reconciliation. The Pope accordingly sent his Nuncio's with a Letter, which extolled to the highest Degree the Power of the Holy See; the unspeakable Advantages that attended his Mediation in the Contests between Princes; his Protection of such as were oppressed, and unable to defend their own Rights and Privileges; but above all, his awful Power and Authority by Vertue whereof he obliged all such Princes as presumed to dispute and assert their Titles, by Dint of Sword to submit, and lay down their Arms: For in this Light must we view the Cognizance, which the Court of *Rome* at that time took of the temporal Concerns of Princes; a Cognizance, which was ever attended with *Anathemas* and Excommunications against those who refused to submit to his Decisions. Whether the Obstinacy and Perverseness with which *Arſenes* refused to absolve *Michael* disposed the Prince in Favour of the Pope; or whether such Disposition was the Result of that awful Apprehension he had of the Preparations which the *Latins* were making to recover the Empire of *Constantinople*, I shall not determine: But however that be, a Reconciliation seemed to be set on foot in earnest between the Emperor and the Pope, <sup>e</sup> who represented it to him as an easy Method to rid him of all his Fears. The Pope insinuated at the same Time that he ought not to blame his Clergy for Refusal of that Obedience which was due to him; for says he, *You have too great a Power over them already*. *Michael* <sup>f</sup> persisted in soothing his Holiness, and promised to be <sup>g</sup> indefatigable in his Endeavours to put a Stop to the Schism, disbursing in the mean time divers large Sums to bribe and <sup>h</sup> corrupt the Cardinals; but the *Greek* Clergy did not relish *Michael's* <sup>i</sup> Scheme as he ex-

<sup>c</sup> He was Governor at that Time instead of *John Lascaris*; but he deprived that young Prince of his Sight, in order to supply his Place. The Patriarch of *Arſenes* excommunicated him for that inhuman Action.

<sup>d</sup> *Urban* the IVth. <sup>e</sup> *Clement* the IVth 1267. <sup>f</sup> In 1272. <sup>g</sup> See *Pachymerus* Lib. V. Chap. viii.

<sup>h</sup> Speaking to *Them*, as being the *Hinges*, whereon the Pope, who is as it were the *Door*, turns himself. *Pachymerus* *ibid*.

<sup>i</sup> See *Pachymerus*, who asserts that the Clergy made but a faint Opposition to the Project, hoping, as before, there would arise some Obstacles to the Reconciliation.

pected;

pected; they flattered themselves that his Project would prove as abortive as those of his Predecessors, and that by that Means they should not become dependent on the *Latins*. The Project, notwithstanding, was pushed forwards with the utmost Warmth and Vigour: The Patriarch *Joseph*, a <sup>k</sup> blunt, honest, illiterate Prelate, according to *Maimbourg*, opposed it openly.

As the Emperor seemed to be sincere in his Wishes for a Reconciliation; so likewise he used his utmost Endeavours to persuade the Clergy to come into the same Measures. In short, he left no Stone unturned to accomplish what he aimed at. In the first Place he had a Conference with the Patriarch, in which it was agreed, that the latter should absolutely resign his See, in Case the Negotiation took effect; but be immediately reinstated, if the Project proved abortive. Till this important Affair should be decided, which was referred to the Council of *Lions*, convened in the Month of May 1274, the Patriarch was to withdraw from his See, and retire to a Convent. After that *Michael* used all the fair Means, and all the plausible Arguments he could possibly devise, to bring the rest of the Clergy into his Measures. When he found such gentle Methods to be ineffectual, he not only threatened, but oppressed, with the utmost Severity, all such as contumaciously opposed him. The Schism was abjured in the Name of the Emperor *Michael*, and the Reconciliation in full Council confirmed after the most authentick Manner, and made as conformable to the Notions of the *Roman Church*, as possibly could be wished. 'Twas plain, however, that the old Leaven still remained. At the very Time of this absolute Reunion, *Michael* insisted that the Creed should be rehearsed in the same manner as before the Schism; and that the Ceremonies and Modes of Worship before observed, should still be continued. Moreover, so many Schisms and Divisions were formed amongst the Clergy, as in a short Time rendered all the Deference and Submission of the Emperor to the Will and Pleasure of the Holy See entirely useless and ineffectual. Besides 'tis very observable, that there was abundance of Artifice and Design in all the Steps which were taken by *Michael*, and his Patriarch, *John Vaceus*. The latter wrapped up in a Multiplicity of idle and obscure Terms the Grand Article relating to the Procession of the Holy Ghost, in the Confession of Faith which he sent to Pope *John* the XXIst. In the mean Time he excommunicated all such as refused to acknowledge the *Holy Roman Catholick Church, as the Head and Mother of all other Churches*. *Nicholas* the IIIrd, who succeeded *John* the XXIst in the Pontificate, insisted that the Patriarch and the Prelates, nay the Clergy in every City, Town, and Village, should read their Confession of Faith according to the Form prescribed by the Church of *Rome*; that the *Greeks* and *Latins* should rehearse the Creed after the same Manner and with the same Addition; that the Clergy should be obliged not to teach or tolerate any Doctrine, that was repugnant to the abovementioned Profession of Faith; that no Ceremonies which were established in the time of the Schism should be observed, but such as the *Romish Church* deemed proper to be continued, as being neither repugnant to the Faith, nor to the Canons of the Church. *Nicholas* insinuated, likewise, that the *Greeks* ought to be absolved from the Censures which they had incurred on Account of the Schism; that the Patriarch and Prelates who were reconciled ought to petition the *Roman Church* to be confirmed and re-established in their Dignities; and in fine, that the Presence of a Cardinal Legate, invested with full Authority, would be indispensably necessary at *Constantinople*.

<sup>k</sup> *Pachymerus*, who is as valuable an Historian as *Maimbourg*, gives *Joseph* a much better Character.

<sup>l</sup> See the Outrages and Disorders of *Michael*, in *Pachymerus*, Lib. V.

THE Emperor maintained a running Fight, and whether he was really apprehensive that his Relations and Subjects would rise in Rebellion, or whether he was glad of having a plausible Pretence for preventing too large Concessions, he declared in the Presence of his Clergy, that he would not suffer the least Variation in their religious Customs, nor the least Addition to be made to the Creed.

To this cautious Department which was so plausible, and so manifestly the Result of Fear justly grounded on the Obstinacy and Perverseness of the *Greek* Schismatics, the Emperor added, with abundance of Dexterity and Address, an external Deference and Regard for the Pope, which seemed to confirm, in a very visible Manner, the supreme Authority of the Sec of *Rome*. To all this his *Imperial* Majesty subjoined the severest Treatment of all such as charged him with the Subversion of Religion, or shewed the least Discontent at the Reconciliation. On the other Hand Pope *Martin* the IVth was conscious enough how little Advantage the Apostolic See would reap from a forced and affected Reconciliation, which comprehended only *Michael*, his Patriarch *Veccus*, and some other Ecclesiasticks of their Party; and therefore <sup>m</sup> judging such a Reunion merely fallacious, refused to give that Prince's Embassadors any Audience, and excommunicated him in Person in 1281.

*Michael Paleologus* dying in the Year 1282, in the Communion of the <sup>n</sup>Church of *Rome* notwithstanding his Excommunication by the Pope, *Andronicus* his Son in the first Place renounced the Reconciliation made with the *Latins*; then they made a solemn Purification, as if by that Reunion the *Greeks* had been polluted and prophaned: Divers Ecclesiasticks were afterwards suspended, others deposed, and the Laity obliged to do Penance. *Veccus* was condemned, and deposed in a Council held at *Constantinople*. All these Proceedings were accompanied with the Deposition of several Bishops, and abundance of other Outrages and Disorders in the *Greek* Church, which would be too tedious here to enumerate. The perpetual Divisions which were daily fomented in this Church, and the unhappy Posture of Affairs with respect to the State, which was surrounded on all Sides by formidable Enemies, continued to fill their Minds with dangerous Doubts, and a World of Perplexities.

THE Project for a Reconciliation was revived by the Aid and Assistance of one *Samuto* in the Year 1326; but met with no Encouragement or Success. Some Years afterwards, the <sup>o</sup>Emperor *Andronicus* the Younger shewed some Inclination to be reconciled. Pope *John* the XXIIId accordingly sent Nuncios to *Constantinople* in order to treat about an Accommodation; but by the Advice of *Nicephorus Gregoras*, there was no Conference held about it; so that his Holiness's Nuncios lost their Labour. Another Attempt was made in the Year <sup>p</sup> 1337, but met with no better Success than any of the former Negotiations.

Two Years afterwards *Barlaam* was likewise sent to Pope *Benedict* the XIIth on the Part and Behalf of the Emperor *Andronicus*. He made new Proposals for the Establishment of the Reunion, which this Pope was as ready to hearken to as his Predecessor, provided they were advantageous to the Authority of the Holy See: But by the Steps

<sup>m</sup> See *Pachymerus*, Lib. VI. Chap. xxx.

<sup>n</sup> *Maimbourg*, on the Schism &c. Lib. V. *Pachymerus* says nothing of it.

<sup>o</sup> In the Year 1333.

<sup>p</sup> Under the Pontificate of *Benedict* the XIIth.



taken by the Emperor's Envoys, it appeared plainly, that he was no farther inclined to make any such Proposals but as they should prevail on the Pope to assist him against the *Turks*, and his other Enemies. Such Dispositions must necessarily procure but a precarious Reconciliation at best, and create new Obstacles against a lasting and solid Peace; which happened accordingly: for the People, according to *Maimbourg*, *fatigued with incessant Troubles, most heartily wished for a Reconciliation*; not out of Conviction, for that was not to be expected from the Populace, but because they flattered themselves that the Aid and Assistance of the *Latins*, together with a Reconciliation, would deliver them out of all their Troubles. *Barlaam* therefore in the first Place proposed that a general free Council should be convened with the Approbation of the People, and the four Eastern Patriarchs, which could not be said of the Reconciliation settled and adjusted at *Lions*; for that was privately adjusted by the Emperor<sup>a</sup> alone: But he insisted at the same Time on Succours for the retaking *Natolia* from the *Turks*, as a Means, as he pretended, to open a Way to the Holy Land, and to dispose the *Greeks* to hearken to the Proposals which the Pope's Legates had to make. By this Means, continued he, the Emperor would be enabled to assure the *Greeks* of the Fidelity and Friendship of the *Latins*. Thus, therefore, the ill Posture of Affairs and the impending Ruin of the Empire were the sole Advocates for their Religion. This was evident, from what *Barlaam* declared to his Holiness, *viz. That he was not sent by the People of Greece, but by the Emperor Andronicus alone, who neither could, nor would venture to declare for the Reconciliation, unless the Latins should send him sufficient Succours before-hand.* The Pope neither approved of the Expedient of a general Council, nor of a strict Enquiry into the Controversies between the *Greeks* and *Latins*, nor of the Tolleration proposed by *Barlaam*; under the Pretence *that not to oppose an Error, is in some Measure to assent to, and approve of it.* He offered to send his Commissioners to confer with those of the *Greeks*; not to dispute with them, but to instruct the Schismatics. By all that *Barlaam* said afterwards, it plainly appears, that there was nothing farther aimed at by that Project, than to prevail on the Pope to send them Succours.

In the Midst of those Distractions which harassed and embroiled the City of *Constantinople* after the Death of *Andronicus* the Younger; those Troubles and Disturbances which were partly owing to the false Speculations of some<sup>r</sup> Quietists that started up at that Time amongst the Monks of Mount *Atbos*, *John Cantacuzenus*, who usurped the Throne, revived the Project for a Reconciliation, with a View to ingratiate himself into the good Will and Favour of Pope *Clement* the VIth. There were accordingly Embassadors and Nuncios sent on both Sides. A Council was proposed to be held at a Place equally convenient for both Parties, and approved of, but by the Death of his Holiness the Project miscarried and proved abortive. As his Imperial Majesty was surrounded with his Enemies, the ill Posture of his Affairs obliged him to write to the immediate Successor of<sup>t</sup> *Clement* upon the same Topick. 'Twas upon much the same emergent Occasion that *Paleologus*, the Successor of *Cantacuzenus*, proposed likewise a Reconciliation, accompanied, on his Part, with all the Solemnity, Submission and Obedience that could possibly be paid to a Sovereign. He sent one of his Sons as an

<sup>a</sup> The Emperor *Michael Paleologus*.

<sup>r</sup> They were called *Palamites* from one *Gregory Palamas* who was their Head. See *John Cantacuzenus's* Hist. of *Andronicus* Lib. II and IV. Consult likewise *Fleury's* XXth Tom. and *Maimbourg* on the Schism &c.

<sup>t</sup> *Innocent* the VIth elected 1352.

Hostage, and a Guarantee of his Allegiance to the Pope. He conferred on his Holiness's Legate an almost absolute Authority in all Ecclesiastical Affairs; he solemnly promised to bring the *Greeks* under a perfect Subjection to the Church of *Rome*; and in short, declared that in Case he did not make good his Engagement, that the Empire should be assigned and set over to his Son *Andronicus*, and his paternal Authority to the Pope; so that his Holiness should be entitled to take Possession of the Empire, as Guardian in the Name and Behalf of his Son &c. Such was the Obligation which the Pope's Internuncio advised the Emperor to enter into, who was surrounded by his Enemies, and harassed by the various Factions of the *Greeks* that destroyed one another; insomuch that the *Turks*, taking Advantage of their intestine Divisions, advanced their Conquests even to the Gates of *Constantinople*. However, 'tis very remarkable, that even that extraordinary Submission and Obedience met with no manner of Success; no Succours were sent, and the Negotiation proved fruitless and of no Effect. All the other Advances which from time to time were made to the Pope after this solemn Engagement of *Paleologus*, had nothing more in view, than to procure his Aid and Assistance, which yet he never granted.

IN the Year 1369, the beforementioned *Paleologus* went to *Rome* to solicit for Succours from the *Latin* Princes against the *Turks*, who oppressed him on all Sides. His Imperial Majesty made a Confession of Faith entirely Catholical, and in all Respects conformable to the Pope's Interest, and I must needs say, to that of *Paleologus* likewise; considering the unhappy Posture of his Affairs at that Time. *Paleologus* returned home plentifully provided with Letters of Recommendation from his Holiness, and honoured with abundance of his spiritual Favours: In all Probability, the Politicks of those Times would not permit him to grant any temporal ones, as standing in too great need thereof himself. Nay 'tis very reasonable to imagine, that his Holiness was not in a Capacity to be over liberal and munificent, in the midst of those Feuds and Animosities which then embroiled the West. To conclude; that unfortunate Prince returned home much poorer and in a more distressed Condition, than when he set out.

I SHALL take little or no Notice of the Embassy of *John Paleologus* to Pope *Urban* the Vth, nor of the several Letters which passed between *John Cantacuzenus*, then a Monk, and Pope *Gregory* the XIth. on the Subject of this Reconciliation of the *Greeks*: Neither shall I amuse the Reader with the Letters which *Emanuel Paleologus*, the Successor of *John*, wrote to Pope *Boniface* the IXth, nor of the Journey which that Emperor was <sup>w</sup> obliged to take; in order to solicit Succours from the Western Princes, being reduced to the utmost Extremity, and having no City but *Constantinople* left, which was blocked up at the same Time by *Bajazet*: All these Steps and Proceedings proved entirely abortive; and met with no manner of Success, either with respect to his temporal or spiritual Affairs. The Schisms of the Eastern Church, and heavy Weight of a War which raged in *France*, *England*, and *Germany*, deprived him of all Means of Succour; and all the Favour he received from *France*, was a small Pension only. This was the Time when several learned and ingenious Men began to fly for Refuge into *Italy*, which compleated the Ruin of the *Greeks*, who were once so justly admired for their profound Skill in all the liberal Arts and Sciences.

<sup>t</sup> We are credibly informed that his Creditors caused him to be arrested at *Venice*, and that his Son *Emanuel* borrowed a considerable Sum in order to ransom him.

<sup>v</sup> In the Year 1396.

<sup>w</sup> Towards the Year 1400.

IN the Beginning of the Year 1418, *Emanuel Paleologus* sent Embassadors to the Council of *Constance* with Proposals for a Reconciliation, which were attended with no Manner of Success, notwithstanding some Historians pretend to assert, that this Embassy met with a very favourable Reception. *Emanuel*, however, resolutely persisted in his Attempt to bring about a Reconciliation, and even to engage his Subjects to acquiesce in it, by Means of a solemn Council. He might then perhaps have acted with the utmost Sincerity, and yet 'tis probable likewise, that he might conform thereto with no other View but self-Interest. But be that as it will, the Patriarch *Joseph* and he went hand in hand in the Affair together. *Martin* the Vth sent a \* Legate to *Constantinople*. The Emperors *Michael* and *John Paleologus* proposed on their Parts that a free œcumenical Council should be held in that City; but the Pope insisted that those Princes should defray all the Disbursements and Expences of the *Latin* Prelates, which rendered the Proposal impracticable. On the other hand, the *Greeks* peremptorily insisted that the Council should be held at *Constantinople*, declaring at the same Time, that their Resolution was to submit only to the fair and impartial Decisions past therein, and not blindly to adhere to *Rome* and the Doctrines of the *Latins*. From whence 'tis evident, that the same Jealousy and Distrust continued on both Sides; that Policy, and the Emergency of Affairs were the principal Motives that biased the one, and the Ambition of being absolute Lords and Masters in Points of Controversy, swayed the other.

By the Advice and Persuasion of the Fathers of the Council of *Basil*, † *John Paleologus* sent his Embassadors to treat with them on the Reconciliation of the Church. There were several preliminary Articles agreed upon, whereof the most material were, that some City in *Italy* should be pitched upon for the Congress, as near the Sea, as conveniently might be; or else *Buda* in *Hungary*, or *Vienna* in *Austria*; that the *Grecian* Emperor with his Patriarchs, Metropolitans, &c. to the Number of seven Hundred, should all meet there, whose Disbursements, till their return into *Greece*, should be defrayed by the Council; that the same Council should likewise defray all the Charges that attended the Meeting of the *Greek* Clergy who were to be assembled at *Constantinople*, for the Election of Deputies to attend the Congress; and should fit out Men and Gallies for the Defence of *Constantinople*, in the Emperor's Absence. The Council of *Basil*, and after them Pope *Eugenius* ratified and confirmed these Articles. There were several Flaws or Deficiencies, however, in the Terms, and in the Formalities; several Quibbles, Evasions, and Amendments started on the Part of the *Greeks*; several Misunderstandings between the Council and Pope *Eugenius*, all which tended to overthrow the Negotiation of *Basil*, but were finally so far adjusted that 'twas agreed to hold another Council at ‡ *Ferrara*, which was afterwards transferred to *Florence*.

THE *Greeks* arrived at *Ferrara* in *March* 1438. After the Formalities between the Pope and the Emperor *John Paleologus* who was personally present at this Council, were settled and adjusted, it was opened in *April*, and till the § first Sessions, which was in *October* following, the *Greeks* and *Latins* disputed warmly on the several Articles in Debate. The sixteen Sessions of this Council produced nothing but long Harangues, impertinent Cavils, and idle, fruitless Contentions, which determined nothing, and converted nobody. The Council was opened again at *Florence*, and the first Sessions

\* In 1420 the Cardinal of *St. Angelo*.

† In 1434.

‡ In 1438.

§ That is to say, with the *Greeks*; for the Council had begun their Sessions in the Month of *January* 1438.



was held there about the latter End of *February* 1439. There were ten of them in all with the *Greeks*. The Conference was carried on with abundance of Spirit and Vigour; but the Arguments therein offered making no Impression on the wilful and perverse Minds of most of the *Greeks*, new Measures were taken for a Reconciliation, which the Emperor was determined, if possible, to accomplish at any rate. Divers moderate Means were afterwards proposed but all proved unsuccessful. The various Artifices and subtle Notions which each Party had recourse to, either to defend or explain the different Ways of conceiving the Procession of the Holy Ghost, were surprising, beyond all Expression. But it was manifest enough, that there was but very little of the Inspiration of the Holy Spirit in all their trifling Sophistry.

HOWEVER, they agreed at last to an *external shew of a Reconciliation*: I give it that Denomination, because it was no more universal than the former; and in short only served to augment the Divisions amongst the *Greeks*. A Confession of Faith was drawn up in the Presence of the *Grecian* Emperor, in order to be common both to the *Greeks* and *Latins*, with Relation to the Procession of the Holy Ghost. This Draught was read, signed, and approved by both Parties in the Month of *June*. *Joseph* the Patriarch of *Constantinople* died that very Month in *Florence*, perfectly reconciled to the *Latin* Church, or at least, according to the last Declaration of his which is extant.

THE other Points wherein they differed were not contested with such Warmth and Opposition, except that of the Supremacy of the Pope which the *Greeks* could never be prevailed on to acknowledge or admit of. It was accommodated, however, at last, with some few Restrictions, which were no Ways detrimental or injurious to the Pope's supreme Authority. The Decree of Reconciliation was signed the sixth of *July* in the same Year, and at the same time that Pope *Eugenius*, who was, if I may use the Expression, the very soul of that Reunion, was deposed at *Basil*.

THE Decree whereby the *Armenians* were reconciled to the Church of *Rome* was made in *November* following. The *Jacobites* were united about the Beginning of the Year 1441. On the other Hand, the greatest Part of the *Greeks*, who had signed the Union at the Council of *Florence*, made a publick Recantation of what they had done at *Constantinople*. The Reflections of the People, the numerous Evils which they dreaded, and were threatned with by the Cabal of Monks, and other Ecclesiastical Schismatics, in short their own <sup>b</sup> unstable Temper induced them to recant; nay, inclined many of them to write against the Reconciliation. To these Treatises were added abundance of groundless Jealousies and numberless Invectives against the *Latins*, for corrupting the *Greeks*, <sup>c</sup> purchasing their Votes, falsifying, counterfeiting, or altering the Records, and the Hands of the Subscribers. All these Complaints together with the old Grudges of the *Greeks* against the *Latins*, confirmed the Schism as strong as ever; and even the Emperor himself, who by such Reconciliation, flattered himself that he should engage the *Latins* in this Interest, and make them zealous in aiding and assisting him against the *Turks*, grew cold and indifferent, as soon as he found his Expectations frustrated. The Murmurs and Discontents of the People, animated by the Clergy,

<sup>b</sup> See the Account which *Ducas* has given of this Recantation in the 31st Ch. of his Hist. of the *Parologus's*.

<sup>c</sup> There were some of the Archbishops, who, upon subscribing the Decree, said, "We will not set our Hands, till you pay us down the Money with which you promised to supply us; *Gr. Ducas ibid.*"

absolutely broke all his Measures: But what terrified him the most was, the Excommunication with which he was threatned by three Patriarchs of the East. This bold Stroke made all the East, *Russia*, and great Part of *Constantinople*, as wilful and stubborn Schismatics as ever. At the same time these Prelates pronounced Sentence of Deposition against the Patriarch of that City, and against all the Ecclesiasticks that were ordained by him.

<sup>d</sup> The Loss of the Battle at *Varna*, near the *Euxine* Sea, which was fought between *Ladislaus*, King of *Hungary*, and *Amurath* Emperor of the *Turks*, utterly destroyed all the Hopes of *John Paleologus*, who till that time flattered himself that he should be able at last to bring over the *Latins* to his Interest by a Reconciliation of the *Greeks* to the Doctrines of their Church. It were to no Purpose on this Occasion to exclaim against those false Notions and ambitious Views in Religion, which have too often destroyed the Christian Interest, Views which had rendered it absolutely necessary a long time before not to aid and assist the *Greeks*, unless they would conform as well in their religious Rites, as Doctrines to the Will of the supreme Head of the *Latin* Church. It was easy enough one would think to have foreseen that the Destruction of the Eastern Empire, and the Progress of the *Mahometans* there, must necessarily weaken and depreciate the Christian Interest in the West. But all Considerations of this Kind were stifled by that impetuous Passion, disguised under the Name of Zeal, which submitting neither to the Exigences of the State, nor to the Interests of the People, regards nothing but adding Numbers to the Faithful, and leading their Souls captive at its Pleasure. The Loss of the Battle at *Varna* was owing to this hot, misguided Zeal, which shamefully violated a Treaty, made with the *Turks*, tho' sworn to in the most solemn Manner on the Holy <sup>e</sup> Evangelists. Cardinal *Julianus*, with consummate Assurance, varnished over this perfidious, dishonourable Action so directly repugnant to the Maxims of true Christianity, and removed all the Qualms of Conscience which disturbed the Repose of some scrupulous Christian Princes, by an Absolution given in the Name of the Successor of him, who has taught and commanded us to be just and righteous, and never to swerve from our solemn Engagements, though never so detrimental to our Interest, or entered into, with our most implacable Enemies. *John Paleologus*, despairing of all future Succours from the *Latins*, either would not or durst not any farther make mention of a Reconciliation.

THE Reunion of the *Syrians*, *Chaldeans*, *Maronites*, and their Patriarchs with the *Latins*, which is said to have happened in the Year 1444, was neither more solid, nor more universal than that of the *Greeks*.

ALL that was transacted under the Reign of *Constantine Paleologus*, the last Emperor of the *Greeks*, in order to support and sustain the Reunion signed at the Council of *Florence*, was meer Policy, <sup>f</sup> Diffimulation, and Deceit. 'Tis true, indeed, this Prince accepted of the Decree for the Union, and prevailed on several Ecclesiasticks of his

<sup>d</sup> About the latter end of the Year 1444.

<sup>e</sup> We are informed, that *Amurath*, drawing the Treaty which he had made with the Christians out of his Bosom, addressed himself to JESUS CHRIST in the following Terms. Behold, O Lord, the solemn Alliance which the Christians have made with me in thy Name. If thou art God avenge thy Wrongs and mine. Cardinal *Julianus* lost his Life in this Action. Some say that after the Loss of this Battle, he fell into the Hands of some Highway-Men who murdered him.

<sup>f</sup> The greatest Part of the Ecclesiasticks, says *Ducas*, in the 36th Chapter of his History of the *Paleologus's*, did not consent. The greatest Part did I say . . . . nobody consented, and the Emperor himself only play'd the Hypocrite in that Affair &c.

Court to receive it ; but besides that Necessity alone urged him to such a Compliance; the Obstinacy of the People still continued as confirmed as before ; and the State of Affairs could now less than ever admit of any Compulsion to sooth their Minds, and duce them to an Obedience to the Sec of *Rome*. No sooner had *Gennadius* the Monk, who was Head of the Party that opposed the *Latin* Church, threatened to punish such as received the Reconciliation made at *Florence* with the utmost Severity, but the *Latins* were immediately looked upon, as a Cabal of Excommunicated Hereticks ; nay the Devotees themselves joined with him, and took the Liberty of pronouncing Anathema's against all such as testified their Approbation of the Decree for the Reunion.

THE Reader may conceive an adequate Idea of the Aversion of the *Greeks* to the *Romish* Church from a remarkable Expression of the *Grecian* Admiral, who, when he saw the Army of the *Turks* besieging *Constantinople*, said, *we had better have one with a Turbant for our Sovereign, than one with a Cardinal's Cap*. And this Aversion rather augmented than decreased after that Capital was surrendered to the *Turks*.

HERE we might and perhaps ought to have closed our Historical Abridgment of the Schism ; it being sufficient, we presume, to have traced from Age to Age the various Treaties which were set on Foot ever since the Schism began, for reconciling the two Churches, and the Measures which the *Grecian* Emperors have taken on the one Hand, and the Popes on the other for that Purpose ; tho' neither of them for the Generality had any thing more at Heart than a political View, and an Eye to the Advancement of their own temporal Interest. The Ignorance of the *Greeks*, after they once groaned under the *Turkish* Yoke, prevented them from busying themselves any longer with the trifling Controversies which for so long a Time had divided the two Churches, and the Venality of the Patriarchate, which began about eight Years after the Surrender of *Constantinople* to the *Turks* ; and from that Time had been always the Property of the best Purchaser, seemed to destroy all Hopes of any future Reconciliation. There were still, however, some Patriarchs who held the same Opinions as the *Latins*, notwithstanding the implacable Aversion of the People to the Pope and his Communion. But all the Projects for a Reconciliation were absolutely laid aside, or at least suspended by the Dissentions and Disorders, which the numerous Sects and Heresies created amongst the *Western* Christians during the sixteenth Century. I shall now proceed to some other essential Points of History, in order to clear up what remains to be said on the Schism of the *Greeks*.

WE are informed that *Jeremias*, Patriarch of *Constantinople* in the Year 1572, was solicited by the *Lutherans* to adhere to their Confession of Faith made at *Ausburg* ; but that not being able to gain him over to their Interest, they found Ways and Means to compass his Deposition. *Jeremias* on the other hand heartily inclined to a Reunion with the *Latins* (*Romish*) ; at least the Answer which he made to the Confession of Faith approved at *Ausburg* is an incontestible Argument, that their Doctrine, with respect to the Eucharist, seemed to him very dark and obscure ; and his second Reply demonstrates likewise, that he was no *Lutheran*, in several other fundamental Articles. Several Disputants have exerted their *Chicanry* on the Profession and Belief of this *Greek*.

*Cyril Lucar*, who was constituted Patriarch of *Constantinople*, as is pretended, by the help of *Dutch* Money, and the Intrigues of the *Calvinistical* Party, attempted a Reconciliation



ciliation with this Sect. He drew up for that Purpose a Confession of Faith which according to my Author was <sup>g</sup>, in every Respect conformable to the Principles of Calvin, and prodigiously astonished the Western Church. To set this Circumstance in a fair Light we must inform the Reader that this <sup>h</sup>Cyril Lucar had made several Voyages to Holland and England, where he first imbibed the Tenets of the Protestants, by reading their Discourses, and conversing with them. This familiar Intercourse with them and their Books might in all Probability <sup>i</sup> furnish him with a Scheme for a Reformation, and produce that Confession of Faith, in a great Measure suitable to the Calvinistic Principles, which was printed at Geneva, as an authentic Testimony of the <sup>k</sup>Conformity there was between the Faith of the Greeks and the Protestants with respect to the fundamental Articles of the Christian Religion. Each Party has represented Cyril in a different Light, according to their own Ideas, and their own Prejudices. If we may rely on the Veracity of the <sup>l</sup>Catholicks, he was a profest Calvinist, an inveterate Enemy of the Pope, a pensionary Hypocrite of the Protestants, whose Principles he profest for Interest Sake, and not through Conviction, and got himself promoted to the Patriarchate by the Assistance of their Money and their Factions. If, on the other hand, we may credit <sup>m</sup> the Protestants, he was an Enemy indeed to the Latins; but much more inveterate to the false Greeks, that is to say, such as were reconciled to the Latins. The Latins detested and abhorred him, because he looked down with a generous Disdain on the advantageous Offers which they made him, as well as the Menaces with which they endeavoured to intimidate him, and gain him over to their Party. His Views were those of a sincere Christian, and his whole Conduct was an incontestible Proof, that he thought it a Duty incumbent on him to endeavour, as far as in him lay, to re-establish a perfect Sanctity in his Church, by opposing to the utmost the Progress of Errors and Superstitions, &c. that he had not made Religion a Cloak for Injustice, nor any Ways acted inconsistent with the Dictates of his own Conscience &c. To conclude, that he lay under no Ties or Obligations whatever to the Embassadors of England and Holland, than what were contracted through their mutual Acquaintance, which was afterwards

<sup>g</sup> Gautier Lessy's Embassy to the Porte in 1665.

<sup>h</sup> He flourished about the Beginning of the Seventeenth Century. The Turks put him to Death in 1638.

<sup>i</sup> See what Ricaut says of Cyril, in the Preface to his Treatise, entitled, *The State of the Greek Church*, according to the Translation printed in 1688 at Amsterdam. "I am not insensible . . . that Cyril having spent some considerable Time in England, was extremely pleased with the flourishing State in which he found Religion there at the Beginning of the Reign of King Charles the Ist. . . and conceived a high Esteem for the Church of England, which in all probability furnished him with the Plan or Platform for the Reformation of the Greek Church, for the Contraction of their tedious Offices, numberless Ceremonies, and too frequent Festivals; for the Settlement of the Doctrine relating to the State of Souls after Death, for the Retrenching of some particular superstitious Customs, which favoured too much of Idolatry, for the Establishment of an awful Regard for the Sacrament of the Lord's Supper, without prying into the unfathomable Abyss of that sacred Mystery . . ."

<sup>k</sup> The Greeks, says Ricaut, in the Preface before quoted, *detest and abhor this Confession . . .* what follows I take for an Historical Paradox. *The Jesuits are charged*, says he, *with being the Authors of this Confession, who having a mortal Aversion to this worthy Prelate, persecuted him with the most inveterate Malice, and used thir utmost Endeavours not only to make him odious to the Turks and Jews, but obnoxious to the Thunder of the Romish Church, both old and new.* It will appear in the Sequel, that the Confession of Faith was really Cyril's.

<sup>l</sup> Arnaud's Perpetuity of the Faith &c. Father Simon infra.

<sup>m</sup> See Claudius's Answer to the Perpetuity of the Faith, Lib. III. Chap. xii. where he relates some curious Particulars relating to the Veneration and Respect which the Greeks of Constantinople paid to Cyril, and the Sorrow which they expressed for the Loss of him after his Decease. As for the rest, I can't perceive that this Esteem and Concern of theirs are any substantial Proofs of the Conformity of Cyril's Belief with that of his own Church. Besides that the Aversion of the Populace is very fickle and precarious, and with ease converted to Pity and Compassion; the Ignorance of the Greeks, that is, of the Populace, was so invincible that none of them could be acquainted with their Patriarch's Confession of Faith; nor could that be any Motive for either their Hatred or Separation. 'Tis not impossible therefore but that the Commonalty might retain an uncommon Veneration and Esteem for Cyril without concerning themselves in the least one Way or other with this Confession: Besides this extraordinary Regard, which is insinuated to be universal, is very likely to have been peculiar to those of his own Party.

improved to an intimate Friendship, when they were sent to *Constantinople* and found him there, &c.

WITHOUT mentioning any further Particulars, it is evident from several of *Cyril's* Letters, that he <sup>a</sup> had taken upon him without any other Commission than that of his own Head <sup>o</sup> to join with the Protestants, or rather the *Calvinists*; that he has mingled his own private Tenets with those of his <sup>p</sup> Church; that notwithstanding, his Notions were far from being strictly *Calvinistical*, at least at the Time when he wrote to a celebrated <sup>q</sup> *Armenian*; that he advanced several Untruths, as for Instance <sup>r</sup>, that the *Georgians*, *Chaldeans*, and several others whom he particularly specifies, persevere without wavering in the Faith of CHRIST, and that he did not perceive the least Innovation amongst them in any fundamental Doctrines; that he was a very ignorant Man as appears by his asserting the *Copti* were so called, because they observed the Ceremony of Circumcision; whereas he ought to have known that the Term *Copte* or *Custe* is a Corruption only of the Word *Egyptus*. To this may be added, that this *Greek* was a Man that set no Bounds to his Passion, as appears by his everlasting Invectives against the *Romish* Church, the *Jesuits*, *Monks*, &c.

<sup>s</sup> THE Instruction given by the Court of *Rome* to *Camacchio Rossi* proves, that *Cyril* was a perfect *Calvinist*. 'Tis he in particular whom they charge with heretical Principles, with sending young *Greeks* to pursue their Studies in *England*, with propagating *Calvinism* in the East, with dispersing Heretical Catechisms amongst the Bishops, containing such Doctrines as are not only condemned by the Apostolical See, and the Council of *Trent*, but also by his own Predecessors<sup>t</sup>. In all probability his true political Intention was to erect *Altar against Altar*. The Interest of the Protestant Powers required an Establishment of their Reformation amongst the *Greeks* upon the Ruins of the Missions and Seminaries of the Catholics. They employed *Cyril* therefore who was an implacable Enemy to the Pope, and made an Advantage of his Aversion to him, and his natural Inclination to *Calvinism*, in hopes to compass their Design.

WE shall here drop the Subject of the Reconciliation of the *Greeks* to the Protestant Communion through the artful Management and Interest of *Cyril Lucar*: We shall resume it, however, once more, when we come to speak of the particular Tenets of

<sup>a</sup> See *Authentick Memorials* of the Religion of the *Greeks*, by Sir *Aymon* in his first Letter to the Republick of *Geneva*; *I receive your Doctrine* &c. *I detest and abhor the Principles of the Church of Rome* &c.

<sup>o</sup> Quella (Confessione) ho scritto per dichiarazione di me stesso e far palese al Mondo quel che credo e Professo, &c. Letter the 2d to Mr. *Diodatus*. As to that Passage in his Letter, wherein he says, *that as to Religious Concerns, his Church would have no Communion with Papists*, it has Reference only to the Schism.

<sup>p</sup> In the *Memorials* &c. Letter the 2d to Mr. *Diodatus*, he has this Expression. *La Confessione mia e de la Chiesa Greca*. Some nevertheless have made the following Remark, that divers Articles in this Confession are repugnant to the Principles of a considerable Number of the *Greeks* who were never suspected to have been reconciled to the *Latins*. *Claude* says in Lib. III. Chap. xii. of his *Reply* to the Perpetuity, that there is nothing determined for certain with respect to these Points &c. But by the Sequel of this Discourse it will more plainly appear, wherein this Confession is inconsistent with the Doctrine of the *Greek Church*. It's well worth observing, that in this very Letter, quoted in the preceding Note, *Cyril* says, *that he compiled that Confession of his own Accord* &c. 'Tis equally observable, that in the Fragment of a Letter, written by *Cyril*, and quoted in Tom. III. of the Perpetuity, he declares, *that he abhors and detests the Superstitions of the Greeks*; which is another Proof that his Belief was not absolutely, and in all respects conformable to that of his own Church. This likewise may be further proved from what he says of the *Greeks*, at the End of his Letter to *Uyttenbogart*.

<sup>q</sup> *Uyttenbogart* in 1613. See likewise a Letter which he wrote to Mr. *Wilhem*, in the *Authentic Memorials*, &c.

<sup>r</sup> *Ibid.* we shall find the Reverse, in the Sequel of these Dissertations.

<sup>s</sup> See the *Authentick Memorials*, &c.

<sup>t</sup> See *Ibid.* The Account of the Intrigues of the *Jesuits*, &c. such as peruse that Narrative with Attention, will find there the very same Position, which is advanced here.

the several Christian Sects in the *East*. In the mean Time supposing it to be true, that the *Greeks* are more inclined to the *Protestant* than the *Romish* Church, yet we should find it an easier Matter, in all Probability, to win them <sup>u</sup> over to the Church of *England*, than to *Calvinism*. However, after all, there would be still two Obstacles which would prevent their Reconciliation, and make it as precarious, as the various Projects proposed for the Union of the *Greeks* with the Church of *Rome*. One whereof is the profound Ignorance of the People, who are so obstinately attached to their old Superstitions, that *Cyril* himself was forced to <sup>x</sup> acknowledge it. Now this strong Propensity to Superstition must necessarily give them a Dislike for a Religion, which, under Pretence of banishing Superstition, prohibits all external Ceremonies in the Celebration of their Divine Worship, and only admits of such spiritual ones in their stead, as are scarce able to command the Attention even of such as have Capacities superior to the Vulgar. The other is the <sup>y</sup> extreme Ignorance of their Priests and Pastors. And to these we may add a third, *viz.* the Jealousy of the *Turks*, which would effectually prompt those Infidels to distrust that intimate Acquaintance which the *Greeks* should attempt to contract with the *Protestants*.

ON the other Hand, that their Aversion for the See of *Rome* in particular, is so inveterate, that being ignorant to the last Degree, *they will believe*, <sup>z</sup> says a particular Historian, *any thing how false soever, provided it be not required of them to submit to the Holy See*. But as that Imputation is fixt only on adult Persons, or such as are grown old and confirmed in Prejudices and Prepossessions, we ought to make our Applications to such as are young, and open to Conviction. It must therefore be acknowledged, that if 'tis ever possible to reconcile the *Greeks* to the Church of *Rome* it must be done by erecting Schools and Seminaries for Catholick Missionaries to instruct and inform their Youth. As they improve them in the liberal Arts and Sciences, they may instruct them likewise in the Grounds of their own Religion, and imprint on their Minds their own Sentiments and such as are favourable to the See of *Rome*, which as we have before observed, is to the *Greeks* the principal Stumbling-block and Rock of Offence. There are some Seminaries of this Kind erected at *Rome* for the Education of *Grecian* Children. *Gregory* the XIIth founded a <sup>a</sup> Church for them, and a beautiful College which are still subsisting. Such as are desirous of knowing by what Means a Way might possibly be opened for the Accomplishment of a general Reconciliation between the two Churches, without any further Care or Trouble, than that of diligently instructing the *Grecian* Youth who reside in this Seminary, and those of *Constantinople*, &c. may gratify their Curiosity, by the Perusal of a Passage <sup>b</sup> very remarkable in several Respects, to which I have referred them in the Note below.

<sup>u</sup> *Ricaut* in his Preface to the *Present State*, &c. says, " One Thing which makes the *Easterns* inclinable to shake off their old Prejudices, is, that they observe the *English* have a well regulated Liturgy, are very exact in their Ecclesiastical Discipline, and pay a profound Veneration for all Sundays and Festivals; but otherwise, they could scarcely be prevailed on to believe the *Protestants* to be Christians, or at best only such Christians as had preserved none of the Institutions of the Primitive Church.

<sup>x</sup> *Io se potesse riformare la mia Chiesa lo farei molto volentieri, ma Iddio sa che tratteratur de impossibili.* Letter to *Dr. Wilhem* in the *Authentick Memorials*, &c.

<sup>y</sup> *Mihi displicet Pastores & Episcopos nostros tenebris ignorantiae obmergi &c.* Idem ubi supra.

<sup>z</sup> *Poulet's Account of the Levant.*

<sup>a</sup> Every thing there is conformable to their Customs. The High Altar is erected after the *Grecian* Fashion. The Service is read in the *Greek* Language, a *Greek* Bishop always officiates, and ordains such as are qualified to receive Holy Orders. A great Number of Missionaries are sent to the *Levant* from this Seminary. The *Jesuits* are the Directors of it.

<sup>b</sup> The Passage is taken from *Thómas a Jesu*, and quoted by *Claude* the Minister in his *Apology* &c. Lib. IV. Chap. vi. 'tis too prolix to be inserted in this Place.



# A General IDEA of the STATE of the GREEK CHURCH.

“SINCE the numerous Sects, which are now subsisting in the *Levant*, are of  
 “ *Greek* Original; and since their Principles and Ceremonies, except in some  
 “ few particular Points, are all much the same, it will be very proper, in our Opinion,  
 “ to treat on the *Religion* of the *Greeks* (properly so called) before we descend to the  
 “ different Branches that have issued from it.

“ The *Greek* Church, which is now dependent on the Patriarch of *Constantinople*,  
 “ was not formerly so extensive, as it has been since the Emperors of the East have  
 “ thought proper to lessen or reduce the other Patriarchates in order to aggrandize that  
 “ of *Constantinople*, which they could accomplish with the greater Ease, as they were,  
 “ in that respect, much more powerful than the Emperors of the West, and had  
 “ little or no regard to the Consent of the Patriarchs in order to create new Bishop-  
 “ ricks, or confer new Titles and Privileges. Whereas in the Western Church, the  
 “ Popes have by slow Degrees, made themselves the sole Arbiters in all Ecclesiastical  
 “ Concerns; insomuch that Princes themselves are at present obliged to have Recourse  
 “ to them, and be subservient to their Directions on all such Occasions.

“ There are several Catalogues, or Lists now extant of the Churches which are de-  
 “ pendent on that of *Constantinople*, but as most of them are very antient, and do not  
 “ sufficiently illustrate the vast Extent which that Church at present boasts of, we shall  
 “ content our selves with producing of a modern Date the first as we find it quoted from  
 “ <sup>d</sup> *Nilus Doxopatrius* an obscure *Grecian*, by *Leo Allatius* the second, as 'tis inserted  
 “ in Dr. *Smith's* Letter concerning the present State of the *Greek Church*, for which he  
 “ assures us, he was indebted to the *Greeks* of *Constantinople*. It is proper to observe  
 “ in this Place, that the greatest Part of the Metropolitans and superiour Clergy  
 “ amongst the *Greeks* retain to this Hour some particular Marks of Distinction,  
 “ some

<sup>c</sup> This is an Extract from Father *Simon*. I have borrowed the first Chapter of his *Critical History on the Doctrines and Customs of the various Nations of the Levant*. The Reader is desired to observe that whatever he finds throughout these Dissertations on the Religion of the *Greeks* distinguished by Commas reversed, is copied from the beforementioned Father *Simon*.

<sup>e</sup> As the two following Catalogues may possibly prove an agreeable Amusement to some of our curious Readers. I have inserted them verbatim in the *Latin* Version only, just as I found them annexed to Father *Simon's* Dissertation.

A CATALOGUE or LIST of the several CHURCHES which are dependent on the Patriarchate of Constantinople, taken by Nilus Doxopatrius, and quoted by Leo Allatius, Lib. 1. de Conf. Eccl. Occid. & Orient. cap. 24.

- |   |    |   |   |
|---|----|---|---|
| 1. Cæsarea Cappadociæ habens Episcopatus          | 8  | 12. Amasea Helenoponti habens Episcopatus         | 7. cujus  |
| 2. Ephesus Asiæ habens Episcopatus                | 34 | Episcopatus erat & ipsa Iberia.                   |   |
| 3. Heraclea Thraciæ in Europa, habens Episcopatus | 15 | 13. Melitene Armeniæ habens Episcopatus           | 9. ex quibus est & Episcopatus Cucusus, quo in exilium missus est aurea lingua Joannes. |
| 4. Ancyra Galatiæ habens Episcopatus              | 8  | 14. Tyana secundæ Cappadociæ habens Episcopatus   | 3   |
| 5. Cyzicus Helleponti habens Episcopatus          | 12 | 15. Gangra Paphlagoniæ habens Episcopatus         | 3   |
| 6. Sardes Asiæ habens Episcopatus                 | 25 | 16. Theſſalonica Theſſaliæ habens Episcopatus     | 8   |
| 7. Nicomedia Bithyniæ habens Episcopatus          | 12 | 17. Claudopolis Honoriadis habens Episcopatus     | 5   |
| 8. Nicea ejusdem Bithyniæ habens Episcopatus      | 6  | 18. Neocæsarea Ponti Polemoniæ habens Episcopatus | 7   |
| 9. Chalcedon ejusdem Provinciæ sine subditis      |    | tus   |   |
| 10. Side Pamphylæ habens Episcopatus              | 16 | 19. Pifinus secundæ Galatiæ habens Episcopatus    | 7   |
| 11. Sebastia secundæ Armeniæ, habens Episcopatus  | 7  | 20. Mira  |   |

“ some Titles of Honour whereby they are respectively dignified and distinguished; in-  
 “ somuch that the Patriarch of *Constantinople*, when he writes to the Archbishops, or  
 “ any particular Bishops, never fails to insert their proper Additions, notwithstanding  
 “ the necessary Circumstances to which they are reduced. The *Greeks* Time out  
 “ of Mind have been peculiarly fond of such honourable Distinctions, such pompous  
 “ and magnificent Appellations, which most People ascribe to the natural Pride and  
 “ Ambition of the Eastern Nations; but such as are more favourable and candid,  
 “ would rather chuse to look on them as the Result only of Courtesy and Complai-  
 “ sance. Altho’ the Church of *Constantinople* can now no longer boast of that flourish-  
 “ ing State it once was in under their Catholick Emperors; yet their Ecclesiasticks are  
 “ still as vainly fond as ever of their pompous Titles and Marks of Distinction. Nay,  
 “ their very Recluses are not entirely free from this Vanity and Ostentation. And it  
 “ is owing to this haughty Disposition that the modern *Greek* Writers generally insert  
 “ some additional Titles of Honour in the Front of their Dissertations, such for in-  
 stance

20. Mira Licie habens Episcopatus	33	calorum. 9. Acragantis. 10. Tyndarii. 11. Carines.	
21. Stauropolis Carie habens Episcopatus	26	12. Leontines. 13. Aleſæ. 14. Gaudi insulæ. 15.	
22. Laodicea Phrygiæ Capatiane habens Episcopatus	21	Melitæ insulæ, quæ dicitur Malta. 16. Liparis in-	
23. Synada Phrygiæ salutaris habens Episcopatus	20	sulæ. 17. Vulcani. 18. Didymi. 19. Uſtinæ. 20.	
24. Iconium Lycaoniæ habens Episcopatus	15	Tenari. 21. Baſiludii.	
25. Antiochia Piſidiæ habens Episcopatus	21	46. Catania, quæ cum Syracuſani eſſet Episcopatus,	
26. Perge, ſive Sylæum Pamphylie, habens Episco-		propter Sanctum Leonem in Archiepiscopatus dig-	
patus	17	nitatem proveſta eſt.	
27. Corinthus Peloponneſi habens Episcopatus 7. 1.		47. Ammorium Phrygiæ habens Episcopatus	5
Damalorum. 2. Argi. 3. Monembæſiæ, ſive Te-		48. Camachus Armeniæ habens Episcopatus	8
narusiæ. 4. Cephaloniæ. 5. Zacinthi. 6. Zemenes.		49. Cotauium Phrygiæ habens Episcopatus	13
7. Mainæ.		50. Sancta Severina Calabriæ habens Episcopatus	5
28. Athenæ Græciæ habens Episcopatus 11. 1. Eu-		51. Mitylene Leſbi inſulæ habens Episcopatus	6
rypi. 2. Dauliæ. 3. Coronæ. 4. Andri. 5. Oræi.		52. Novæ Patræ Græciæ habens Episcopatus	4
6. Scyri. 7. Carifti. 8. Porthmi. 9. Aulonæ. 10. Sy-		53. Thebæ Græciæ habens Episcopatus	3
re & Seriphi. 11. Cei & Thermiorum.		54. Seræ Theſſaliæ habens Episcopatus	57
29. Mocyſus Cappadociæ habens Episcopatus	4	55. Æonis.	
30. Crete habens Episcopatus	10	56. Corcyra.	
31. Rhegium Calabriæ habens Episcopatus	13	57. Meſembria.	
32. Patræ Peloponneſi habens Episcopatus 5. 1. La-		58. Amaſtris Ponti.	
cedæmonis. 2. Methonæ. 3. Coronæ. 4. Bolenæ.		59. Conæ Phrygiæ.	
5. Olenæ.		60. Pompeiopolis.	
33. Trapezus Laciæ habens Episcopatus	15	61. Atalia a Sylæo avulſa.	
34. Larilla Græciæ habens Episcopatus	17	62. Paronaxia a Rhodo avulſa.	
35. Naupaſtus Nicopolis habens Episcopatus	9	63. Lacedæmonia a Patris Peloponneſi avulſa.	
36. Philippopolis Thraciæ habens Episcopatus	10	64. Madyta ab Heraclea avulſa.	
37. Trajanopolis Rhodopes habens Episcopatus	7	65. Abydus a Cyzico avulſa.	
38. Rhodos Cycladum Inſularum habens Episcopatus	12	Archiepiscopatus item qui Throno Conſtantinopolitano	
39. Philippi Macedoniæ habens Episcopatus	7	ſubjacent, nulli tamen Metropolitanorum obnoxii,	
40. Adrianopolis Hæmi montis habens Episcopatus	11	neque ſub ſe habentes Episcopatus, omnes ſunt 1.	
41. Hierapolis Phrygiæ Capatiane habens Episcopa-		Bizya. 2. Leontopolis. 3. Parium. 4. Proconefus.	
tus	9	5. Cius. 6. Aſpros. 7. Cypſela. 8. Piſce. 9. Nea-	
42. Rhodoſtolum, ſeu Diſtra Hæmi montis, habens		polis. 10. Selga. 11. Cherſo. 12. Meſenæ. 13. Ga-	
Episcopatus	5	rela. 14. Bryſis. 15. Dercus. 16. Carabyza. 17.	
43. Dyrrachium habens Episcopatus	4	Lemnus. 18. Leucas. 19. Miſthia. 20. Padachtoe.	
44. Smyrna Aſiæ habens Episcopatus	5	21. Perme. 22. Koſporus. 23. Cotradia. 24. Co-	
45. Syracuſe Siciliæ habens Episcopatus 21. 1. Ca-		drae. 25. Carpathus. 26. Coto. 27. Rhizæum.	
taniciæ. 2. Tauromina. 3. Meſienæ. 4. Cephaludii.		28. Gothia. 29. Sugdia. 30. Phulli. 31. Ægina.	
5. Thermorum. 6. Panormi. 7. Lilybæi. 8. Tro-		32. Pharfala. 33. Anchialus. 34. Heraclei. Hæ	

*The next Catalogue being ſomewhat more Modern, is much more conformable likewiſe to the preſent State of the Greek Church.*

Merit, than to revive him under a new Form, without altering or maiming his Work in its various divisions. In this State and Condition he is able to know his own Compositions again, and has no room to complain, that the Sense of his learned Reflections has been perverted, or the least injustice done to his Discourse by the Curtail of it.

“ THE *Latins*, since the *Greek Church* has fallen into that deplorable State and Condition in which it lies at present, have several times insulted them without any just Occasion, and the Missionaries have frequently treated them as Hereticks, without the least Foundation. But, in fine, there lived several learned Men at *Rome* in the Time of Pope *Urban* the VIIIth who were very conscious of the Ignorance of some *Latin Divines* who condemned every Tenet as heretical, which they had not heard of in their own Schools. The same Observation has been made by the Author, who has published an Edition of Travels to Mount *Libanus*, with long Annotations, wherein he undertakes to illustrate the Theology of the Eastern Nations. This Author alleges that the *Latins* charge the *Greeks* with divers Innovations, but frequently without any Foundation; and that if their Theology was duly traced to its Fountain-Head, it would appear more conformable to the Antients<sup>k</sup> than that of the *Latins*.

“ THE Publick has been lately favoured with a very learned Discourse on this Topic, which seems to be composed by the<sup>l</sup> Author of the *Perpetuity of the Faith*, who very learnedly confutes all the Arguments that have been offered on this Subject by the most able Protestants of *France*. In my Opinion, however, the<sup>m</sup> Author of the Annotations on *Gabriel* the *Philadelphian*, comes nearest the Truth, as he always keeps a Medium between the two Parties, and distinguishes the modern *Greeks*, who have either read the *Latin* Authors, or studied in their Seminaries, from those who never had any Intercourse or Acquaintance with them: And he readily admits, that the Former are more conformable to the *Latins* than the Latter; at least with respect to their Manner of Expression. The Author of the Remarks on the Travels to Mount *Libanus* has carried this Notion still much farther. For he affirms, that the modern *Greeks*, for the Generality, do little more than copy the *Latin* Authors without strictly adhering to the Opinions of their Forefathers; and moreover, that not being able to soar above the Verge of popular Traditions, they do not give themselves the trouble to trace their Theology from its original Source. Nay, he peremptorily affirms, that the Dissertations of *Gabriel*, Archbishop of *Philadelphia*, notwithstanding he is one of those who dissents from the *Latin Church*, are nothing but a Compound of the *Greek* and *Latin* Divinity, which must be understood, principally, with respect to his Method and Manner of Expression. Father *Morus* likewise seems to be of the same Opinion in his Discourses on the Penance and Ordinations of that *Philadelphian* Prelate.

“ If we keep close to this Position, which these two Authors have sufficiently established, we shall easily discover, what the religious Principles of the *Greeks* are, and shall find it no difficult Task to reconcile the different Opinions of those who have

<sup>l</sup> See Father *Simon*'s Remarks on *Dandini*'s Travels to Mount *Libanus*, Pag. 202, & seq. and 339, & seq. published in 1685.

<sup>k</sup> See *Ibid.* Father *Simon*'s Remarks.

<sup>l</sup> *Arnaud* Doctor of the *Sorbonne*.

<sup>m</sup> Father *Simon* himself, who published in the Year 1671, and 1682, the Works of *Gabriel*, Archbishop of *Philadelphia*, with Annotations under the Title of *Fides Ecclesiæ Orientalis* &c.

“ treated



Heap of Embers, may revive and burn again as bright at ever : The same Hopes may be conceived of Truth, when obscured by the dark Clouds of Ignorance and Error.

*A General IDEA of the fundamental DOCTRINES and other TENETS of the GREEKS.*

I Never was so conscious, as I am on this occasion, of the Danger that attends him, who consults a Multiplicity of Books, in order to illustrate any Topic, and has not either Capacity, Time, or Opportunity to search narrowly into the original Spring from whence it flows. In order to form an adequate Idea of the true Principles of the *Greeks*, it is absolutely necessary for us to consult the *Greeks* themselves, to be curious in our Enquiries, and to examine and compare them with their proper Authors with that Candour and Impartiality, which is inconsistent with the usual Prejudices that all controversial Dissertations endeavour to establish and augment. There have been numberless Volumes published on this Subject within these two hundred Years last past, and all of them have made mention of it as a fundamental Point in which the Catholics and Protestants are equally concerned. And yet all the Endeavours of these laborious Authors, tho' each exerts his utmost Skill to ward off the Blows of his Adversary, and to return them with Advantage, have only served to puzzle the Cause and render the Principles of the *Greeks* obscure, and the Terms which they make use of to express them unintelligible. Nay, they have confounded these last to that Degree, that they themselves are not able to understand them ; insomuch that, in order to explain their Meaning, they have called in several new Ideas and Expressions to their Aid, which are much more intricate and perplexed than the old ones. If therefore, in a Point so incumbered with subtle Evasions, slight Quirks, and forced Constructions, we content our selves with the Performances of such particular Authors, who have only copied and compiled the Works of others, and yet been more bold and peremptory in their Decisions than the original Writers themselves ; we shall doubtless entertain very wrong Ideas of the Subject before us.

PURSUANT to these Positions, I shall endeavour by exploding all those accessory Ideas, which conceal the real Principles of the *Greeks* from us, to produce such an Historical Abridgment thereof, as shall be as plain and particular as may be, without incumbering it with any Critical Reflections, or swelling it with obscure Passages, and unnecessary Quotations. I shall introduce no more of these, than what, in my Opinion, will be absolutely necessary to justify this <sup>b</sup> small Treatise, which I have inserted in these Dissertations, or to supply my Author's Omissions. Nothing, I conceive, can oblige the Reader more, than an Abstract of this Discourse so justly admired by the Learned, and the Insertion of such Parts of it only, as to me appears most pertinent to the present Purpose. One cannot honour an Author more, or be more just to his

*there are some Articles of Faith in this Religion which are incomprehensible, and not to be explained by the mere Dint of Reason, yet it must necessarily subsist thro' the Purity of its fundamental Doctrines which are inseparable from the eternal Truth.*

<sup>b</sup> *The Critical History of the Principles and religious Customs of the various Nations in the Levant*, published by *Sieur de Moni* at *Frankfort* 1684. Several Years afterwards the Bookseller willing to vend the Copies which he had by him undisposed of, substituted, as is customary with that artful Fraternity, the following Title Page in the room of the Former. *A Critical History of the Doctrines, Ceremonies, and religious Customs of the Eastern Christians*, written by *Richard Simon of Treves*, and sold by *Lewis Ganeau* 1711. This *Ganeau* was an imaginary Bookseller.

Merit, than to revive him under a new Form, without altering or maiming his Work in its various divisions. In this State and Condition he is able to know his own Compositions again, and has no room to complain, that the Sense of his learned Reflections has been perverted, or the least injustice done to his Discourse by the Curtail of it.

“ THE *Latins*, since the *Greek Church* has fallen into that deplorable State and Condition in which it lies at present, have several times insulted them without any just Occasion, and the Missionaries have frequently treated them as Hereticks, without the least Foundation. But, in fine, there lived several learned Men at *Rome* in the Time of Pope *Urban* the VIIIth who were very conscious of the Ignorance of some *Latin Divines* who condemned every Tenet as heretical, which they had not heard of in their own Schools. The same Observation has been made by the Author, who has published an Edition of Travels to Mount *Libanus*, with long Annotations, wherein he undertakes to illustrate the Theology of the Eastern Nations. This Author alleges that the *Latins* charge the *Greeks* with divers Innovations, but frequently without any Foundation; and that if their Theology was duly traced to its Fountain-Head, it would appear more conformable to the Antients<sup>k</sup> than that of the *Latins*.

“ THE Publick has been lately favoured with a very learned Discourse on this Topic, which seems to be composed by the<sup>l</sup> Author of the *Perpetuity of the Faith*, who very learnedly confutes all the Arguments that have been offered on this Subject by the most able Protestants of *France*. In my Opinion, however, the<sup>m</sup> Author of the Annotations on *Gabriel* the *Philadelphian*, comes nearest the Truth, as he always keeps a Medium between the two Parties, and distinguishes the modern *Greeks*, who have either read the *Latin* Authors, or studied in their Seminaries, from those who never had any Intercourse or Acquaintance with them: And he readily admits, that the Former are more conformable to the *Latins* than the Latter, at least with respect to their Manner of Expression. The Author of the Remarks on the Travels to Mount *Libanus* has carried this Notion still much farther. For he affirms, that the modern *Greeks*, for the Generality, do little more than copy the *Latin* Authors without strictly adhering to the Opinions of their Forefathers; and moreover, that not being able to soar above the Verge of popular Traditions, they do not give themselves the trouble to trace their Theology from its original Source. Nay, he peremptorily affirms, that the Dissertations of *Gabriel*, Archbishop of *Philadelphia*, notwithstanding he is one of those who dissents from the *Latin Church*, are nothing but a Compound of the *Greek* and *Latin* Divinity, which must be understood, principally, with respect to his Method and Manner of Expression. Father *Morus* likewise seems to be of the same Opinion in his Discourses on the Penance and Ordinations of that *Philadelphian* Prelate.

“ IF we keep close to this Position, which these two Authors have sufficiently established, we shall easily discover, what the religious Principles of the *Greeks* are, and shall find it no difficult Task to reconcile the different Opinions of those who have

<sup>l</sup> See Father *Simon*'s Remarks on *Dandini*'s Travels to Mount *Libanus*, Pag. 202, & seq. and 339, & seq. published in 1685.

<sup>k</sup> See *Ibid.* Father *Simon*'s Remarks.

<sup>l</sup> *Arnaud* Doctor of the *Sorbonne*.

<sup>m</sup> Father *Simon* himself, who published in the Year 1671, and 1682, the Works of *Gabriel*, Archbishop of *Philadelphia*, with Annotations under the Title of *Fides Ecclesiarum Orientalis* &c.

“ treated

“ treated on this Topick. I have not been able to devise any better Method to explain  
 “ the Doctrines of the modern *Greeks* than by producing the List, or Catalogue of  
 “ Errors, which are charged upon them by *Caucus*, Archbishop of *Corfou*; and by  
 “ adding at the same time some necessary Reflections, in order the better to distinguish  
 “ what is true from what is false; since their Tenets have been set in different Lights,  
 “ by different Authors.

“ <sup>n</sup> *Caucus*, a *Venetian* Nobleman, and Archbishop of *Corfou*, in his Dissertation on  
 “ the erroneous Doctrines of the modern *Greeks*, dedicated to Pope *Gregory* the XIIIth,  
 “ has digested their Errors under the following Heads<sup>o</sup>.

“ I. THEY rebaptize all such *Latins*, as are admitted into their Communion.

“ II. THEY don't baptize their Children till they are three, four, five, six, ten, nay  
 “ sometimes eighteen Years of Age.

“ III. THEY exclude *Confirmation* and *Extreme Unction* out of the *Seven Sacraments*.

“ IV. THEY deny there is any such Place as *Purgatory*, notwithstanding they pray  
 “ for the Dead.

“ V. THEY do not absolutely acknowledge the Pope's Supremacy, nor that of the  
 “ Church of <sup>p</sup> *Rome*.

“ VI. THEY deny by consequence, that the Church of *Rome* is the true Catholick  
 “ Mother Church. They even prefer their own to that of *Rome*, and on *Holy Thurs-*  
 “ *day*<sup>q</sup> excommunicate the Pope and all the *Latin* Prelates, as Hereticks and Schif-  
 “ matics.

“ VII. THEY deny that the Holy Ghost proceeds from the Father and the Son.

“ VIII. THEY refuse to worship the Host consecrated by *Latin* Priests with unlea-  
 “ vened Bread, according to the ancient Custom of the Church of *Rome*, confirmed by  
 “ the Council of *Florence*. They wash likewise the Altars where the *Latins* have cele-  
 “ brated Mass; and will not suffer a *Latin* Priest to officiate at their Altars, pretend-  
 “ ing that the Sacrifice ought to be performed with leavened Bread.

“ IX. THEY assert that the usual Form of Words, wherein the Consecration, ac-  
 “ cording to the *Latins*, wholly consists, is not sufficient to change the Bread and  
 “ Wine into the Body and Blood of CHRIST, without the Use of some additional  
 “ Prayers and Benedictions of the Fathers.

<sup>n</sup> *Caucus* in Hist. de Græc. recentiorum Hæresibus. This Book was never printed.

<sup>o</sup> These Articles are inserted in the *Authentick Memorials* of the Religion of the *Greeks*, printed at the  
*Hague*, in Quarto, in the year 1708, with several false Comments and Glosses, in Imitation of the Author's  
 Manner, and with several considerable Alterations.

<sup>p</sup> The *Greek* Church looked upon that of *Rome* as fallen from her Supremacy, because, as a *Greek* Schif-  
 matick Historian expresses himself, she had abandoned the Doctrines of her Fathers.

<sup>q</sup> See below. In the Office of *Holy Thursday*, we find the following Imprecation. May all such as offer  
 up unleavened Bread in the Celebration of the Sacrament be covered with Confusion!



“ X. THEY insist that the Sacrament of the Lord’s Supper ought to be administered  
“ in both Kinds to Infants, even before they are capable of distinguishing this spi-  
“ ritual Food from any other; because ’tis a Divine Institution. For which Reason,  
“ they give the Sacrament to Infants immediately after Baptism, and look upon the  
“ *Latins* as Hereticks for not observing the same Custom.

“ XI. THEY hold, that the Laity are under an indispensable Obligation, by the  
“ Law of God, to receive the Communion in both Kinds, and look on the *Latins*  
“ as Hereticks, who maintain the contrary.

“ XII. THEY assert, that no Members of the Church when they have attained to  
“ Years of Discretion, ought to be compelled to receive the Communion every Easter;  
“ but should have free Liberty to act according to the Dictates of their own Con-  
“ science.

“ XIII. THEY shew no Respect, no religious Homage, or Veneration for the Holy  
“ Sacrament of the *Eucharist* even at the Celebration of their own Priests; and use  
“ no lighted Tapers when they administer it to the Sick. Moreover, they keep it in  
“ a little bag or Box, without any further Ceremony than fixing it to the Wall, where  
“ they light up Lamps before their Images.

“ XIV. THEY are of Opinion, that such Hosts as are consecrated on *Holy Thursday*,  
“ are much more efficacious than those consecrated at other times.

“ XV. THEY maintain that the Sacrament of *Matrimony* is a Union which may  
“ be dissolved. For which Reason, they charge the Church of *Rome* with being guilty  
“ of an Error, in asserting that the Bonds of Marriage can never be broke, even in  
“ Case of Adultery, and that no Person upon any Provocation whatsoever can law-  
“ fully marry again. But the *Greeks* preach up a quite different Doctrine, and prac-  
“ tise it daily.

“ XVI. THEY condemn all fourth Marriages.

“ XVII. THEY refuse to celebrate the Solemnities instituted by the Church, and pri-  
“ mitive Fathers in Honour of the Virgin *Mary*, and the *Apostles*, and to keep several  
“ other Saints on the same Days with the *Latins*: And besides their different Manner  
“ in the Celebration of them, they wholly neglect and despise the Observance of se-  
“ veral Saints-Days which are of ancient Institution. They reject likewise the reli-  
“ gious Use of graven Images and Statues, altho’ they admit of Pictures in their  
“ Churches.

“ XVIII. THEY insist, that the Canon of the Mass of the *Latins* ought to be  
“ abolished, as being full of Errors.

“ XIX. THEY deny that Ufury is a mortal Sin.

“ XX. THEY deny that the Subdeaconry is at present a Holy Order.

“ XXI. OF all the General Councils that have been held in the Catholick Church by  
 “ the Popes at different Times, they pay no Regard to any after the sixth, but reject  
 “ the seventh, which was the second held at *Nice*, in order to condemn those who re-  
 “ jected the use of Images in their Divine Worship, and all that have succeeded it, re-  
 “ fusing to submit to any of their Institutions.

“ XXII. THEY deny auricular Confession to be a divine Precept, and pretend it is  
 “ only a positive Injunction of the Church.

“ XXIII. THEY insist that the Confession of the Laity ought to be free and vo-  
 “ luntary; for which Reason they are not compelled to confess themselves annually,  
 “ nor are they excommunicated for the Neglect of it.

“ XXIV. THEY insist, that in Confession there is no Divine Law which enjoins  
 “ the Acknowledgment of every individual Sin, or a Discovery of all the Circumstances  
 “ that attend it, which alter its Nature and Property.

“ XXV. THEY administer the Sacrament to their Laity both in Sicknefs and in  
 “ Health, tho’ they have never applied themselves to their Confessors; and the Reason  
 “ thereof is, because they are persuaded that all Confessions should be free and volun-  
 “ tary, and that a lively Faith is all the Preparation that is requisite for the worthy  
 “ receiving of the Sacrament of the Lord’s Supper.

“ XXVI. THEY look down with an Eye of Disdain on the *Latins* for their Obser-  
 “ vance of the *Vigils* before the *Nativity of our Blessed Saviour*, and the Festivals of the  
 “ *Virgin Mary* and the *Apostles*, as well as for their Fasting in *Ember Week*. They  
 “ even affect to eat Meat more plentifully at such Times than at any other, to testify  
 “ their Contempt of the *Latin Customs*. They prohibit likewise all Fasting on *Satur-*  
 “ *days*, that preceding *Easter* only excepted.

“ XXVII. THEY condemn the *Latins* as Hereticks, for eating such Things as have  
 “ been strangled, and such other Meats, as are prohibited in the *Old Testament*.

“ XXVIII. THEY deny, that simple Fornication is a mortal Sin.

“ XXIX. THEY insist, that it is lawful to deceive an Enemy, and that ’tis no Sin  
 “ to injure and oppress him.

“ XXX. THEY are of Opinion that in order to be saved, there is no Necessity to  
 “ make Restitution of such Goods as have been stolen or fraudulently obtained.

“ XXXI. To conclude, they hold, that such as have been admitted into Holy  
 “ Orders may become Laymen at Pleasure. From whence it plainly appears, that they  
 “ don’t allow the Character of the Priesthood to be indelible. To which we may add,  
 “ that they approve of the Marriage of their Priests, provided they enter into that  
 “ State before their Admission into Holy Orders, tho’ they never indulge them in  
 “ that Respect after their Ordination.

“ ‘ THUS

“ T H U S have I run through the several Articles wherein the *Greeks* differ from the  
 “ *Latins*, if we may credit *Caucus*, who ascribes these erroneous Principles not only  
 “ to the *Greeks* of *Corfu*, but all the other *Greeks* in general who dissent from the  
 “ *Latin Church*.

“ B U T this *Caucus*, according to *Leo<sup>r</sup> Allatius*, was a very illiterate Prelate, an  
 “ egregious Calumniator, and a Man of a very shallow Capacity, who fondly hoped  
 “ to ingratiate himself into the Favour of the Pope, by multiplying the Errors of the  
 “ *Greeks*, and charging all of them in general with holding the same false Doctrines  
 “ as he either knew, or was informed, were embraced by some Particulars of *Corfu*.  
 “ It is no difficult Matter, however, to justify *Caucus* in most of his Allegations against  
 “ the *Greeks*, except perhaps in such Points, as relate to their moral Duties, the De-  
 “ pravity whereof is rather owing to the degenerate Practices of particular Persons,  
 “ than the Result of their universal Belief. And it is much to be feared, that *Alla-*  
 “ *tius* deserves justly to be censured for mollifying several Articles, with Relation to the  
 “ Principles of the *Greeks*, and setting them in a more advantageous Light than he  
 “ ought, out of a partial Regard for a Reconciliation between them and the *Latins*, and  
 “ with a View to soothe and cajole Pope *Urban* the VIIIth, who had at that Time  
 “ formed a Project for the Accomplishment thereof, by fair and easy Methods. In  
 “ short, if we carefully examine those Errors which *Caucus* ascribes to the modern  
 “ *Greeks*, we shall find, that there are few Historians who have in that Respect been  
 “ more particular and exact. Besides, what he did was in compliance with the Pope’s  
 “ express Orders, and it cannot reasonably be supposed, that he would wilfully deceive  
 “ his Holiness in an Affair of so great Importance. As he knew very little of the  
 “ Theology of the Antients, he adhered religiously to the scholastic Divinity and De-  
 “ cisions of the Councils of *Trent*, which he imagined to be the infallible Rule by  
 “ which he ought to condemn, as erroneous, all such Opinions as were not conform-  
 “ able thereunto, and this was an additional Proof of his Integrity ; for he had taken  
 “ a considerable time to inform himself before-hand of those Opinions which they  
 “ held in common with the *Romish Church*, and those also which were peculiar to  
 “ themselves; tho’ he condemned, indeed, too dogmatically all such as were repugnant  
 “ to the Customs of his own Church. But let us now see in a more particular

“ What I have added here is extracted from a particular Catalogue of their Errors and Heresies, which a  
 zealous Missionary, one Father *Francis Richard* a Jesuit ascribes to the *Greeks* in his Account of the Island of  
*Sant-Erini*, printed at *Paris* in 1657. The *Greeks*, says he, upon their dissenting from the Church of  
*Rome*, began to make the Sign of the Cross from the Right Hand to the Left. They still persist in this Error,  
 and I very well remember, that a *Latin* one Day asked me . . . . Why do you make the Sign of the Cross  
 from the Left to the Right? to whom I replied, the Intention thereof was, to intimate, that by Virtue of the  
 Cross we were turned from *Darkness* unto *Light*, and from the Power of *Satan* unto *God* . . . . that in  
 short, we hope, thro’ the Death and Merits of his Son, when he shall come to judge the World at the last  
 Day, and separate the Righteous from the Ungodly, to be called from the Left Hand to the Right, and be  
 admitted amongst the Number of the Saints in Glory. A *Greek* who was present, being extremely pleased  
 with this Explication . . . why then, said he, do we act just the reverse? . . . to whom one of our Scholars,  
 embracing so favourable an Opportunity, very smartly replied. You, Sir, have free Liberty to make your  
 Cross from the Right to the Left, to denote, that ever since you have dissented from the Church of *Rome*, you  
 have deviated from the Paths of Truth, to walk in *Darkness* and *Error*; you have gone astray from *Virtue* to  
*Vice*, and from *Grace* to *Sin*; and it is very much to be feared, that whilst we shall appear at the Right Hand  
 of our Blessed Saviour, you will stand at his Left, when he shall come in all his Glory to judge both the Quick  
 and the Dead. Such a sharp, and solemn Reproof, one would imagine, was sufficient to have converted the  
 most obdurate Schismatick in all *Greece*. Our Missionary, however, only informs us, that the *Greek* was so  
 thunder-struck, that he never offered to make the least Replication . . . There are some *Greeks*, continues he,  
 who never make a perfect Sign of the Cross, but lay their Hands on one Shoulder only, to denote, that the  
 Holy Ghost does not proceed from the Father.

“ *Caucus Venetus Archiepiscopus Coryrensis*, vir nullius plane doctrinæ vel judicii . . . libello edito de *Græ-*  
*corum recentiorum Hæresibus*, *Græcos* omnes non sine evidenti calumnia diffamavit . . . an mendacio, an sce-  
*lere, an fraude, an fallaciis* . . . summorum Pontificum gratia demerenda est? See *Leo Allat. Lib. III. de*  
*Consens. Cap. x.*

“ Manner



“ Manner whether *Caucus* has so unjustly defamed, or so grossly imposed on the  
 “ *Greeks*, as *Leo Allatius* has endeavoured to insinuate.

“ IN the first Place, as to their rebaptizing of the *Latins*, it is well known, that  
 “ the same religious Custom was observed in other Places as well as *Corfu*, on Account  
 “ of the inveterate Enmity they bore the *Latins*; which made them look on all their Ce-  
 “ remonies as abominable and profane. And for the very same Reason, they condemn  
 “ likewise their Mass, and wash their own Altars after the Celebration of Divine Service  
 “ performed thereon by a *Latin* Priest, as if they had been thereby polluted, and  
 “ deem it a Profanation to consecrate unleavened Bread, as practised amongst the  
 “ *Latins*. Ample Testimonies of their Conduct in this Respect are not only to be  
 “ seen in our Historians, but likewise in the Oriental Law, and particularly in that  
 “ Part of it, entitled, the ‘ *Reply of the Patriarchs*, wherein most of the Cases which  
 “ regard the Ceremonies of the *Latins* are stated and resolved against those who  
 “ showed so strong an Aversion to the religious Customs of the *Latins*. From  
 “ whence it is manifest that most of the *Greeks* rejected the Ceremonies observed in  
 “ the *Latin* Church as impure and profane; and that none but a few learned Men  
 “ amongst them have endeavoured to moderate and mollify their implacable Aversion  
 “ for all their religious Ceremonies. And this is not so much to be wondered at,  
 “ since the *Latins* have been equally severe with respect to the Baptism, and leavened  
 “ Bread of the *Greeks*, as appears by several ‘ Letters of such Popes as have written in  
 “ their Favour: Not to mention the Opinions of several scholastic Divines, who, as  
 “ it may easily be proved, have disputed the Validity of their Baptism and their other  
 “ Sacraments.

“ SECONDLY, as to *Caucus*’s Charge, that the *Greeks* do not acknowledge the Sacra-  
 “ ments of Confirmation, and Extreme Unction; the Reason of it is, that he has con-  
 “ sidered them with an Eye to the Affinity which they bear to the Practice of the Church  
 “ of *Rome*, where the first of these Sacraments is administered separate from that of Bap-  
 “ tism; nay ’tis one of the most essential Duties peculiar to the Bishops even at this  
 “ Day to perform this Institution at their Visitations: The Latter is never ad-  
 “ ministered in the *Romish* Church but to such only as are at the Point of Death,  
 “ from whence this Sacrament derived its Title of *Extreme Unction*. But the *Greeks*  
 “ administer the first of these Sacraments at the same Time that they confer that of  
 “ Baptism, which Custom the Orientals have all along observed contrary to the Practice  
 “ of the Western Church. Moreover, this Sacrament is administered amongst the *Greeks*  
 “ by their Priests, as well as in all the other Parts of the *Levant*, as is evident from  
 “ the Dissertation written by *Lucas \* Holstenius* on this Subject, and published at  
 “ *Rome* by Cardinal *Francis Barberini*. This learned Author assures us, that this  
 “ Custom is very antient in the *Greek* Church, and that the Power of administering the  
 “ Sacrament of Confirmation is become so usual amongst the Priests, that it is looked  
 “ upon as the indisputable Right of their Office. As to what regards the Sacrament of  
 “ *Extreme Unction* the *Greeks* do not wait as is customary in the Church of *Rome*, till  
 “ the sick Person is at the Point of Death; neither do they give this Sacrament the  
 “ Name of *Extreme Unction*; but on the contrary, such as are sick go to Church

\* *Ref. Demetrii Archiep. Bulg.*

† *Epist. Clement VII. apud Allat. Lib. de Interest.*

‡ *Luc. Holsten. Dissert. de Sacr. Confirm. apud Græcos.*

“ to receive it if they can conveniently do it ; and it is administred to them every  
 “ Time they are sick ; because they are of Opinion, that St. *James* in his Epistle,  
 “ speaks of the sick in general, and not of such only as are giving up the Ghost.

“ As for the rest, Father *Simon*, in Tom. I. of his *Biblioth. Crit.* demonstrates from  
 “ their *Euchologium* and several of their Authors, that the *Greeks* acknowledge seven  
 “ Sacraments.

“ THIRDLY, as to their not paying Adoration to the Holy Sacrament after the  
 “ Consecration, this must not be understood in general neither ; because it is manifest,  
 “ that they do worship it ; but only with Respect to that Adoration which the *Latins*  
 “ pay to the Host, as soon as ever the Priest has pronounced these Words, *This is my*  
 “ *Body*. As the *Greeks* do not make the Consecration to consist in these Words, but  
 “ in some particular subsequent Prayers, it is no Wonder that *Caucus*, who, in order  
 “ to judge of the Errors of the *Greeks*, had taken the Custom of his own Church for  
 “ a Standard, should say, that they did not worship the Host ; besides, even after they  
 “ have consecrated it, that is, according to their Opinion, after their Invocation of the  
 “ Holy Ghost, they do not pay such a ceremonial Adoration to it as is practised in the  
 “ *Latin* Church, but they content themselves with worshipping *JESUS CHRIST*, who  
 “ is presented to them by the Elevation of the Host, after their Manner, some short  
 “ Time before the Communion. *Caucus*, however, would have been altogether in-  
 “ excusable for being guided entirely by the Customs of his own Church, had he not  
 “ in all probability been directed to reform every thing according to that Standard.

“ FOURTHLY, It is very well known, that the Easterns receive the Communion in  
 “ both Kinds, and that they insist at the same time, that they have the Words of  
 “ *JESUS CHRIST* to justify that Practice. *Jeremias* the Patriarch, in his first Reply  
 “ to the Divines of *Wittemberg*, expresses himself in the following Words, *You assert*  
 “ *that we ought to take the Communion in both Kinds, and in that Particular you say right :*  
 “ and this they extend even to Infants, to whom they administer the Sacrament after  
 “ Baptism, by giving them in a Spoon the Blood of our LORD *JESUS CHRIST*, which  
 “ they take out of the Cup wherein this Blood is mingled with Pieces of the conse-  
 “ crated Bread which contain his Body ; and it is by virtue thereof that they are said  
 “ to receive the Communion in both Kinds. In short, this is the constant Practice of  
 “ the Eastern Church in general, and even our most eminent scholastic Divines agree ;  
 “ that this Custom of administering the Sacrament in both Kinds was strictly observed  
 “ in the *Latin* Church, till a few Centuries ago, when she thought proper, for very  
 “ substantial Reasons, to decline it.

“ FIFTHLY, with respect to Confession, we ought not to think it strange, that  
 “ they should look on it as an ecclesiastical Injunction only, since they are fully per-  
 “ suaded that there were properly \* speaking no other Sacraments than Baptism and  
 “ the Lord's Supper, instituted by our Blessed Saviour himself, and that the others  
 “ were the Ordinances only of the Church ; which is evident from the second An-  
 “ swer of the Patriarch *Jeremias* to the Divines of *Wittemberg*. *Caucus*, therefore,  
 “ has advanced nothing on this Subject, but what is in every Respect conformable to

\* *Jeremias* the Patriarch. *Cyril*, in the XVth Article of his Confession, acknowledges two Sacraments only  
 as instituted by *JESUS CHRIST*. This Article is entirely *Calvinistical*.  
 VOL. V. L “ the

“ the religious Principles of the *Greeks*. It must, however, be acknowledged, that au-  
 “ ricular Confession is practised in the *Greek Church*, and that the *Grecians* make a  
 “ particular Confession of all their Sins in order to have a Penance enjoined them con-  
 “ formable thereunto; and by consequence they must discover the Nature and Pro-  
 “ perty of them to their Confessors. *It is requisite*, says the Patriarch *Jeremias*, after  
 “ *St. Basil*, to discover, all our Sins to our Confessors; and this is confirmed more at  
 “ large in the Treatise of *Christopher Angelus*, on the Discipline of his Church. There  
 “ is this difference, however, to be observed, if we may credit *Metrophanes Critopulus*,  
 “ that the Confessor never enquires into the Place where the Sin was committed, nor  
 “ after the Persons with whom it was transacted, nor into the Manner of it; because,  
 “ according to that Author, such Inquiries would be altogether useless, and be too cu-  
 “ rious and impertinent: All which is a sufficient Justification of *Caucus*. For as to  
 “ the receiving the Communion at *Easter*, which is enjoined to be annually observed  
 “ by the *Latins*, that is an Ordinance peculiar to their Church alone.

“ SIXTHLY, *Caucus* ascribes nothing to the *Greeks* with respect to Matrimony,  
 “ but what they strenuously maintain, and pretend to be conformable to the New-  
 “ Testament, the Fathers, the Oriental Canon Law, and the Decrees of the Empe-  
 “ rors. They insist, that there is nothing more plain and manifest than these Words  
 “ of the Evangelist, \* *Whoever shall put away his Wife, unless it be for Adultery*,  
 “ and shall marry another, commits Adultery. It is evident, therefore, say they, that  
 “ the Gospel in such Cases allows it to be lawful to dissolve such Marriages; and with-  
 “ out having any regard for the Authority of *St. Austin*, and some other of the *Latin*  
 “ Fathers, they assure us, that all the *Greek Fathers* put the same Construction on this  
 “ Passage. And, moreover, that the whole Eastern Church in general agrees with the  
 “ *Greeks* in that particular. Nay, 'tis very easy to prove, even from the Historical Ac-  
 “ counts of the Councils both of *Florence* and *Trent*, that the *Greek Church* in general  
 “ approve this Custom. And it was for this Reason, that the Embassadors of *Venice*  
 “ put in their Petition to the last mentioned Council, in order to procure some Alle-  
 “ viation and Amendment in the Canon, which was ready to be published against such  
 “ as asserted, that Adultery dissolved the Bands of Marriage. And the Motive which  
 “ induced the Republick of *Venice* to interpose in this Affair was, the *Greeks* of *Candia*,  
 “ *Cyprus*, *Corfu*, *Zante*, and several other Places, who observe this Custom, in Oppo-  
 “ sition to that which the Council was inclined to condemn, were all her Dependants.  
 “ In short, the Embassadors succeeded in their Attempt, their Arguments being al-  
 “ lowed, as Cardinal *Palavicini* has acknowledged in his History of that Council, to be  
 “ very solid and substantial. It is true, however, that the *Greeks* too easily dissolve their  
 “ Marriages, not only in the case of Adultery as before-mentioned, but many others;  
 “ and they pretend to be warranted in that Particular by the Civil and Canon Laws,  
 “ which ought, however, to be regulated and restrained, as being too loose and in-  
 “ dulent in such Cases. But as *Caucus* has made mention of the Case of Adultery  
 “ only, he seems to have been modest and reserved; forasmuch as he might have pro-

\* *De Statu Hodierno Græcorum*, cap. 22. Notwithstanding all the *German's* Tattle mixt with Invectives and Chicanery, who has commented on *Angelus*, the Confession of the *Greeks* is very little different from that of the *Latins*. It is much more strict, 'tis true, and for that Reason, some assert, the *Greeks* avoid going to Confession; besides, their Ghostly Fathers hold up their Absolutions at a very high Price. Poverty is the best Plea that can be made for their Priests making a Trade of it, and their Laxy neglecting the Practice of it.

† *Matth.* Chap. xixth and the 19th Verse.

‡ *F. Paolo nella sua Istoria del Concil. Card. Palavic. nella sua Istoria del Concil. di Trent.*



duced several other Cases of much less Importance wherein the *Greeks* make no  
 " Scruple of dissolving their Marriages.

" SEVENTHLY, It is no matter of Surprise that the *Greeks* should refuse to eat  
 " Blood and suffocated Meats, and such other Eatables as are not only prohibited in  
 " the *Old Testament*, but likewise in the *New*, as appears from the *Acts* of the *Apostles*.  
 " And this Practice is not peculiar to the *Greeks* of *Corfu* only, but common to all the  
 " Eastern Nations in general; nor is it very long since it has been totally abolished  
 " throughout the West.

" EIGHTHLY, As to that Article which relates to the Supremacy of the See of  
 " *Rome*, it is very surprising that *Leo Allatius* should on that Account be so far ex-  
 " asperated against *Caucus*, as to represent him to be one of the greatest Impostors the  
 " World ever produced. It is but too true, that not only those *Greeks*, who were  
 " never reconciled to the *Latins*, but all the rest of the Eastern Nations refuse to own  
 " this Supremacy of the *Roman* Pontif above the other Patriarchs, in such a Manner  
 " as 'tis acknowledged by the Western Church. <sup>b</sup> *Metrophanes Critopulus* assures us,  
 " that the Eastern Church admits only of JESUS CHRIST, as duly qualified in all re-  
 " spects to be the Head; that there is no Difference in Point of Dignity between the  
 " Patriarchs, but barely with Relation to their respective Sees. The Patriarch of *Con-*  
 " *stantinople* sits first indeed; that of *Alexandria*, second; that of *Antioch*, third; and  
 " that of *Jerusalem*, last; and yet none of them claim the least Superiority over  
 " the rest. Each is Head in his own See; and if they happen accidentally to meet to-  
 " gether in one Place, they kiss one another's Hands, appearing in all their Deport-  
 " ment upon a Foot of Equality. But none of them, says the same *Critopulus*, pre-  
 " sumes to claim the Title of Head of the Catholick Church, on which Account he  
 " pretends to condemn the Pope as guilty of Vanity and Ambition. As to what *Leo*  
 " *Allatius* adds, with respect to <sup>c</sup> *Caucus's* Imposition on the *Greeks*, by asserting, that  
 " they excommunicate the Pope and *Latin* Prelates on *Holy Thursday*; that Obser-  
 " vation which he makes of those at *Corfu*, is not peculiar to them, but has been made  
 " by several other Historians who travelled into different Parts. *Dandini* the Jesuit  
 " who travelled to Mount *Libanus* in the Quality of Nuncio to *Clement* the VIIIth,  
 " in his *Account of the Island of Candia*, makes mention of the *Greeks* in the follow-  
 " ing Terms. <sup>d</sup> *It would be an endless Task to enumerate all the Prevarications of*  
 " *the Prelates, Priests, and the inferior Clergy of this Nation; their Separation from the*  
 " *Latin Church, the Imprecations and Excommunications which they thunder out against*  
 " *her on their most sacred Festivals, and at such Times as we set apart to implore the Di-*  
 " *vine Majesty to be gracious unto them, and open a Way for their* <sup>e</sup> *Conversion.*

NINTHLY,

<sup>b</sup> *Metroph. Critop. in Epit. Doctr. Ecc. Orient.*

<sup>c</sup> *Leo Allat. de Consens. Eccles. Occid. & Orient.*

<sup>d</sup> *Girolamo Dandini in Miss. Apost. Cap. 5.*

<sup>e</sup> To what has been quoted from Father *Simon*, on the Subject of Excommunication, we may add the following Extract from *de la Croix's State of the Greek, Armenian, and Maronite Churches*, printed at *Paris* 1695. "The Ceremony of the Holy Fire is preceded by another, which is the Result of that mortal Hatred which the *Greek Church* and her Patriarchs bear to that of *Rome* and the Pope; which the Patriarch (of *Jerusalem*) dressed in his Pontifical Robes, excommunicates at the Door of the sacred Sepulchre in the most shameful and opprobrious Language. An indecent childish Action immediately ensues, which testifies nevertheless the Excess of their Malice. The Patriarch drives a Nail into the Ground with a Hammer, as a Mark of his Malediction, and then excommunicates all such as shall offer to remove it under severe spiritual Penalties, as well as a heavy Fine, and five hundred Bastinado's. There are abundance of these Nails to be seen before the Door of the Holy Sepulchre, which the *Greeks* durst never presume to touch, and the *Latins* very seldom if ever remove to avoid Contention." To this Excommunication I shall add one Ceremony more which very much resembles it, and may justly be looked upon as an absolute  
*Anathema.*

“ NINTHLY, It is natural to suppose, that the *Greeks* should range the Office of Subdeacon amongst the Number of the inferior Orders of the Church, and to make use of the *Latin* Phrase, look on it as no Holy Order; for 'tis not very long ago since the *Latins* themselves have defined it to be such.

“ TENTHLY, It is evident from the Writings of the *Greek* Historians, that the Acknowledgment of seven general Councils only is not a Thing peculiar to the *Greeks* of *Corfu*; nay it would have a very ill Grace to compel them to acknowledge any of the *Latin* Councils, wherein they were not Parties concerned; any more than those who declared they assisted by meer Compulsion, and more out of Regard to the Interest and Advantage of the State, than that of Religion. Such as are of this Persuasion in the Republick of *Venice*, enjoy the free Exercise of their Religion by a Toleration from the States.

“ To conclude, As to Feasts, Fasts, and several other Ecclesiastical Institutions of the like Nature, the *Greek* Church differs without dispute from the *Latins* in the Observance of them; and *Caucus* might very justly assert, that they regard them no more than they do the greatest Part of the *Romish* Saints whom they look upon with an Eye of Contempt in whatever Churches they meet with them, as plainly appears from the History of the Council of *Florence*, published by *Syropulus*. *When I enter*, says he, *into a Latin Church, I never pay my Respects to the Crowd of Saints that I meet with there, for I am a perfect Stranger to them all: Nay, I am very much at a Loss to distinguish CHRIST himself from amongst them; so that I worship him no more than the Rest, because I know not under what Form he is represented.*

“ WHAT I have already offered, will be thought, I presume, a sufficient Justification of *Caucus*, with respect to those false Doctrines which he has ascribed to the *Greeks*; and if he has sometimes taken a secret Pleasure in aggravating their Errors, and imposing on them, it must be acknowledged, at the same Time, that *Leo Alatus* has been too zealous and perfectly extravagant in their Defence. I must own; the Scheme which he has pursued for the Reconciliation of this Church with that of *Rome*, is much more preferable and more likely to succeed in my Opinion, than that followed by the Missionaries who have multiplied their Errors; and who instead of reducing them, still continue to augment them: But after all, we need not be for ever Strangers to the real Principles of the *Greeks*, if we would but shake off some usual Prejudices, and distinguish those who join in Communion with the *Latins* from those who do not.

“ WE have hitherto taken no Notice of those Articles of their Faith, which relate to Purgatory, Hell, and Paradise. Not only *Caucus*, but several other Historians

*Anathema*, I have extracted it from the solemn Renunciation which one *Paisius Ligaridius* made at *Jerusalem* of the Doctrines of the *Latin* Church, when he was installed Archbishop of *Gaza*, in the Year 1652. The Patriarch of *Jerusalem* who was the Celebrant, sat on a Kind of Throne erected on an Eminence. The Metropolitans, Bishops, and the Rest of the Clergy were ranged in their proper Order, according to their respective Degrees, below the Patriarch. During the Service *Paisius* rehearsed the Confession of Faith as used in the *Greek* Church, but before his Consecration he trampled under Foot two or three several Times a Picture, in which was represented a City, situate upon seven Mountains. On the Top whereof stood conspicuous an Eagle having two Heads. They who assisted at this Ceremony very well knew, that the *Greeks* did thereby trample under Foot the City and Church of *Rome*; but *Paisius*, in order to evade, or conceal such an odious Construction, pretended that this Ceremony denoted that a Bishop ought to tread under Foot the Poms and Vanities of this wicked World, represented by that City, seated on seven Mountains. Nothing can be more forced and unnatural than this Explication.

<sup>1</sup> *Caucus*, *ibid.* ac *supra*.

“ affirm

“ affirm that the *Greeks* deny a Purgatory, and yet offer up their Prayers for the Dead.  
 “ This, however, must be understood, with relation to that Idea which the *Latins*  
 “ entertain of it, who, for the Generality, point out the Place, and admit of a Fire  
 “ that torments such Souls as reside therein. The *Greeks*, indeed deny both the one  
 “ and the other, tho’ they acknowledge there is a certain State of Purgatory, and for  
 “ that Reason, pray for their Dead. It cannot be denied, but such a religious Cul-  
 “ tom has been established in the Church time out of Mind, as appears from *Tertul-*  
 “ *lian*, and several of the primitive Fathers, as well as the most antient Liturgies.  
 “ It is very probable, indeed, that she was indebted for this Ceremony to the *Jews*,  
 “ who pray for their dead, and observed that Practice in their Synagogues long before  
 “ Christianity appeared, and ever since they were first under the Power and Domi-  
 “ nion of the *Greeks*. There is this Difference, however, between the *Greeks* and the  
 “ *Latins*, with respect to their Prayers for the Dead; the Latter are much more plain  
 “ and open in their Expressions; whereas the former, and indeed all the Eastern Na-  
 “ tions in general, are more reserved, and make use only of general Terms. The *La-*  
 “ *tins*, nevertheless, in their Mass for the Dead, have retained the antient Form,  
 “ which is analogous enough to the Ideas which the *Greeks* entertain of Hell, Pur-  
 “ gatory, and Paradise. The express Words in that Office are these. *Domine, Jesu*  
 “ *Christe, libera animas omnium Fidelium defunctorum de Pœnis Inferni, & de profundo*  
 “ *Lacu; libera eas de ore Leonis, ne absorbeat eas Tartarus, ne cadant in Obscurum, &c.*  
 “ These Terms seem to favour the Notions of the *Greeks*, and other Christians of the  
 “ *Levant*; for they are of Opinion, that there is but one Place, that is, Hell, wherein  
 “ Souls are confined, as in a dark Prison, and pray that such Souls may pass from this  
 “ Place of Darkness to that of Light and Repose, which is Paradise: All which is  
 “ exactly conformable to that Prayer which the Priest repeats at Mass, called *In die*  
 “ *obitus*.

“ As to the second Place, called Hell, we shall take no Notice here of what *Origen*  
 “ thought of it, though several *Greek* Doctors, ’tis true, gave into his Opinion; and  
 “ have regard only to those Notions which were most universally received amongst

\* The Reader may compare the following Abstract from *Ricaut’s State of the Greek Church*, Chap. xiv. with this long Detail extracted from Father *Simon*. “ They are of Opinion, says he, that there are two Classes, or Degrees of Souls which go down to Hell: One consists of such, as having departed this Life under the heavy Weight of the Almighty’s Displeasure, are immediately plunged into everlasting Torments; the other, of such as indeed descend into Hell, but without suffering those . . . . Torments, . . . . which the damned endure for ever and ever. The *Greek Church* conceives, that the latter die with some strong Propensity, or Inclination to Repentance . . . and that such pious Resolutions have been strengthened in them by the salutary Aid and Assistance of Confession and Absolution.” . . . . Altho’ Grace has not finished her Operation in them, so far as these good Intentions were not attended with good Works; yet the Prayers of the Church, the Intercession of the Living, their Alms and Oblations might possibly render these Resolutions effectual and meritorious. “ This, says our *English* Author, is the true and genuine Sense of that Prayer. *Grant, O Lord, that his Soul may be at Rest in those Mansions of Light, Consolation and Repose, from whence all Grief and Sorrow are for ever excluded &c.*” As for the Rest, the *Greeks* don’t look upon this Place as a *Limbo*, or *Purgatory* for Souls. All their Punishment, according to them, consists in their being banished for some stated Time from the Presence of Almighty God, &c. They are of Opinion, that the Soul after Death cannot of herself procure any Consolation, or Relief, and that she has no other Refuge, if I may be allowed the Expression, to fly to, but the Prayers of the Faithful here on Earth: But deny that either the Decisions of the Patriarchs and Bishops, or their Indulgencies and Pardons have any Power to release the Soul from her dark and melancholy Prison.

“ These are the Keys, adds *Ricaut*, speaking of these Prayers, &c. which alone are effectual and can open Heaven’s Gates for the Admission of such Souls. The *Greeks*, however, will not allow that they are ever so happy as to enter there, till the Day of Judgment . . . . They hold, that as the Blessed will not be in a perfect State of Glory . . . so neither will the Damned be in an absolute State of Misery, till that great and solemn Day.”

† This Notion is, that their Torments will not be eternal. There are abundance of learned Men at this Day who are of this Opinion, and think it more reconcilable to the infinite Goodness and tender Compassion of the Deity, than the severe Suggestion of the Contrary. See *Thom. Burnet’s Dissertation on the State of the Dead*, &c.



“ them. When they pray to God to deliver a Soul from Hell, they mean, and it must  
 “ be understood, from a State of Purgatory; that is to say, that in this dark Prison,  
 “ which they call Hell, there are two Classes or Kinds of Souls; one, whose Sins are  
 “ not of so black a Dye, as that they should be doomed to eternal Punishment in that  
 “ Place; and the others, who shall be confined there for ever, and be sentenced to  
 “ endure the Torments of Hell without Remission. 'Tis of these latter, of whom it  
 “ may be said, that in *Inferno nulla est Redemptio*: Whereas with respect to the For-  
 “ mer, it may be said, *In Inferno est Redemptio*. Thus much shall suffice for the  
 “ Explication of the Liturgies, and other Theological Treatises of the modern *Greeks*,  
 “ which seem to favour the Opinion that the Soul shall not abide for ever in Hell,  
 “ and that the Torments of the damned shall not be eternal. If we follow this Po-  
 “ sition, it will be no difficult Task to explain the Prayers for the Dead, which are  
 “ used by the *Greek Church*.

“ As to Paradise, the *Greeks*, and all the Eastern Nations in general, are of Opini-  
 “ on, that departed Souls are not perfectly happy, or perfectly miserable, till God shall  
 “ pass his final Sentence upon them at the last and general Day of Judgment. For  
 “ which Reason, the *Greeks* are of Opinion, that there are two Paradises; the first  
 “ a Place of Light and Rest, mentioned in the Prayers of their Liturgy, where the  
 “ Souls of the Blessed are said to repose themselves, and wait with Patience for the  
 “ Day of Judgment. This Place, in the Office which they make use of for the Dead,  
 “ is called *Paradise, Light, Life, Felicity, Abraham's Bosom*, and the *Mansions of the*  
 “ *Living* &c. The second Paradise will be that eternal Felicity, which such blessed

<sup>1</sup> Upon the Supposition that there are two Classes, or Kinds of Souls in Hell, the Controversy, with re-  
 spect to Purgatory, is no more than an Argument grounded on the Materiality of the Soul. For, first, Souls  
 fill no Space. They, therefore, must entertain a wrong Idea of them who hold they are liable to material  
 Torments. Secondly, supposing the Locality of Souls, the *Greeks* and *Latins* differ only in the Name of  
 the Place. Father *Simon*, with Reason, makes the very same Observation, in his Comment on the 27th and  
 28th Chapter of *Dandini's Travels to Mount Libanus*. “ The Eastern Nations, says he, acknowledge,  
 “ that there is a State of Purgatory, though they deny there is a Place appropriated for that Purpose, and the  
 “ Manner after which 'tis generally believed that Souls are therein tormented. The Prayers &c. . . . prove  
 “ . . . this State, but not the Place assigned. They themselves make the same Distinction in their religious  
 “ Treatises . . . . for they acknowledge that between Paradise, and the dark Mansions of the Damned  
 “ there is a third State of Souls, after their Separation from the Body, from whence they may be recovered  
 “ by the Prayers of the Faithful . . . 'tis a Matter of no great Importance whether such third State be called  
 “ Purgatory or Hell.” Thirdly, It cannot be denied, but that this Article is as intricate and perplex, as  
 any controversial Point whatsoever. The Quirks and Evasions which are generally practised by the Dispu-  
 tants on both Sides have strangely confounded and perplexed this Affair, and neither the one nor the other have  
 been able to come to a fixt Determination on this Subject, which is beyond our Comprehension. As  
 for the Rest, 'tis no difficult Task, in my Opinion, to prove, that the Idea of a material Purgatory is owing  
 to the Notion, which is so generally received, and by several of the Fathers themselves, of the Materiality of  
 the Soul.

<sup>2</sup> The XVIIIth Order or Decree of the Council of *Jerusalem*, as 'tis quoted in Page 421 of the *Authen-  
 tic Memorials* of the Religion of the *Greeks*, is no ways inconsistent with what Father *Simon* asserts; the true  
 Sense and Meaning whereof must be this; *We believe that the Souls of such as are slain asleep, are confined, im-  
 mediately on their Departure from the Body, to a State of Joy or Sorrow (this relates to their State after the  
 Day of Judgment) according to their Actions good or bad; in such a Manner that immediately after their Sepa-  
 ration from the Body they participate before-hand of Joy or Sorrow: But the former are not as yet in a State of  
 absolute and compleat Happiness, neither have the latter felt the full Weight of their final Condemnation. At the  
 general Resurrection these Souls, being reunited to their respective Bodies, which they once animated, shall receive  
 likewise their full Recompence and Reward, that is to say, either supreme Happiness or Misery in the Abstract.*  
 This exactly agrees with the Passage which I have extracted from the State of the *Greek Church*. Give me  
 leave to make one cursory Observation, that the Notion of *Prudentius*, a *Christian Poet*, on the State of  
 Souls after Death, is very peculiar. He is not only willing to believe, that the Torments of the Wicked shall  
 one Day cease and be felt no more, but asserts likewise, that the Day of our Blessed Saviour's Resurrection,  
 is annually a Day of Respite for the Devil and all his Angels.

*Sunt & Spiritibus sæpe nocentibus  
 Pænarum celebres sub Styge feræ,  
 Illa Nocte sacer qua rediit Deus, &c.*

<sup>1</sup> See Father *Simon's* Remark on the Travels to *Mount Libanus*. pag. 341, and 349.

“ Souls shall be made Partakers of in Heaven at the last Day : And this Notion, as  
 “ they conceive, is much more conformable to the sacred Text, than that of the  
 “ *Latins*. For JESUS CHRIST, say they, who is to come in all his Glory to judge  
 “ both the Quick and Dead, will not till then say to the Elect. <sup>m</sup> *Come ye blessed of*  
 “ *my Father, inherit the Kingdom of Heaven which has been prepared for you from the*  
 “ *Foundation of the World, &c.* They pretend, that the Notion of the *Latins* with  
 “ respect to Paradise and Hell before the last Day of Judgment is not grounded on An-  
 “ tiquity. We may observe, moreover, that the *Greeks* have not been so curious and  
 “ critical in their Enquiries about that glorious Light, of which the Righteous will  
 “ be Partakers, as most of the *Latins* have been, who talked very shrewdly on that  
 “ Topick. There are some likewise, who assert, that the *Greek* Fathers deny, that  
 “ the Angels and blessed Spirits behold the Divine Essence in Heaven, and ground  
 “ this Notion on the following Passage in *Theodoret*. <sup>n</sup> *The Angels behold not the Di-*  
 “ *vine Essence, which is omniscient, incomprehensible, and inconceivable; but see only some*  
 “ *Kind of glorious Image proportioned to their Nature.* They quote several of the Fa-  
 “ thers likewise to confirm this Opinion.

“ As to the Morality of the *Greeks*, since their Principles are much the same as the  
 “ *Latins*, there can be but a trivial Difference in that Respect between them: It must  
 “ be allowed, indeed, that the former, making no use of the School-Divinity, are  
 “ not such able Metaphysicians as the latter; and they are no ways blame-worthy,  
 “ in my Opinion, for not mingling Logick and Metaphysics with their Morals;  
 “ though there are some *Greeks*, who have studied in the *Italian* Schools, and read  
 “ our *Latin* Authors that must be excepted.

“ ’Tis evident, notwithstanding, that the *Greeks*, and all the other Eastern Nations  
 “ in general, are not always so strict in the observance of the moral Duties as they  
 “ ought to be, on account of the deplorable State and Condition<sup>o</sup> to which at present  
 “ they are reduced. Their Ecclesiasticks are charged with Simony, because their Bi-  
 “ shops sell their Ordinations, and their Priests the Sacraments. If, however, we  
 “ will but maturely consider this Affair, and examine it thoroughly, ’tis very pro-  
 “ bable, we shall not find them so deserving of Censure as we imagine. It is requisite  
 “ they should live by their Profession; as they have no such Benefices as are at present  
 “ settled and established in the *Romish* Church, where is the great Offence, where is  
 “ the Injustice of exacting a Gratuity for the Administration of the Sacraments?  
 “ We make no Objections to the Custom which is introduced into the Western  
 “ Church, of taking Money for the Celebration of the Mass, for Confessions, and a  
 “ thousand other Articles of the like Nature: And who can in Conscience charge a

<sup>m</sup> *Matt.* xxv.

<sup>n</sup> *Theod. Dial. de immut.*

“ To this Servitude, we may add likewise the profound Ignorance of these People, which is confirmed by  
 the Testimony of a great Number of very reputable Historians. I shall only give you one Instance, which  
 relates to the particular Stupidity of the *Greeks* at *Constantinople*. “ These *Greeks*, says Father *Barbereau*,  
 “ in his Account of *Constantinople*, printed in 1668, in order to inform you what Religion they profess, will  
 “ stroke their Hands over their Faces several Times, which they pretend to be the Sign of the Cross. But  
 “ you must expect no farther Account from them; for they are perfect Strangers to all Prayers, Creeds, or  
 “ virtuous Actions. I have had an Opportunity several Times of asking such as seemed to me to be the most  
 “ intelligent amongst them, whether there were more Gods than one, and whether *Jesus Christ*, from  
 “ whom they were called Christians, was both God and Man . . . most of them readily confessed, that they  
 “ were incapable of resolving such important Theological Questions, &c.” *Wheler*, who is a more modern  
 Historian assures us likewise, that the *Greeks* are so ignorant, that they scarce know the first Principles of their  
 Religion. ’Tis impossible that Morality should long continue pure in such Places, where the Inhabitants are  
 all Slaves, and all illiterate.



“ poor distressed Holy Father with the Guilt of Simony for making a Devotee pay for  
 “ his Absolution, and for imposing a Fine upon him in proportion to the aggravating  
 “ Circumstances of his Sins? We are no ways surpris’d to find a certain Duty levied  
 “ on some certain Sins at *Rome*; because the Practice of it is grown familiar to us:  
 “ Shall the Distinction, therefore, between Divine and Ecclesiastical Right, invented  
 “ by some Theologists and Canonists but a few Centuries ago, fix the Guilt of Simony  
 “ on the Pope? And shall not the utmost Necessity to which the *Greek* Patriarchs and  
 “ Bishops are at present reduced, excuse them, in the Sight both of God and Man;  
 “ for making the best Advantage they can of their Ordinations? Not that I think the  
 “ *Greeks* are blameless in all Respects: For ’tis evident, that they often take too great  
 “ Liberties, and are too remiss in the Regulation of their Conscience according to the  
 “ Christian System. But the Ignorance in which they are brought up at present,  
 “ and the necessitous Circumstances to which they are reduced, are the principal  
 “ Cause of their Irregularities, and Disorders, which, however, some virtuous Persons  
 “ amongst them have endeavour’d to reform as much as in them lay, as the Patriarch  
 “ *Jeremias* plainly demonstrates, who reproves such mercenary Confessors as make a  
 “ Trade of sacred Ordinances, and demand Gratuities for the Administration of them.  
 “ Such abject Wretches, in his Opinion, draw down the Vengeance of the Almighty  
 “ on their Heads; and wherever he finds them, he not only punishes, but de-  
 “ grades them.

ALL the Steps which the Catholicks as well as Protestants have hitherto taken in order to illustrate the true Faith of the *Greeks*, with respect to the Eucharist, have rather contributed to obscure, than clear it up. I shall give the Reader an Abstract of what has been offer’d upon this Topick by both Parties, and submit the Weight of their respective Arguments to his own Decision. <sup>p</sup> Father *Simon* expresses himself upon this Head in the following manner.

“ ALTHOUGH this Subject has been discuss’d at large by Mr. *Arnaud*, in his Contro-  
 “ versial Treatises against Mr. *Claude*; yet there are several very material Points that  
 “ still want clearing up: Nay, there are some People, particularly amongst the Pro-  
 “ testants, who entirely reject the Cloud of Testimonies produced by this Doctor, in  
 “ his Dissertation, entitled, the *Perpetuity*; because, say they, he has only produced a  
 “ *French* Version of all these Testimonies, without publishing the Originals; which  
 “ very probably might be incorrectly translated: besides, there are some <sup>q</sup> Facts, say  
 “ the Protestants, insert’d amongst these Testimonies, which by no Means coincide  
 “ with

<sup>p</sup> Chap. II. of the *Critical History of the Religious Principles*, &c.

<sup>q</sup> See, amongst several other long Accounts which have been given of this Controversy, what *Sieur Aimon* says in his Discourse, entitled, *Authentick Memorials of the Religion of the Greeks*. According to him we should look on every thing as intirely false and groundless which the celebrated *Arnaud* has advanced, whom this Author very injudiciously confounds, in the Contents of his Work, with *Arnaud d’Audilly* the Doctor’s eldest Brother. If we may credit *Sieur Aimon*, all the Testimonies produced by this Doctor of the *Sorbonne* were clandestinely obtained by dint of Interest or Money. They who delivered them were Creatures of Mr. *de Nointel*, the *French* Embassador, the Jesuits, and the Court of *Rome*. They were liable to exception, not only for such an Attachment, but for the Absurdities and false and scandalous Reflections, which that Author, then lately become a Profelyte to the Reformed Religion, and transported beyond all Bounds of Decency and good Manners, was resolv’d to make at all Adventures upon the Conduct of the *Greeks* and that of the Catholick Party. To conclude, the Testimonies of these *Greeks* are by him mistrusted on Account of the Ignorance conspicuous in them, and the Affectation with which they endeavour to pay their Court to the *Romish* Communion by treating her therein as the *Holy Church* of *Rome*. Nothing can be a plainer Proof, says he, that the *Greeks* are *Apostates*, *Scoundrels*, that lie with Impunity; and that their Language is inconsistent with that of such *Greeks* as are not in Communion with the *Latin Church*, who anathematize and damn to the Pit of Hell all such *Christians* as are *Papists*, and all the *Romish Clergy*. It may very reasonably be supposed, indeed, that Money might easily corrupt a Clergy that had long lived in the most abject State of Poverty and Distress. Gold has been able to tempt others, that ought to have been



“ with the fundamental Tenets of the *Greeks*, and consequently there is all the Reason imaginable to contest and suspect the Truth of them. And for this Reason some Jesuits have proposed to publish a Collection of more authentick Testimonies, and in the several Languages in which they were originally composed, which would doubtless be an acceptable Service to the Publick. In the mean time I shall produce some Testimonies of the Sentiments of the *Greeks* with respect to the Doctrine of Transubstantiation, which ought, in my Opinion, to be looked upon as far more authentick, than any that can be brought from the *Levant*; because the Protestants will not only suspect the Jesuits Veracity, but will be apt to insist that such Testimonies have been procured by cajolling the *Greeks*, who at present have no Power to withstand the Allurements of a Bribe. Whereas the Testimonies extracted from such Books as were composed by those very *Greeks* before these Controversies were set on Foot, must be good and incontestible. Mr. *Arnaud*, who was conscious of the Weight of such Sort of Evidences, objected, in his Debate against Mr. *Claude*, the Authority of *Gabriel* Archbishop of *Philadelphia*, who maintained the Doctrine of Transubstantiation in formal Terms, and after the same Manner as the *Latins* do. But as he had not the Original in his Possession, he entirely took it upon Trust from Cardinal *Perron*, who had quoted it in his Dissertation on the Eucharist: And from thence Mr. *Claude* took Occasion to reject this Authority, as being, in his Opinion, spurious, especially since the Cardinal, for the generality, quotes his *Greek* Authors in their original Language, and yet contents himself with delivering the Testimony of this Archbishop in a *French* Translation. Mr. *Claude* evaded likewise the Testimony of the

proof against its alluring Charms. And is it not for this that many even now too often renounce both their Country and their Religion? Is it not the Prospect of Gain that produces Manuscripts to Light that have long been locked up in the most sacred Repositories? How many Monks are there in H— metamorphosed into Laymen, who engage with the utmost Assurance to translate the most difficult and voluminous Dissertations, for a weekly Pension? I verily believe, therefore, that the *Grecian* Prelates, Priests, and Monks have not been able to withstand the Power and Corruption, and that many of them for worldly Gain have been prevailed on either to conceal their Faith, or reconcile it to the Doctrines of the *Latin* Church. But notwithstanding this Concession, it cannot fairly be concluded, that the whole Body of the Clergy had formed a Conspiracy in Favour of the *Romish* Church, and that the *Greeks* of *Europe* and *Asia* had unanimously acquiesced in some particular Tenets with no other View but to oblige the *Latins*. Secondly, 'tis highly probable, that their Ignorance might introduce several false Interpretations both of the Mysteries, and contested Articles of Religion: 'Tis possible, likewise, that the *Greeks* might not really understand them and might have recourse to false Authorities, &c. That all this should be real Fact is no such surprising thing amongst a People that are ignorant and superstitious; and so incapable of arguing on any Religious Topicks, that the Abbots and Monks ingenuously confessed to Mr. *Nointel*, that they were perfect Strangers to such abstruse Debates. But this Ignorance itself could not have been uniform and regular designedly; and, in my Opinion, their Ignorance in the main, would have induced them to turn and, if I may be allowed the Expression, twist their Religion, for fear of joining with a Communion which they utterly abhor and detest, rather than wilfully to reconcile their Principles to those of such a Communion. Thirdly, That there are a great Number of the *Greeks* who are reconciled to the *Latins* through Corruption, and are such mercenary Creatures, as to flatter the Court of *Rome* without having the least Knowledge of, or Regard for her, whose Faith and Testimonies must consequently be mistrusted by such Communions as are separate from that of *Rome*, readily granted without the least Inconvenience may be: But I have said too much perhaps on a Topick, which in this Place I ought to have handled only as an Historian.

But upon the Supposition it were true, that the *Greeks* never made use of the Word *Transubstantiation*, the Controversy here would be only about Terms: For their Authors frequently make use of the Verb, *to change*, and the Substantive, *a Change*, and own the *Elements were made to be other Things than what they were before*, &c. now these Terms were sufficient formerly. For *Transubstantiation* is allowed to be a Word invented by our modern *Latin* Divines in order to give as adequate an Idea as is possible, of a Thing that is not to be comprehended by Human Reason; yet all the Subtlety of the Term has not been able to make us understand it ever the better. The ancient *Greeks* not being so curious in their Enquiries into this mysterious Topic, never concerned themselves about such a subtle Invention, and sat down contented with the Use of such Terms only as conveyed a general Idea, without studying to no manner of Purpose for others more particular and exact. It were much to be wished, that our Divines had not swerved from the general Idea. A Term invented under Pretence of corroborating a Doctrine, oftentimes opens a Way for the flarting of new Objections, which require afterwards new Arguments to confute them; and by this Means the Principles of Religion are insensibly become more intricate and perplexed.

See the Answer to the *Perpetuity of the Faith*, &c. Chap. vii. Lib. III. and the Reply to the second Dissertation &c. Part. II. Chap. viii.

“ before mentioned *Gabriel* quoted in *Greek* by *Arcudius*, alledging that he had not  
 “ made a just Translation of this *Greek* Author, but had extended his Sense, and  
 “ made such a Paraphrase upon it as best suited his Purpose. This Minister, in like  
 “ Manner, evaded several other Testimonies of Facts by mere Quirks and Evasions,  
 “ till Father *Simon* published the Works of the said *Gabriel*, and several other Pieces,  
 “ both in *Latin* and *Greek*, extracted from such Originals as were incontestible.

“ SINCE that Time Dr. *Smith*, a Protestant of the Church of *England*, who had  
 “ travelled into *Greece*, has published a Letter, relating to the present State of the  
 “ *Greek* Church, wherein he frankly owns, that the Doctrine of Transubstantiation  
 “ is acknowledged by the *Greeks*; and that even in a Confession of Faith, not long  
 “ since published in the Name of the *Greek* Church in general, the Term *μετεσώσις*  
 “ is therein made use of, which is the very same as *Transubstantiatio* in the *Latin*.  
 “ The Words of the Confession run thus: ‘ As soon as ever the Priest has pronounced  
 “ the Prayer, called the Invocation of the Holy Ghost, the Transubstantiation is ac-  
 “ complished; the Bread is changed into the real Body of the Lord Jesus Christ, and the  
 “ Wine into real Blood, being afterwards the Species or Appearances of Bread and  
 “ Wine. Nothing can be more plain, or more formal than the Terms above-  
 “ mentioned, which are inserted in a Treatise universally approved throughout all  
 “ *Greece*. Dr. *Smith*, however, is far from assenting to a Confession so publick and  
 “ authentick, though unable to disprove the Authors, as Mr. *Claude* injudiciously  
 “ attempted to do; he has recourse to other Subterfuges, which have some  
 “ outward shew of Reason, and which must of Necessity be answered, in order to  
 “ set the Faith of the *Greeks* in a clear Light. He maintains, that the Term  
 “ *μετεσώσις* was a late Invention to authorize a new Doctrine; that *Gabriel* of *Phi-*  
 “ *ladelphia* was the first, at least one of the first that ever made use of it: That this  
 “ Archbishop having resided for a long time at *Venice*, and applied himself close to  
 “ the School-Divinity, and at the same time having been wrought upon by the artful  
 “ Devices of such as belonged to the *Romish* Church, had established, by a new Term,  
 “ a Doctrine that *Jeremias* the Patriarch of *Constantinople* who ordained him was a  
 “ perfect Stranger to. He adds moreover, that since the said *Gabriel*’s Time, the  
 “ Term *μετεσώσις* has not been much used in any of the Works of other *Greek* Au-  
 “ thors; that the Convocations held against *Cyril Lucar* absolutely declined it; that  
 “ this Term was unknown to the primitive Fathers: that it is not to be met with in  
 “ the Liturgies or the Creeds; that, in short, so far was the Doctrine of Transub-  
 “ stantiation from being received by the *Greeks*, that the Reverse may evidently be  
 “ proved by their Liturgy, wherein the Symbols even after they have been consecrated,  
 “ and called the Body and Blood of Christ, are styled at the same Time the “An-  
 “ titypes of his Body and Blood. Thus I have given you the strongest Arguments  
 “ that

<sup>1</sup> This Passage is quoted likewise verbatim by *Ricaud* in the 9th Chap. of his *State of the Greek Church*.  
<sup>2</sup> See the Remark above, occasioned by the Word *Transubstantiation*, which fully accounts for the meaning  
 of the *Greek* Term *μετεσώσις*. As to the Rest, ’tis very remarkable, that *Cyril Lucar* himself has made use  
 of this Term in one of his Homilies, from whence the Council of *Jerusalem* has given us a Quotation. See  
 the *Authentick Memorials*, &c. pag. 295. This Extract, wherein *Cyril* observes that *Jesus Christ*, in his  
 mystical Supper, intended that we should receive the infinite Virtue and Influence of the Godhead in the Transub-  
 stantiation (μετεσώσις) of the Bread, proves, either that *Cyril* was not then a Calvinist, or that the Con-  
 fession of Faith, palmed upon him, is a spurious Piece, or, in short, that *Cyril* was a very wicked Man; which  
 I can hardly believe that the Protestants in general will agree to, as *Sieur Aimon*’s Explication of *Cyril*’s Words.  
 “ As to the Term *Antitype*, there are several Remarks that might be made upon it; but I shall leave the  
 Detail of them to such Authors as are fond of controversial Dissertations. I shall only observe, that the  
*Greeks*, even by the Concession of Protestants, and particularly of the celebrated *Claude*, having for a long  
 Time very imperfect Ideas of the Sacrament of the *Eucharist*, it is not any Ways surprising, that they  
 should



“ that the Protestants have produced against the modern *Greeks*, who acknowledge the  
 “ Doctrine of Transubstantiation ; and thereby imagine they have overthrown and  
 “ rendered useless the voluminous Treatises which Mr. *Arnaud* had published on that  
 “ Topic. For which Reason I think my self obliged to examine all their Arguments  
 “ separately, and to demonstrate, that they are weak and groundless.

“ In the first Place, It is absolutely denied, that *Gabriel* of *Philadelphia* was the  
 “ Original Author of the Term *μετασώσις* among the *Greeks*. For *Gennadius*, who  
 “ lived a hundred Years before the said Archbishop, and who is supposed to be the  
 “ first Patriarch of *Constantinople* after the Surrender of that City to the *Turks*, makes  
 “ use indifferently in \* one of his Homilies of the Terms *μεταβολή* and *μετασώσις*.  
 “ He endeavours likewise to explain the Manner as well as the Nature, of the Thing  
 “ will bear, how in this miraculous Alteration there remain the † Accidents of  
 “ the Bread only, without the Substance, and that the real Substance of the Body of  
 “ JESUS CHRIST lies concealed and enshrined in these very Accidents. I shall not  
 “ here lay any Stress on the particular Qualifications of † *Gennadius*, or enquire whe-  
 “ ther he was or was not one of those *Greeks* who were in Communion with the *La-*  
 “ *tins*. 'Tis sufficient for me to demonstrate, that *Gabriel* of *Philadelphia* was not  
 “ the original Author of the Term *μετασώσις*, and that 'tis to be met with in several  
 “ *Greek* Books, composed above a hundred Years before he was born. At least it can  
 “ never be said, that *Gabriel* who made use of it was bribed by the *Latins*, as Dr.  
 “ *Smith* asserts, without any Manner of Foundation. This is such a notorious Fals-  
 “ hood, that there is extant a Treatise of *Gabriel's* against the Council of *Florence*, where  
 “ he openly declares himself an Advocate of *Marcus* of *Ephefus*, against those of his own  
 “ Church that had adhered to this Council: Besides, that he was a Friend firmly attached  
 “ both in Friendship and Interests to † one *Meletius*, who was an open and inveterate Enemy  
 “ of the Church of *Rome*. He was a Student, 'tis true, of *Padua*, where he learnt the  
 “ scholastic Divinity, the Terms whereof he preserves in all his Dissertations: But  
 “ *Cyril Lucar*, who has composed a Confession of Faith in Favour of the *Calvinists*,  
 “ and which is almost transcribed verbatim from the Works of *Calvin*, had likewise  
 “ studied at *Padua*, and was a much abler scholastic Divine than *Gabriel*, who made  
 “ use of such scholastic Terms for no other Reason, but that he conceived they ex-

should be mistaken by the Controversists. For they seem oftentimes at a Loss to know what they say themselves: Thus by ambiguous Terms that will admit of several Significations, they have been able equally to favour two clashing and contradictory Opinions. As for Instance, in the Council of *Florence*, the *Greeks* made use of a Term signifying, to accomplish, finish, or do to possession. The *Latins* translated it by the Term *Transubstantiari*. The Protestants after them, being fond of giving it an Explication in their own Favour, maintained that such Term signified no more than to consecrate in the most perfect manner.

\* See the Passage of *Gennadius* beginning *Maximum* &c.

† The Accident of the Bread subsists without the Substance of it. The real Substance of the Body is enshrined or concealed under the Accidents of another Substance.

‡ In the Extract from father *Simon's* Account of the Religious Principles of the Eastern Church &c. Tom. V. of the *Biblioth. Univers.* pag. 236. there is this Observation, that those Words, 'Tis no Concern of mine, whether *Gennadius* was a Greek in Communion with the *Latins* or not, have been entirely omitted. Not to lead the Reader into a Mistake, I think my self obliged to inform him, that this last Treatise includes Part of the *Critical History* &c. with several Additions, abundance of Corrections and Amendments, or if you please a great Number of Alterations. The Author of the *Historical Panegyrick on Father Simon*, prefixt to his Letters, published in four Volumes in 1730. makes no mention of this. But instead thereof assures us, that Mr. *Simon* resenting the unfair Proceedings of the Dutch Journalists, answered the Author of this Extract in a short Supplement. To return to *Gennadius*, Mr. *Simon* has engaged to prove, that this Patriarch went formerly under the Name of *George Scholarius*.

§ *Meletius Syrigus*, Protosyncellus, and Doctor of the Church at *Constantinople*. He has confuted *Cyril*, says the Author of the *Biblioth. Univers.* pag. 252. Tom. V. or rather Father *Simon*, by the very same Arguments as Cardinal *Bellarmin* made use of against the Protestants. As it may be agreeable to know what is said both pro and con, the Reader may see what the Journalists have answered to this Remark of Father *Simon's*, and several other Things with regard to this *Meletius*.



“ plained his Belief more clearly, and not with any View or Design, to authorize an  
 “ Innovation. This Affectation of talking in the Language of the Schools, which is  
 “ so conspicuous in all the Writings which we have of *Gabriel's*, consists principally  
 “ in the Expression and the Method he pursues, and not in the fundamental Parts :  
 “ so that he can only be censured for having introduced new Terms into his Church.  
 “ We ought, therefore, to be so far from concluding with *Dr. Smith*, that he intro-  
 “ duced Innovations at the same Time, that we should infer the Reverse ; that the  
 “ Greek Word μεταβολή which signifies only a *Change*, and which is to be met with  
 “ in antient Authors, is the very same with the Term *Transubstantiatio* of the *Latins* ;  
 “ since a *Greek* who was well versed in both the *Greek* and *Latin* Phraseology, and  
 “ otherwise a profest Enemy of the *Latins*, makes use of μεταβολή and μετασίωσις,  
 “ which is the same as *Transubstantiatio*, as synonymous Terms in order to express the  
 “ *Change* of the Symbols into the Body and Blood of *JESUS CHRIST*.

“ BUT some may say, that *Jeremias* the Patriarch of *Constantinople* who ordained  
 “ *Gabriel* of *Philadelphia* Bishop, and who wrote very learned Answers to the Di-  
 “ vines of *Wittemberg* on this Subject, never made use of the Term μετασίωσις. It  
 “ must be granted, that this Patriarch made choice of the Term μεταβολή, because  
 “ 'twas pure *Greek*, and μετασίωσις is not. He would not countenance a Term that  
 “ was <sup>b</sup> barbarous and unknown to the antients. However, he plainly shewed, that  
 “ his Term μεταβολή was of the same Sense and Signification as μετασίωσις, or the  
 “ *Transubstantiatio* of the *Latins*. The Divines of *Wittemberg*, who have published  
 “ his Answers, and who abhor and detest the Doctrine of *Transubstantiation*, as much  
 “ as any of the *English* or *French* Protestants, were so fully persuaded, that the Pa-  
 “ triarch intended the *Transubstantiation* of the *Romish* Church, by the Term  
 “ μεταβάλλεται, that they have added in the Margin over against this Term, that  
 “ of μετασίωσις as signifying in the Opinion of *Jeremias*, the very same thing; and  
 “ in the Margin of the *Latin* Translation they have put the Term *Transubstantiatio*  
 “ over against that of *mutari*. These very Divines in their Reply to that Patriarch  
 “ plainly shew, that μεταβάλλεται, *to be changed*, and μετασιῶσθαι *to be transubstan-*  
 “ *tiated*, are, in their Opinion, synonymous Terms; and that they used them as such  
 “ in their Controversy with that Patriarch. *Jeremias* had wrote to them, that <sup>c</sup> ac-  
 “ cording to the Belief of the Catholick Church, the Bread and Wine, after Con-  
 “ secration, were changed by the Holy Ghost into the Body and Blood of *JESUS*  
 “ *CHRIST*. To whom the Divines of *Wittemberg* returned this Answer, <sup>d</sup> that they  
 “ verily believed the Body and Blood of *CHRIST* to be actually in the *Eucharist*, but  
 “ did by no Means admit that the Bread was changed into his real Body. They  
 “ make use of no other Term in their Debates to express the *Transubstantiation* of the  
 “ *Latins*, than the Greek Word μεταβάλλεται, as that Patriarch had done before  
 “ them. In short, *Jeremias*, after he had perused their respective Answers, wrote to  
 “ them a second Letter, wherein he asserts, <sup>e</sup> that the Bread becomes the Body of  
 “ *Christ*, and the Wine and Water his Blood, by the Divine Influence of the *Holy*

<sup>b</sup> It is observed in the Extract abovementioned that Father *Simon* has corrected and made an Addition to this Passage.

<sup>c</sup> The Catholick Church believes, that the Bread and Wine after Consecration, are changed into the real Body and Blood of *Christ*, by the miraculous Influence of the Holy Spirit.

<sup>d</sup> Tho' the Body and Blood of our Lord *Jesus* are really and truly in the Sacrament of his Supper, yet we do not presume to maintain, that the Bread is changed into his Body.

<sup>e</sup> The Bread becomes the Body of *Christ* and the Wine and Water his Blood, by the Influence of the Holy Ghost, after such a miraculous Manner as surpasses Human Understanding.

“ Spirit which changes them ; and that <sup>f</sup> such Change is above Human Comprehension. From whence 'tis natural to judge, that these Terms μεταποίησις, μεταβολή, μετασχηματισμός, and several others, which the *Greeks* made use of to denote the Change of the Symbols, are of the very same Sense and Signification as that barbarous, obsolete Term, μετασίωσις, which was coined after that of *Transubstantiation*, by the modern *Greeks*, who had perused the Works of the *Latins* and studied in their Schools. The modern *Greeks* had never adapted this Term, had not they thought that it fully expressed this Change of the Bread and Wine into the Body and Blood of JESUS CHRIST, and that it was exactly conformable to their own Belief. And what is still more remarkable, as to this Particular, is this, that *Gabriel* of *Philadelpbia* scarce makes use of any other Term, in an Apology, which he wrote expressly for his own Countrymen, against some Divines of the Church of *Rome* who charged them as Idolaters, without any Manner of Foundation.

“ 'Tis objected, moreover, that the Term μετασίωσις, is seldom, if ever, to be met with, since *Gabriel's* Time, in the controversial Treatises of any other *Greek* Authors, and not so much as once used, even in the two Synods, held against *Cyril Lucar* at *Constantinople*. But this Objection seems still more groundless than the former. In 1635, an Abstract of the religious Principles of the *Greeks*, in the Nature of a Catechism, was published at *Venice*, under the Name of *Gregory*, a *Greecian* Priest, as well as Monk, wherein the Term μετασίωσις not only frequently occurs, but the very Manner of the Transubstantiation is expounded at large. This Author, in order to explain the Difference which is between the Sacrament of the Lord's Supper, and the other Sacraments, asserts, that the Grace of God is only comprehended in the latter ; whereas the former includes in it the personal Presence of our Blessed Saviour : And for that very Reason the Change that is made in the *Eucharist* is called μετασίωσις, or *Transubstantiation*. This *Gregory* assumes the Title of *Protosyncellus* of the Great Church, and resided at a Convent in the Island of *Chios*. He ingenuously confesses in his Preface, that he is indebted to one <sup>g</sup> *George Coreffius* for the greatest Part of that Work, whom he compliments as one of the most learned Divines of his Church ; and he is, in reality, entitled the Divine of the Great Church, though at the same Time a Physician by Profession. This *Coreffius*, who has wrote with abundance of Warmth and Zeal a Treatise on the Errors of the *Latins*, has prefixed to this Abstract of *Gregory's*, his Testimonial, wherein he declares that <sup>h</sup> the Doctrines therein contained are all sound and orthodox.

“ BESIDES this small Tract, another more valuable Piece was composed in 1638, by *Meletius Syrigus*, against the Confession of Faith ascribed to *Cyril Lucar*, Pa-

<sup>f</sup> *Jeremias* likewise treats on this Topic, in very strong Terms, in several other Places, but in one more particularly, where he makes use of the highest Hyperbole imaginable with respect to this incomprehensible Mystery. In order to weaken and destroy the Validity of this Patriarch's Testimony in behalf of the Catholics, the Author of the Extract before mentioned assures us, that *Calvin* and *Beza* have said as much with respect to the Sacrament of the Lord's Supper, and yet never maintained the Doctrine of *Transubstantiation*.

<sup>g</sup> The Protestants have described this *George Coreffius*, *Gregory*, and several others, as a Pack of Miscreants, half-starved *Greeks*, reconciled to the *Latins* through Bribery and Corruption. *Cyril* in one of his Letters speaks of *Coreffius*, as a mercenary Creature, a Parasite, a Villain. *Bellarmin*, adds he, is his Preceptor, though he pretends to be no Papist. He does not sympathize with them, because they look on him with an Eye of Contempt. See the *Authentick Memorials* &c. p. 108. The Commentary of *Sieur Aymon* is written in the very same Gout. This way of Confutation is doubtless very Apostolical, and such zealous Expressions in every Respect conformable with the Character of a true Christian !

<sup>h</sup> *Dogmata vera, omnino Orthodoxa, hoc continere ego Georgius Coreffius magnæ Ecclesiæ Theologus attester.*



“ triarch of *Constantinople*, and printed at *Geneva* both in *Greek* and *Latin*. The  
 “ Title of this Treatise, which was never printed, was drawn up verbatim as in the  
 “ Note below. This *Meletius* very learnedly confutes the pretended Confession of  
 “ the Eastern Church, by a Cloud of Testimonies extracted from the Fathers, and  
 “ other ecclesiastical Writers down to the present Time, and undeniably demonstrates,  
 “ that *Cyril's* Confession was taken from the Works of *Calvin*: Afterwards at the  
 “ Conclusion of his Book, he adds a particular Dissertation on the Word *μετεσώσις*, or  
 “ Transubstantiation, and shews by several Instances, that though the Term was not  
 “ made use of by the Antients, there were very substantial Reasons to be assigned for  
 “ the Use of that, or some other Term of the like Signification, at present, on ac-  
 “ count of the numerous Hereticks with which our Age is infested. And in order  
 “ to explain more clearly the *Change* which is made in the Sacrament of the Lord's  
 “ Supper, we have transcribed <sup>k</sup> this Dissertation as we find it translated from the  
 “ *Greek*

<sup>i</sup> *Meletii Syrigi Hieromonachi Confutatio Confessionis Fidei Christianæ a Cyrillo Constantinopolitano editæ, & nomine omnium Christianorum Ecclesiæ Orientalis scriptæ.*

<sup>k</sup> In confessio quidem est apud nos, ipsam (*μετεσώσις*) Transubstantiationis Vocem non extare apud præcos Theologos: nondum enim ulla hæresi circa Mysterium illud exorta, si eos excipias, qui veram Verbi Incarnationem negabant, nova formare Nomina sanctis Patribus non Curæ fuit. Verum de Vöce nobis non est Disputatio: Non enim in Verbis, potius quam in Rebus, Pietatis Vim sitam esse volumus. Itaque, si apud Theologos inveniimus quod Nomine Transubstantiationis significatur, quid vñt quo minus ista Dictione, vel alia huic simili utamur? Quippe Patrem absque Principio, & immortalem & ingentum, nusquam in Scriptura invenimus; similiter nec Filium ejusdem cum illo Substantiæ, nec Spiritum Deum esse expresso Verbo deprehendimus. Sed nihil vetat, imo Pietatis est ac Necessitatis, ob Hæreses quæ nascuntur ex aliis quibusdam quæ eodem tendunt, Voces istas formare, ut res quæ intelligitur melius percipiatur, & illi, qui aliud sentiunt, resellantur. Quid enim unquam detrimenti possit iis accidere, qui Pietate erga Deum affecti sunt, si Vocibus diversis eundem Conceptum religiosum exprimant, minime video. Unanimi autem consensu Theologos profiteri Panem sanctificatum in Substantiam Carnis Dominicæ vere transmutari, quod idem est ac Transubstantiatio, jam allata Testimonia manifeste profecto probant. Justinus enim dixit, eum qua Ratione potuit Carnem assumere, eadem etiam potuisse Panem in suum Corpus convertere. Secundum autem Cyprianum Panis quem Dominus ministrabat Apostolis, mutatus non Specie, sed Natura, omnipotente Verbo factus est Caro. Cyrillus Hierosolymitanus dixit, cum Aquam sùapte Voluntate in Vinum mutaverit in Cana Galiliæ, a Fide non videtur alienum, illum Vinum convertisse in Sanguinem. Iterum, Panis, qui videtur Panis, non est, quamvis id Gustus præmonstret, sed Christi Corpus: ita quod videtur Vinum, non est Vinum, est illud Gustus monstret, sed est Christi Sanguis. S. Ambrosius ait, Panis ille ante Verba quibus Sacramenta peraguntur, Panis est; sed postquam sanctificatus fuit, e Pane fit Caro Christi. Gregorius Nyssenus ait, recte igitur credimus, Panem qui Dei Verbo sanctificatus fuit, in Corpus Dei Verbo converti. Joannes etiam Chrysostomus Homilia xxviii in Matt. Nos vices Ministrorum gerimus: Ille autem est qui ea sanctificat & efficit. Joannes Damascenus, Panis propositus, Vinumque cum Aqua per Invocationem & illapsum sancti Spiritus divinitus convertuntur in Christi Corpus & Sanguinem. Theophylactus Bulgaricæ, Jesus erga Homines benevolus, Speciem quidem Panis & Vini servat, sed in Virtutem Carnis & Sanguinis transmutat. Cæterum, qua ratione præci Ecclesiæ Doctores sumpserunt Productionem, aut Transmutationem, aut Conversionem, aut Existentiam, aut Transfementationem, aut quid simile, eadem nuper Theologi Transubstantiationem intelligunt. Sicut enim illi per illas Voces Panem proprie ac vere in Corpus Christi converti affirmant, ita hi eadem omnino Ratione idem intelligunt per Vocem Transubstantiationis, novo invento Vocabulo, ob Hæreseos Novitatem. Cum enim quidam Berengarius & illius Discipuli asseruissent, Panem accipere quidem Gratiam aliquam Corporis Domini secundum accidens a Deo, non vero substantialiter converti in Christi Corpus, sed manere non mutatum, & qualis erat ante Consecrationem; qui tunc saniores erant Theologi, ut insanam illius Doctrinam everterent, dixerunt Panem transubstantiari in Corpus Christi, non vero in aliquod Corporis Christi accidens per quamdam alterationem mutari, sed Panem substantialiter fieri Christi Corpus. Nam sicut ante insanam Ari hæresim, Nomen (*μωυσις*) consubstantialitæ, neque in scripto, nec extra scriptum audiebatur; ubi autem impudenter Filium a Patris Substantia ille separavit, publicatum est Nomen illud a primi Concilii Patribus, qui confessi sunt Filium consubstantialitæ esse Patri, ejusdemque ac unius Substantiæ, ut illos everterent qui amarulenter Divinitatem separabant: ita & in omni Ætate, qui recte Ecclesiam gubernant, novorum Autores sunt Vocabulorum propter Novitates obortas, quod & in præsentī Sacramento factum videtur. Nam ante septimam Synodum fere omnes de eo simpliciter locuti sunt; post septingentos autem a Christo Annos, ubi qui venerandas Imagines impugnabant in quadam Synodo a Constantino congregata, quam falso septimam appellabant, impudenter publicassent, unicam esse Imaginem Christi, Panem scilicet, qui datur in Eucharistia, ex eo Tempore qui postea fuerunt Patres cœperunt in scriptis suis declarare, Panem consecratum non esse Figuram Corporis Christi, sed Veritatem, uti videre est in septima Synodo, & apud Joannem Damascenum & qui eum secuti sunt Patres. Postquam autem Berengarii hæresis, qui negat Christi Corpus & Sanguinem esse substantialiter in divinis Symbolis, pervenit in nostras Provinciæ, Vox (*μετεσώσις*) Transubstantiatio inventa est, quæ nullatenus differt quoad Sensum a Transmutatione, aut Conversione, aut Transfementatione, quam præci Patres adhibuerunt, uti jam dictum fuit. Si cui igitur Religio sit antiqua mutare Vocabula, quasi alienum sit a Pietate illorum, Voces mutare in alias, quæ ejusdem omnino sint significatûs, quamvis illud sit ridiculum, modo tamen has voces ea Ratione suscipiat, qua usi sunt Patres, non erit cur nos ei opponamus: sed illum uti nobiscum consentientem recipimus, illius quidem Pietatem laudantes, ac Simpliciter ejus nos accommodantes. Verum illum non existimo debere ab iis alienum esse, qui rem eandem expriment



“ Greek into Latin. Mr. Arnaud has inserted it in French in the last Tome of his  
“ Perpetuity.

“ We have, moreover, two Editions of a Treatise composed by <sup>1</sup> Agapius, a Greek  
“ Monk, of Mount Athos : One published in 1641, and the other in 1664, and both  
“ printed at Venice, under the Title of Ἀμαρτωλῶν σωτηρία, *The Salvation of Sinners*.  
“ Although this Author preserves the antient Terms μετατρέπειν, μεταποιεῖν, and the  
“ like, he notwithstanding establishes, in direct Terms, the Belief of *Transubstantiation*,  
“ and acknowledges that JESUS CHRIST has covered, as with a Veil, the Divine Sub-  
“ stance, under the Accidents of Bread and Wine. <sup>m</sup> I shall not here enumerate the  
“ various Miracles which Agapius has produced to evince the Truth of *Transub-*  
“ *stantiation*, because, whether true or false, it would be entirely foreign to my pre-  
“ sent Purpose.

“ To this Work of Agapius, we might add Michael Cortacius the Cretan's Sermon  
“ which he preached publicly, and dedicated to the Patriarch of Alexandria. This  
“ Discourse was printed at Venice in 1642. under the Title of Ὁμιλία, or λόγος ἐπι-  
“ δεικτικός περὶ τῆς ἀξιώματός τῆς ἱεροσύνης, *A Dissertation on the Dignity of the Priest-*  
“ *hood*. In this Discourse Cortacius compares the Priest with God, and says amongst  
“ other Things, that as <sup>n</sup> God changed Water into Wine, so likewise the Priest changes,  
“ and to make use of his own Term, *transubstantiates* the Wine into the Blood of  
“ Jesus Christ. He declaims, moreover, loudly against the modern Hereticks, who  
“ disbelieve this mysterious Truth; and in order to set them out in their proper Co-  
“ lours, treats <sup>o</sup> Luther, as an impious and abominable Arch-Heretick and Apostate,  
“ who has seduced an infinite Number of poor People by his false Doctrines. As  
“ for the Rest, 'tis not any ways surprising, to find a Greek so warm, and such a ze-  
“ lous Antagonist of the Protestants, nor ought we to infer from thence, that he had

munt Verbis quæ majoris videntur esse significatûs, minusque accedunt ad Hæreticorum Sermonis Ambiguitatem, aut quæ Patrum Mentem clarius explicent : Quippe nihil eo contentiosius est, quam differre Nominibus, cum res ipsa est in confesso. Si vero Transubstantiationem inficietur ob Vocis illius Virtutem, quia scilicet non putat Panem & Vinum mutari in Christi Corpus & Sanguinem, tunc illum ut alienum a nostra Ecclesia & Fide respuimus, atque uti Novatorem damnamus, ac illius Novitates. Aliud siquidem a Divinis Patribus accepimus, nos scilicet esse Participes Corporis Domini nostri modo sensili illud Oculis aspicientes, fumentesque Manibus, & illud ad Os allatum manducantes, sicque ejusdem cum Christo Corporis fieri, illius Carne & Ossibus mystice nutritos. Cum enim modo corporali Participes sumus sensilis Panis qui in Christi Corpus substantialiter conversus est per omnipotentem Verbi Divinitatem, ad illud accedere didicimus modo quidem sensili, quatenus illud spectat Panem & Vinum, spiritualiter autem & mystice, quod non conspiciatur Corpus humanum Carnem habens & Ossa, neque modo corporali, & eadem Ratione qua reliqui Cibi corporales, eorum qui illum sumunt corda reficiat, sed spiritualiter, ob Divinitatem quæ inest, uti jam dictum fuit. Sed de his satis : jam enim præter modum differere nos coegit quam nunc in nostras Ecclesias inferre conantur Calvinianorum Hæresis.

<sup>1</sup> This Greek, according to the Protestants, is likewise in the Latin Interest. According to Claude in the 3d Chapter of the IVth Book of his Answer to the Perpetuity of the Faith, he is no creditable Author ; one, whom both the Latins and Greeks in Communion with them have never thought fit to quote, tho' he talked never so much in Favour of their Party, &c. Mr. Aymon, willing to advance something new, adds, that the Authority of this Agapius being founded only on the Attestation of seven obscure Monks ; four, who call themselves Recluses of four different Convents at Mount Athos, and the other three, who are ashamed to own the Fraternity to which they belong, it would be a mere Jest, and ridiculous to the last Degree, to joist upon us a Certificate of this Nature for an authentick Evidence. These poor Monks, adds he, might, in all Probability, have been privately attached to the Cause of Popery, . . . . Nay they might possibly have been Mahometans, Jews, or Heathens, without any Danger of being discovered in Europe, though one should travel to Mount Athos itself for Information ; for that Place has been plentifully stocked with Hereticks ever since the Year 1430. &c. What Testimonies might not be invalidated, and set aside by such Arguments as these ? And what might be said of Sieur A . . . who advances them as solid and substantial, were we to apply them to several memorable Passages in his Life ?

<sup>m</sup> All this is omitted in the Paris Edition before mentioned.

<sup>n</sup> Mic. Cortac, Serm. de Dign. Sacerd.

<sup>o</sup> The impious and profane Arch-Heretick Luther, who has deluded and led astray a great Number of poor thoughtless People, not by any Apostolical Doctrine, but by that of Apostacy. This I must own is a little paraphrastical.

“ been prompted in that Sermon by some *Latin* Monk who was their profest  
 “ Enemy. Such as are apprised of what pass’d at *Constantinople* under the Patri-  
 “ archate of *Cyril*, who was a great Patron and Advocate of the Protestants, and in-  
 “ violably attached several Bishops, Priests, and Monks to their Interest, will not  
 “ wonder, in the least, at these Invectives of *Cortacius*, which were at that Time  
 “ very reasonable.

“ I CANNOT believe that Dr. *Smith*, after all this, will presume to say, that there  
 “ are scarce any Authors who have made use of this Term *μετασίωσις*, in Imitation of  
 “ *Gabriel of Philadelphia*. There are much better Grounds for asserting that there are  
 “ very few since his Time that have rejected it: And had I been so happy as Dr.  
 “ *Smith* was, to have travelled into the *Levant*, I make no doubt that I should have  
 “ been able to have collected a much greater Number of their Dissertations, and  
 “ obliged the World with the Publication of them.

“ BUT the two Synods held at *Constantinople* against *Cyril Lucar* makes no men-  
 “ tion, says Dr. *Smith*, of the Term *μετασίωσις*; from whence he infers, that they  
 “ had purposely declined it, to prevent giving the least Countenance or Sanction to an  
 “ Innovation. A more groundless Objection sure could never be raised, and any Man  
 “ of the meanest Capacity may easily discern the Fallacy of it. The Business of those  
 “ two Synods was to condemn the Heretical Positions advanced by *Cyril*, in the  
 “ Name of the Eastern Church. And hence these two Synods content themselves  
 “ with producing the Positions of *Cyril* in his own Terms, and pronouncing their An-  
 “ athema upon them. Had *Cyril* in his pretended Confession of Faith, made use of  
 “ the Term *μετασίωσις*, the Bishops in those two Councils had made use of them, in  
 “ all probability, as well as he. The express Terms of the <sup>p</sup> first Synod convened on  
 “ *Cyril’s* Account in 1638. runs thus. <sup>q</sup> The Anathema to *Cyril*, who preaches and  
 “ maintains this erroneous Doctrine, that the Bread and Wine deposited on the Altar  
 “ are not changed into the real Body and Blood of Christ by Vertue of the Benediction  
 “ of the Priest, and the Descent of the Holy Ghost. That alone is an incontestable

<sup>p</sup> The Reader should see what *Claude* has said on this Forgery, as he calls it, of these two Synods in the  
 12th Chapter of the IIIrd Book of his *Answer to the Perpetuity*, &c. The least that can be said of his Ar-  
 guments is, that they are very smart and ingenious. As for *Sieur Aimon* he treats these Synods as a Pack of  
 Scoundrels whose Ignorance and knavish Practices ought to be opposed. ’Twas *Parthenius*, Patriarch of  
*Constantinople*, who invented out of his own Head all the Decrees of *Moldavia* at *Constantinople*, and caused  
 them implicitly to be approved of, without being objected against or enquired into, at *Jassy* in *Moldavia*. He  
 talks of the Council of *Constantinople* convened by *Cyril* in the same Style.

<sup>q</sup> *Sieur Aimon* pronounces this to be the most Anti-Christian Anathema that ever was heard of. He en-  
 deavours to demonstrate the Absurdity of it after a very uncommon Way of thinking. He argues after the fol-  
 lowing Manner. The Greeks in Communion with the Latins, and the Papists themselves say, that the Ele-  
 ments which we behold with our outward Eyes . . . . are the real Accidents of Bread and Wine, and not the  
 Body of JESUS CHRIST. Now *Cyril* has said no more; the Anathema is Antichristian and unjust; the  
 Result only of Malice, Heat, Folly and Madness; and in short, of the blind misguided Zeal of the Greeks of  
*Constantinople*. If the Greeks have rightly understood themselves, they have maintained, that the Bread in the  
 Eucharist is not called the Body of JESUS CHRIST in a figurative Sense only; for they say formally, that  
 what we behold with our bodily Eyes is the real Body of JESUS CHRIST. The Papists, and such as hold the  
 Impanation, or real Presence, equally allow that . . . . the Body and the . . . . Blood of JESUS CHRIST are  
 not visible in the Symbols . . . of the Eucharist. From whence it follows, that such as assert, that what they  
 behold with their Eyes, and touch with their Hands . . . . is the Body of JESUS CHRIST, mean something  
 else that is very different from his Body that was crucified, and broken for us &c. *Sieur Aimon* concludes with  
 a Kind of Dilemma. Either the Greeks, says he, who have composed the Orders and Decrees of the Synod of  
*Constantinople*, did not maintain the Doctrine of Transubstantiation, or if they did, they were Greeks  
 latinized, who were not rightly informed . . . . of the Principles of that Church, with respect  
 to that particular Tenet, who were of Opinion, that in order to give the greater Satisfaction, . . . . it was  
 requisite to maintain, . . . . that not only the Bread in the Eucharist was changed into the real Body of  
 JESUS CHRIST, but that this Body would be visible to the naked Eye was it not hidden and concealed as with  
 a Veil, under the Accidents of the Bread &c.



" Argument that the Term *μεταβάλλεσθαι*, is the same Thing amongst the *Greeks*,  
 " and bears the very same Sense and Signification as the Modern Term *μετασχηματισμός*,  
 " which exactly corresponds with that of *Transubstantiari* amongst the *Latins*, since  
 " *Cyrl Lucar* made use of it to oppose the Doctrine of Transubstantiation believed  
 " and maintained by the Church of *Rome*. Moreover, the Bishops of this Synod de-  
 " monstrate plainly enough their Sentiments with respect to this Mystery, by ana-  
 " thematizing, in the same Place, the following Expression of *Cyrl's*, extracted from  
 " the 17th Article of his Confession: *What we behold with our bodily Eyes, and re-*  
 " *ceive at the Sacrament is not the Body of our blessed Lord.* Can any Argument be  
 " possibly produced more strong and cogent in favour of *Transubstantiation* than this  
 " Anathema? The second Council held at *Constantinople* in 1642. under *Parthenius*,  
 " confirms this Doctrine of the *Latin Church* as fully and clearly as the former. They  
 " content themselves with barely quoting the Words out of *Cyrl's* Confession, and  
 " condemning them as impious and heretical. These Words extracted from the 17th  
 " Article the Substance of what *Cyrl* had advanced ' *that the sacred Eucharist was no*  
 " *more than a pure and simple Image or Representation.* The Bishops assembled in this  
 " Synod, in Consultation thereof, replied, that ' *Jesus Christ did not say, this is the*  
 " *Figure or Image of my Body; but this which you behold with your Eyes, this which I*  
 " *now give you, which I have now broken, hallowed, and blest for you, is my Body.*

" To these two Synods we may add a ' third, held at *Jerusalem* in 1672. printed  
 " at *Paris* in 1676. with a *Latin Translation* thereof by a *Benedictin Monk*, that  
 " could scarce read *Greek*, and has been guilty of a thousand Blunders. But as this  
 " Synod

' But *Sieur Aymon*, who flatters himself, in all Probability, that he understands the *Greek Language* better than any Man living, has by consulting his Dictionary found out, that the Term *μεταβάλλεσθαι* rather signifies a simple Change of the Form, than an actual Change of the Substance. &c.

' These Words are not inserted in the 17th Article of *Cyrl's* Confession.

' In the *Paris Edition*, these Words, *what we behold with our Eyes*, are entirely omitted. As to the *Greek Term* *κλῆμα*, which has been broken, or which is broken, according to the true and genuine Sense of that Participle, the of the Author Extract in the Vth Tom. of his *Bibl. Univ.* makes the following Reflection upon it. *The Protestants are hereby more and more confirmed and established in their own Principles; (he ought to have said, or at least a great many of them) and the Greeks for a long time have not rightly understood what they have advanced, when they have argued on religious Topics, &c.* Had the Controversy stopt there, not only with respect to the *Greeks*, but likewise to the Disputes which the Christians of the Western Church have held with them for a long Time, it would have saved a World of Trouble and Fatigue, and Religion would have made a much greater Progress.

' This Council was reprinted in 1703 at the *Hague*, with *Sieur Aymon's Translation* and Remarks, in the Collection, entitled, *Authentick Memorials of the Religion of the Greeks, &c.* A critical Enquiry into the Merit of this Performance would be impertinent in this Place, and foreign to the present Purpose. In the Translation made, or published by the *Mess. de Port Royal*, there are, if we may credit *Sieur Aymon*, several voluntary Omissions, and Misconstructions, but without entering into the Controversy *pro* or *con*, 'tis visible at the first Glance, that the Remarks in this new Edition, are rust with vulgar, and opprobrious Language, and consequently unbecoming a Christian, who renouncing the Religion he embraced in his Youth, sets up for a Reformer. Such as will give themselves the Trouble to examine the two Translations with Care and Circumspection, will find, as *Sieur Aymon* has observed, that in Reality there is a very material Difference between them; that the Sense has been sometimes perverted by the Author of the Translation, quoted by *Arnaud*, and the *Mess. de Port Royal*; and in short, that there are several Omissions in this Translation. We should be glad to know, whether these Errors were owing to the Original which the Translator of the *Port Royal* made use of, or the Incapacity of the Undertaker. *Sieur Aymon* is of Opinion, that *Dositheus* Patriarch of *Jerusalem* is the sole Author of this Council, and gives this Reason for the Grounds of his Belief, that in the second Section of this Council *Dositheus* speaks in the first Person singular: (What a weak Argument is this? A Patriarch who is President of a Synod may surely express himself in such a familiar Manner, without just Cause for Censure; and besides, we can't expect he should be so precise and formal as the Eastern Christians are at present) this, I say, may serve in this Place for an Answer to another Argument of the Author of the *Memorials*, viz. that *Dositheus* declares in the Introduction to those Decrees, *that he wrote, or rather presented this compendious Confession with his own Hands.* But this Patriarch, however, adds, in express Terms, that *he did it in the Name of all such Christians as acknowledged his Apostolical Jurisdiction.* The Argument grounded on the Manner in which the Ambassador Nointel expresses himself with respect to *Dositheus*, is as weak and idle as the former. And, if we will but allow ourselves the least Time for Reflection, we shall find, that the most upright Ecclesiasticks might say without wounding their Consciences, *that they have done every thing that was required of them, &c.* when they



" Synod was convened for no other Purpose but to censure and condemn Mr. Claude who, in the Preface, is distinguished by the Addition or Title of Minister to the Calvinists at Charenton, the Protestants in all Probability will contest the Veracity of it. Nothing, however, was then transacted that was any ways inconsistent with the common Course of Law. These Bishops at that Time assembled together at Jerusalem for the solemn Consecration of one of their Churches, were requested to deliver their Opinion of the Articles laid before them, wherein the Protestants of France imputed their own Errors to the Greek Church. They seemed to be perfectly well qualified to enter into the Merits of the Controversy, and very discreetly made use of the Authority of several Dissertations composed by Authors of their own Communion, wherein those Errors were exploded and condemned. They produced among other Treatises the Answers of Jeremias the Patriarch to the Divines of Wittenberg, an \* Exposition of the Liturgy by John Nathanael, Priest and Overseer of the Church of Constantinople, the Works of Gabriel Severus Archbishop of Philadelphia, whom they styled Archbishop of their Brethren residing at Venice: but the Translator calls him Archbishop of their Brethren at Crete. They quoted, moreover, the Orthox Confession of the Eastern Church which had been published six or seven Years before, and afterwards corrected and explained by Meletius Syrigus, by the express Order of the Synod of Moldavia, and printed afterwards under the Care and Inspection of Seigneur Panagioti. They conclude from all these Records, that the Protestants of France are rather chargeable with Im-

they were convened to condemn an Error, or justify any particular Tenet. As to the rest, the Contest of the Greeks with the Latins, about the Holy Sepulchre, has no manner of Relation to the Affair of the Council of Jerusalem: *Sieur Aymon* has introduced this Incident very injudiciously in order to vindicate the pretended Intimacy and Correspondence of *Dositheus* with the Latins. The Parenthesis taken from the XIXth Chapter of *Ricaut's State of the Greek Church*, is omitted in the French Translation, and we may at least very justly suspend our Judgment till we have seen the Original, wherein *Sieur Aymon* insinuates, that it is inserted. In short, *Dositheus*, according to *Ricaut*, opposed the Latins in the Contests which they had with the Greeks, in Relation to the Holy Sepulchre. The Words of this Author, according to the French Translation, run thus. " Some say, that the *Hatter Scherif*, or Edict of the *Grand Signior* (who entrusted the Greeks alone with the Care of the Holy Sepulchre, had been in Force ever since the Reign of *Amurat* the IVth . . . This new Contest between the Latin and Greek Monks had obliged the *Grand Visir*, to be as rigorous again as possible, in order to suppress the Insolence of the Latins, which the Greeks complained of in the warmest Terms. The violent Manner in which *Dositheus*, the Patriarch of Jerusalem, a hot, resolute, bustling, enterprising Prelate, proceeded, incensed the Latins to the last Degree. But vain and impotent was all their Repentment for want of Power to revenge their Cause."

" The Author of the Authentick Memorials &c. speaks of it, as a Writing clandestinely and fraudulently forged by an Ex-Patriarch, (*Dositheus*) who, after this finished Piece of Falshood and Perfidiousness, abandoned his Church, to shelter himself under the Patronage and Protection of the Ambassador of France. See Page 369. of the Memorials. This Circumstance is contradicted in page 449, wherein after several other things, we meet with the following Passage. The Decisions of *Dositheus* (the Council of Jerusalem) were so far from being confirmed by a synodical Assembly of Greeks, who were Enemies to the Latins; that they were rejected by all those who retained the antient Doctrine of the Eastern Church . . . who, for that Reason, took up Arms against *Dositheus*, and put him to Flight, &c. If there is not an absolute Contradiction, there is at least a manifest Inaccuracy in these two Passages; for to resign his See, and to be expelled, and forced from it, are by no Means synonymous Terms. To return to the Council of Jerusalem, it cannot be denied but that there is an apparent Negligence in the Manner of its Expression. For instance; In one Place the Words, which immediately follow the Title of the Council distinguished by Capitals, ought to have been added, in order to render it more perfect and distinct: Against the Hereticks who assert, that the Eastern Church is in its Principles conformable to the erroneous Tenets of the Calvinists, WITH RESPECT TO THE DEITY, AND POINTS OF FAITH. I don't find that there is the like Deficiency in that other Part of the Preface to the Decisions of the Council, which *Sieur Aymon* has thought fit to censure with his wonted Spleen and Rancour; where *Dositheus* says, I speak in the Name . . . of the ORTHODOX Worshipers, who come &c. with whom the Catholic Church UNANIMOUSLY agrees. The Question there is only with respect to the Orthodox, and not to all those Sects which are acknowledged to be Hereticks. Had the Critick maturely weighed that Passage, he had saved himself the Trouble of half a Page of Calumny and Scandal, vented against the Patriarch of Jerusalem.

\* De Interpretatione Sacre Liturgie.

† Μεταπολιτευς τω εν ιστιου α 120.

\* Or Panagioti, Interpreter at the Port; and a Greek, with respect to his Religion, tho' reconciled to the Romish Church, as the Protestants will have it, and inviolably attached to the Ambassador of France. Thus, in several Places of the Authentick Memorials, he foists the inordinate Passion and Repentment of *Sieur Aymon*.

“pudence than Ignorance for imposing on the Minds of the unthinking Populace,  
“<sup>a</sup> and fathering their own Heresies on the Eastern Church. In short, these same  
“Bishops <sup>b</sup> endeavour to vindicate the Character of *Cyril Lucar* by producing several  
“<sup>c</sup> Dissertations of his, wherein he plainly discovers, that his Principles are directly  
“contrary to those maintained and supported in his pretended Confession of Faith.  
“There are several other Things in this very Synod which evidently favour the Doc-  
“trine of Transubstantiation; particularly, their Use of the Term *μετεστώτης*: And as  
“there is a second Edition extant much more correct than the first, I shall dwell no  
“longer upon this Topick. I shall only add some few Observations, in order to give  
“the Reader a more adequate Idea of the real Principles of *Cyril*, whose Character

<sup>a</sup> This has made room for several voluminous Treatises *pro* and *con*, which have rendered these contro-  
versial Points so intricate and perplexed, that after a diligent Examination of them over and over; after long  
and tedious Reflexions, and a more than common Application, we are no wiser than when we began,  
and at a Loss what to determine. Besides, the Prejudices of Education, which will insensibly bias us, not-  
withstanding our most curious Researches, there is another Obstacle in our Way, I mean, that Ignorance  
already spoken of, which can scarce ever be removed. The modern *Greeks* are very inaccurate in their Ex-  
pressions, their Ideas are confused, very indeterminate, and no Ways conclusive; Want of Method and At-  
tention, the common Misfortune of all such as are unacquainted with Speculation, makes the *Greeks* very  
precarious and uncertain in the Manner of expressing their Ideas. The same Deficiency renders them unin-  
telligible and obscure, and if they find the least Shadow of a Resemblance, or Conformity in those Ideas  
which are laid before them to their own, they are presently led aside, and deluded by them.

<sup>b</sup> In the Preface to the Council of *Jerusalem* 'tis asserted, that the *Eastern Church* never acknowledged  
*Cyril* to be the Man which his Adversaries have represented him; nor his Articles, that is, his Confession of  
Faith, to be genuine, and the real Performance of that Patriarch; that, upon the Supposition they were his,  
he kept them close, and never communicated them to any of the *Eastern Churches*, much less to the *Catholic*  
*Churches* (in the East) that it was impossible the *Easterns* should have had Knowledge of this Confession, or if they  
had, that they should have been *Christians*; that the *Easterns* have had such an implacable Aversion for these Ar-  
ticles, that *Cyril* himself has disavowed them by a solemn Oath, and preached up quite other Principles in the  
Church. The Preface concludes with the Words following. Only *Cyril* has been anathematized, and ex-  
communicated by two numerous Councils (or rather compleat ones; for so I should translate the *Greek* Term  
there used) for not writing against that Confession. I shall not here trespass on the Reader's Patience by in-  
troducing a long and tedious Quotation from the *Authentick Memorials*; but from what has been said, in  
my Opinion, we may draw this fair Conclusion, that either *Cyril* had not Courage and Resolution enough  
to make a publick Declaration of his Sentiments; or, that he was one of those political *Time-Servers*,  
that, like the *Satyr* in the *Fable*, *blowed hot and cold*. In either of these Cases he might be a *Calvinist*,  
when with the *English* Ambassador, and the other *Calvinists* of *Constantinople*, without declaring himself openly  
to his Church, although he seemed inclined to it, by several Passages in his Letters, written in *England*,  
*Holland*, and *Geneva*. Was it any such difficult Matter for this Patriarch to behave himself after this cau-  
tious Manner towards an ignorant People; and in this Respect had not *Parthenius* very good Reason to  
say, without being either a Hypocrite, or an Impostor, that during the Life of *Cyril* his Church were per-  
fect Strangers to his *Calvinistical* Principles? If every Day we meet with some People who industriously  
concealed their real Sentiments, or at least communicate them privately to a few particular Friends only;  
if before or after their Decease some Writings should by some unlucky Accident or other be conveyed out  
of their Closets which might render them mistrusted, and oftentimes even absolutely disclose their real Sen-  
timents; why might not that be *Cyril's* Misfortune? And if so, every thing that the Council of *Jerusalem*  
has advanced, with respect to *Cyril*, will prove exactly true. There were very good Grounds for as-  
serting, that this Patriarch did not maintain those Tenets which are advanced in his Confession of Faith,  
because he never declared himself in that Respect to his own Church. But, however, it may be objected,  
that the Synods of *Jassy* and *Constantinople* had formally anathematized *Cyril* for his *Calvinistical* Principles  
long before the Council of *Jerusalem*. To this it may be answered, that these Synods might very prob-  
ably treat *Cyril* as a professed *Calvinist*, since he refused to write against those Articles which he was sus-  
pected to countenance and encourage. Every one knows, that between Divines their Authority is equal.  
If from the Letters of *Cyril* we should endeavour to prove, that the Sentiments of this Patriarch were the  
same with that of his own Church, it might likewise be objected that *Cyril* is not the first, who has as-  
cribed his own Principles to his own Church: Besides, this might very easily be accomplished in such a  
Church as I have described that of the *Greeks* to be. But this Reply is no ways requisite; for I have al-  
ready shewn, that the Letters of *Cyril* are by no means clear upon this Topick.

There are two Points on which we may give our absolute Determination, without being thought rash  
or inconsiderate; namely, First, That *Cyril* was a professed Enemy of the *Latins*. Secondly, That  
he was very much inclined to embrace the Protestant Religion. Such Dispositions as these alone might  
create him abundance of Enmity. I shall not here enquire whether in this State he might remain to all out-  
ward appearance attached to the Communion of his own Church without passing for a Hypocrite, and acting  
contrary to the Dictates of his own Conscience: But be that as it will, he met with the Fate of all such  
Divines as are thought to deviate from the common Way of thinking, who for the generality are at-  
tempted to be wrought upon by Formularies, Recantations, Retractions and Anathemas; tho' after  
all they are suspected, feared, and hated as much as ever. But it is still much worse when such Methods  
as these prove ineffectual.

His other Works consist of Homilies, out of which the Council of *Jerusalem* have made several Extracts.  
They are inserted immediately after the first Order of this Council in pag. 284 & seq. of the *Authentick*  
*Memorials*, &c.



“ has been so variously set forth by different Parties with an Eye to the Cause  
 “ they have defended, which will contribute very much towards illustrating the Be-  
 “ lief of the Doctrine of Transubstantiation in the *Greek Church*.

“ <sup>a</sup>*Cyril Lucar*, who was so celebrated amongst the *Greeks* and *Latins*, was a *Cretan*  
 “ by Extraction, and when very young a Domestick of *Meletius*, Patriarch of *Alex-*  
 “ *andria*, who was likewise a Native of *Crete*, and who being conscious of his In-  
 “ dustry and extraordinary Parts admitted him into Holy Orders. After that he  
 “ went to *Padua* in order to pursue his Studies, from whence returning to *Alex-*  
 “ *andria*, *Meletius* constituted him President of a Convent, and sent him into *Wal-*  
 “ *lachia*; which gave him a favourable Opportunity in his Passage through *Ger-*  
 “ *many*, to have several Conferences with the Protestants of that Country, being a per-  
 “ fect Master of the *Latin* Tongue, and well versed in scholastick Divinity. At his  
 “ Return from that Commission, he made use of the Money he had collected for the  
 “ Service and Support of the Patriarchate of *Alexandria* in order to secure his being  
 “ elected Patriarch thereof himself. Advanced to that Dignity he carried on a fami-  
 “ liar Intercourse and Correspondence with the Protestants, and employed for that  
 “ Purpose one *Metrophanes Critopulus*, who composed a Dissertation on the Principles  
 “ of his Church and printed it at *Helmstat*. This *Metrophanes* travelled, as the Pa-  
 “ triarch's Agent, into *England*, and over great Part of *Germany*, where he procured  
 “ as exact and particular an Information as possibly he could, of the State of the Pro-  
 “ testant Churches, whereof he made his Report to *Cyril*, whom he found at *Con-*  
 “ *stantinople*, using all Means he could devise to be promoted to the Patriarchate of  
 “ that Metropolitan City. For this Purpose he contracted an intimate Friendship  
 “ with the Embassadors of *England* and *Holland* at the *Porte*, but more particularly  
 “ with the latter, who was afterwards very serviceable, and contributed very much  
 “ by his Interest to the Success of his Affairs. *Cyril*, when but a private Monk, had  
 “ insinuated himself into the good Graces of *M. Cornelius Haga*, who had then just  
 “ finished his Travels over the *Levant*, and returning to *Constantinople* in Quality of the  
 “ *States* Envoy, renewed his old Acquaintance with *Cyril*, who at that Time was  
 “ Patriarch of *Alexandria*, and who begged the Favour of him to procure him some  
 “ good Dissertations of the Protestant Divines, declaring that he paid a very great  
 “ Regard to their Opinions in Matters of Religion. The *Sieur Haga* being willing  
 “ to oblige him, acquainted his Masters with his Friend's Request, who sent him im-  
 “ mediately a Stock of Books large enough to have perverted all *Greece*, had they  
 “ been written in that Language. It could not be expected, but that *Cyril's* Affairs  
 “ should be blazed abroad, since the *Jesuits* of *Constantinople* who were his implacable  
 “ Enemies, opposed all his Schemes, and not only loudly proclaimed him to be a Here-  
 “ tick, but acquainted the *Jesuits* of *Paris* therewith, that his most Christian Majesty  
 “ might be no Stranger to his ignominious Character. This News was soon com-  
 “ municated to the Embassador of the *States*, who then resided at *Paris*, and who  
 “ wrote to *Constantinople* immediately upon the Information. *Cyril* thereupon cast off  
 “ the Mask and shewed less regard for the *Jesuits* than he had done till that Time :

<sup>a</sup> The Reader may compare, if he pleases, all that follows with what is said relating to *Cyril* in *Claude's* Answer to the *Perpetuity*, in *Sieur Aymon's Authentick Memorials*, the Preface to *Ricaut's State of the Greek Church*, *Dr. Smith's Dissertation De Statu hodierno Græcorum*, and *Arnaud's Perpetuity of Faith*. We refer our Readers to these Authors only, because they quote all that the others have said both *pro* and *con* in their Examinations, or Confutations. This History of *Cyril* is not inserted in the *Dissertation on the religious Principles of the Eastern Church*, printed at *Paris* in 1687.



" He did not scruple to deliver to his Friend, the *Sieur Hoga*, a Confession of Faith  
 " in *Latin*, wrote with his own Hand, which not long after he translated into the  
 " *Greek* Language. This was the very Confession that was printed at *Geneva*, in  
 " *Greek* and *Latin*, and which gave the Protestants an Opportunity to assert, that the  
 " *Greek* Church agreed with them in the most fundamental Articles of their Religion,  
 " but particularly in their Sentiments relating to the blessed Sacrament. *Cyriel*, how-  
 " ever, who had raised a formidable Party in *Constantinople* against the *Jesuits* and the  
 " Court of *Rome*, was elected Patriarch, and for five or six Months together, there  
 " appeared in his Conduct no visible Marks of his having renounced the Principles of  
 " his Forefathers. But as the *Jesuits* were his inveterate Enemies, he thought it ad-  
 " visable to adhere to the *Dutch*, in order to establish his Interest in them on a firm  
 " Foundation. He likewise gained over to this Party a considerable Number of Bishops  
 " and Priests, who approved of his Doctrines, and who were as fond as himself of intro-  
 " ducing Innovations into the *Greek* Church. But all their Efforts proved weak and in-  
 " effectual, because the *Jesuits*, who have a Free-School or College at *Constantinople*, for  
 " the liberal Education of Youth, easily influenced the Populace to a general Insurrection  
 " against *Cyriel*. The *Greeks* convened a Council in 1622, wherein that Patriarch was de-  
 " posed, and banished into the Island of *Rhodes*. Another Patriarch was elected into his  
 " See, who by Letters of his own writing made an entire Submission to the Court of  
 " *Rome*, the chief Promoter of his Election. But as *Cyriel* had still a considerable Party  
 " in *Constantinople*, and as the *Dutch* supplied him with large Sums of Money, he was  
 " not long before he accomplished his Re-establishment. 'Twas then he shewed his Re-  
 " sentment, and avenged himself of his Enemies the *Jesuits*, and all those who had  
 " favoured the Interests of the Court of *Rome*; and then it was that *Calvinism* chiefly  
 " flourished in *Constantinople*. This created great Disorders in the *Greek* Church;  
 " for *Cyriel* laid a Fine on them all, in order to repay the *Dutch* the Money he had  
 " borrowed of them. The *Jesuits* and the Court of *Rome*, conscious that *Cyriel* had  
 " gained an absolute Victory over them, endeavoured to sooth him, by proposing  
 " some Terms of Accommodation, and by remonstrating the great Danger in which  
 " that Church would be, on the Continuation of his Friendship and Alliance with the  
 " *Calvinists*. He seemed not unwilling to hearken to their Proposal; but as he always  
 " kept up his old Intimacy and Correspondence with the *Dutch*, the Court of *Rome*  
 " once more attempted to expell him from his See, and succeeded; his Suspension,  
 " however, proved but of short Duration, being soon re-established in his old Pa-  
 " triarchate by the powerful Influence of *Dutch* Gold. The Court of *Rome* renewing  
 " their Attempts against *Cyriel* sent a Person in the Quality of the Patriarch's Vicar to  
 " *Constantinople*, in order to preserve the Orthodox Faith of the Church there, which  
 " was then in apparent Danger. *Cyriel*'s Party took care to improve this Opportunity  
 " to render the *Jesuits* and their Party odious in the Eyes of the *Turks*, who were so  
 " jealous of this *Romish* Envoy, and that they treated the whole Party very ill on his  
 " Account, while *Cyriel* revenged himself in a very barbarous and unchristian-like Man-  
 " ner on all those *Greeks* whom he presumed to be his Adversaries. *Cyriel* notwith-  
 " standing, rendering himself odious by his insolent and tyrannical Proceedings, and hav-  
 " ing so powerful a Party to withstand, as that of the *Jesuits* of *Constantinople*, sup-

\* You may meet with much the same Account in *Allatius*, but tho' he has not an equal Regard to  
 Decorum in his Expressions, Lib. III. Cap. ii. de perpetua Eccles. Occid. & Orient. Turn to the Paragraph,  
 beginning *Jesuitæ Bizantii, multos ante annos fixerunt sedem, &c.*

“ ported by the Court of *Rome*<sup>f</sup>, sunk under the too cumbrous Load, and was finally  
 “ strangled by express Order of the *Grand Signior*.

“ THUS have I given you an Abridgment of the Patriarch *Cyrl Lucar's* History,  
 “ under whose Name the Protestants have published a Confession of Faith, and have  
 “ had the Assurance to boast of an exact Conformity between their Principles and  
 “ those of the *Greek Church*. But this transient View only is sufficient to enable any  
 “ one to form a just Judgment of that Confession. <sup>g</sup> It cannot be denied, but that it  
 “ was composed by a Patriarch of *Constantinople*, under the Title of the Fundamental  
 “ Principles of the Eastern Church; but then it was not written in the Name of  
 “ that Church, and has no publick Testimonial to give a Sanction to it. *Cyrl* gave  
 “ it in a private Manner to the *Dutch* Ambassador, to which his Interest obliged him,  
 “ in order to be protected against the Efforts of the *Jesuits* of *Constantinople*. This  
 “ Work of *Cyrl's* was composed with much the same View, as a Treatise ascribed to  
 “ one *William Postel*, and written for the peculiar Service of a Nun, whom he persuaded,  
 “ in order to induce her to be a generous Benefactress to him, that the *Messias* came  
 “ into the World to save Mankind only, and that she, the Blessed Virgin *Joanna*,  
 “ should be the *Messias*, and Redeemer of her own Sex. There is just the same Ap-  
 “ pearance of Truth in every Article inserted in this Confession of *Cyrl*, under the  
 “ Name of the *Greek Church*, as in the Imposture of that celebrated *Norman*: And  
 “ I am surpris'd that the Protestants should have the Confidence even at this very Day,  
 “ to produce this Confession in their Controversies against the Catholics. *Grotius*  
 “ forms a much better Judgment of it in a Dissertation, which he published some  
 “ Time after this Confession appeared in publick, wherein he declares ingenuously that  
 “ in his Opinion <sup>h</sup> *Cyrl* had invented a new Creed without the Advice or Assistance of  
 “ any of the Patriarchs, Archbishops, or Bishops. For the rest, I have given you the  
 “ most exact and impartial History of *Cyrl* that I was capable of collecting, with-  
 “ out having the least Regard to that Account of him published in *Holland*, or to  
 “ what *Leo Allatius* says of him, who flies out beyond all the Bounds of Moderation.  
 “ In short, I have scarce advanced any one Position, but what is readily agreed to by  
 “ both Parties.

“ THERE are several other *Greeks* of much less Repute than *Cyrl*, who have wrote  
 “ in Defence of the Protestant Cause, and amongst the rest one <sup>i</sup> *Gergan* Bishop of  
 “ *Arte*, who has published a Catechism, wherein he openly opposes the Doctrine of  
 “ Transubstantiation, with this difference notwithstanding, between him and *Cyrl*,  
 “ that the latter has not copied after the Confession of *Geneva*, but that of *Augsbourg*.

<sup>f</sup> *Hottinger*, in his *Analeſis*, has given a very particular Account upon the Credit of *Nathanael Conopius* of the Death of *Cyrl*.

<sup>g</sup> This Passage is not altogether so correct as it might be. He ought to have said, in order to judge whether it be in Reality or not the Belief of the *Greek Church*; or rather, to be convinced that it is not the Belief &c. But however that be, *Gratius* who was Contemporary with *Cyrl*, and a much better Judge than most of the Controversists that succeeded him; speaks his Mind boldly with respect both to this Confession, and the Author of it in the following Terms. *Sumenda est Ecclesia (Græca) non qualem ex suo Capite Cyrillus nuper inductus Pretio confinxerat, sed qualis revera est. Contra Rivetum.*

<sup>h</sup> *Nuper Constantinopoli Cyrillus, sine Patriarchis, sine Metropolitibus, sine Episcopis, novum nobis propinavit Symbolum. Grot. de Antichr.*

<sup>i</sup> *Zachary Gergan* a *Greek* Gentleman by Extraction, and as *Allatius* says, a Bishop. *Geryophilus* the titular Archbishop of *Iconium*, a *Greek* in Communion with the *Latins*, has confuted the Catechism of this *Gergan*, and after a long Indulgence of his Spleen and venting it in the most opprobrious Language, brands him with the odious Epithet of *Lutheran*, as comprising in it every thing that was scandalous, and of ill Report. See *Claude* to whom I am indebted for this Remark, Lib. III. Chap. xi. in order to know whether he was a *Lutheran* in Reality, or a *Calvinist*.



“ The Doctrines maintained in this Catechism are so evidently calculated to fall in  
 “ with the Protestant System, that if we compare them with the Principles of the  
 “ Greek Church, we shall find that there is no Manner of Affinity between them. As  
 “ for instance, this Catechism pretends to say, that the Scriptures alone are sufficient,  
 “ without having the least Recourse to Tradition, to demonstrate the Articles of our  
 “ Belief; that the Scriptures are very clear in all Matters of Faith, and that one Pas-  
 “ sage in Scripture is best explained by another. In a Word, *Gergan* its Author is a  
 “ profest Protestant, who has nothing of the *Greek* belonging to him, but their Lan-  
 “ guage, and that too a very vulgar and illiterate *Greek*. He has the Assurance, how-  
 “ ever, to boast, of not being one of those false Brethren, *who have been poisoned by the*  
 “ *Principles of the Romish Church*. But 'tis past all Dispute, that even those very *Greeks*  
 “ themselves, who have no manner of Correspondence with *Rome*, don't lay the least  
 “ Stress either on the Confession of *Augsbourg*, or that of *Geneva* in their Polemical  
 “ Dissertations. The Protestants may likewise very justly look upon <sup>k</sup> *Nathanael* the  
 “ *Cretan* as one of their Sect, who promised the *Dutch* some time ago to translate  
 “ *Calvin's* Institutions into *Greek*, and to instruct the Youth of his own Nation in the  
 “ *Calvinistical* Principles, provided they would supply him with such a Sum of Mo-  
 “ ney as he proposed.

“ *Mr. Claude* adds to these *Calvinistic Greeks*, the Testimony of one *Meletius*,  
 “ Archbishop of *Ephesus*, extracted from the Reply which he made about thirty  
 “ Years since to several *Queries* proposed to him by some Divines at *Leyden*. Father  
 “ *Simon* had answered *Mr. Claude* beforehand, that he did not question but that this  
 “ Piece was the Composition of some *Greek* employed by the *Dutch* Divines, and who  
 “ answered their utmost Expectations; but that in order to form a just Judgment  
 “ thereof, it was absolutely necessary to publish the whole in the Author's own Lan-  
 “ guage. I begged the Favour of *Mr. Claude*, by one of his Friends, to oblige me  
 “ with an Abstract of the Answer which he could not handsomely refuse me; and af-  
 “ ter I had perused it, I found that what Father *Simon* had advanced by pure Con-  
 “ jecture, was really true. For *Meletius*, who assumes in his Letter the Title and  
 “ Character of the Archbishop of *Ephesus*, does not only deny the Doctrine of Tran-  
 “ substantiation, but even laughs at the Honour which we pay the Blessed Virgin, and  
 “ the Saints, and looks on several other Articles which the *Greeks* and orthodox Chri-  
 “ stians in general unanimously acknowledge, to be false and erroneous. And in  
 “ order to form a just and adequate Idea of it, I shall oblige the Reader with the  
 “ Abstract I procured from *Mr. Claude*, and which was the Hand-writing of one of  
 “ his intimate Acquaintance. 'Tis sufficient, I presume, to refer the Protestants to the  
 “ Confession of Faith, composed by *Metrophanes Critopulus*, who was one of their  
 “ Party; and wrote it at their Instance and Request, when he lived amongst them.  
 “ By this Confession of *Metrophanes* they may readily judge, whether there is the  
 “ least Shadow of Truth in what *Mr. Claude* has published under the Name of *Mele-*  
 “ *tius* Archbishop of *Ephesus*. But to return to *Dr. Smith's* Objections.

<sup>k</sup> *Nathanael Conopius*, Protosyncellus.

<sup>l</sup> Illis vero qui rogant me, utrum necesse sit Religionis cultu Præces offerre Beatæ Virgini, vel Angelis, vel Joanni Baptistæ cæterisque Sanctis; sique oporteat credere in Eucharistia, hoc est in Cæna Domini fieri Transubstantiationem in Pane, aut putare oleum, Exorcisma & Exufflationes expellere Dæmones, aut adorare Imagines Sanctorum, tam pictas quam sculptas, respondeo ac dico, nihil horum observandum esse, quandoquidem non licet opiniones humanas profiteri, sed ea solum placita, quæ a Domino & ab illius Discipulis atque Apostolis Spiritu Sancto afflatis nobis tradita sunt, cum pietate & inviolabiliter observare debemus. *This is a faithful Translation from the Greek, quoted by Father Simon.*



“ FURTHERMORE, ’tis objected, that the Doctrine of Transubstantiation is not held  
 “ and maintained by the *Greek Church*, since the Term *μετεσώσις* is not to be met with  
 “ in any of the Fathers, nor in any of their Liturgies or their Creeds; and that even  
 “ in the Liturgy, the Bread and Wine are called *Antitypes*, after Consecration, which  
 “ seems totally to exclude the Doctrine of Transubstantiation. But nothing surely can  
 “ be more idle and ridiculous than this negative Argument, which from the Omission  
 “ of a single Term concludes an Affirmative. If the Protestants were obliged to stand  
 “ steadfast to their Principle, that is, to the Scripture alone, and even to antient Creeds,  
 “ they would find themselves involved in inextricable Difficulties. But to demon-  
 “ strate more clearly the Falsity of this Argument, I shall have recourse to no other  
 “ Author, than *John Calvin* himself, in his Institutions, where he very judiciously  
 “ confutes the Heresy of *Servetus*, relating to the three Persons in the sacred Trinity.  
 “ He there lays down this excellent Maxim: <sup>m</sup> that new Terms may very justly be  
 “ invented in order to explain Things more fully and clearly, <sup>n</sup> especially where we  
 “ are concerned with Persons who delight in Calumny and Detraction, and artfully  
 “ make use of ambiguous Terms to puzzle and confound the Point in Question. ’Tis  
 “ for this Reason, adds he, that the Church has been obliged to invent the Terms  
 “ *Trinity* and *Persons*. ’Tis to be feared, says he, we should be charged with Pride  
 “ and Temerity were we to reject such Terms, as were not rashly invented. <sup>o</sup> The  
 “ Impiety of the *Arians*, says the same *Calvin*, then first appeared, when they  
 “ shewed their Hatred and Abhorrence of the Term *Consubstantial*. Any one may  
 “ apply these Principles of *Calvin*, to the Subject of our present Discourse. Neither  
 “ the Eastern, nor the Western Church had any Occasion to invent any new Terms,  
 “ with respect to the Blessed Sacrament, when no one questioned or contested the  
 “ Truth of that Divine Mystery. The latter were the first and only Persons who  
 “ made use of it for several Centuries; because they had the *Berengarians* at that time  
 “ to struggle and contend with. The *Greek Church* had no Manner of Occasion to  
 “ make use of that Term, since she was under no Necessity of having Recourse to that,  
 “ or indeed any other of the same Nature. . But since their Acquaintance with the  
 “ modern *Berengarians*, finding that the Term *Transubstantiatio*, invented by the *La-*  
 “ *tins*, as happily and clearly express the Change which was made in the *Eucharist*,  
 “ as their <sup>p</sup> ἐμωσισ did the *Consubstantiality* of the Son with God the Father, they  
 “ have thought proper to make use of, and it became still more in Vogue amongst  
 “ the *Greeks*, from the Time that the important Affairs of *Cyril*, their Patriarch,  
 “ seemed to require it. This I take to be the plain and natural Reason for the O-  
 “ mission of the Term *μετεσώσις* in the Dissertations of the antient *Greeks*. To this  
 “ we may add, that if *Dr. Smith’s* Argument be thoroughly conclusive, it will like-  
 “ wise equally prove that the *Latins* do not hold the Doctrine of Transubstantiation,  
 “ because that Term is not to be met with in their Mass, nor in their Creeds. But  
 “ let us now come to his last Objection.

“ THE Symbols of the Bread and Wine are called Antitypes or Representations,  
 “ even after Consecration in the Liturgy of the *Greeks*: From whence it is inferred,

<sup>m</sup> Quid vetat, quominus quæ captui nostro perplexa in Scripturis impeditaque sunt, ea Verbis planioribus explicemus? *Calv.* Lib. I. Instit. Cap. iii.

<sup>n</sup> Hujusmodi autem verborum novitas tum potissimum usu venit, dum adversus Calumniatores asserenda est Veritas, qui tergiversando ipsam eludunt. *Ibid.*

<sup>o</sup> Quando temere non inventa sunt nomina, cavendum esse ne ea repudiando, superbae Temeritatis arguamur.

<sup>p</sup> Hic effervuit impietas, dum Nomen ἐμωσισ pessime odisse & execrari Arianæ caperunt. *Ibid.*

“ that their Principles in that respect are widely distant from those of the *Latins*.  
 “ But Dr. Smith shews his Ignorance, with respect to the *Greek* Theology, by his  
 “ false Assertion, that they call the Symbols for the Generality *Antitypes*, even after  
 “ Consecration. There is not a *Greek* now living, nor have there been any these nine  
 “ hundred Years last past, that ever maintained that Position. The modern *Greeks*  
 “ assert, that the Consecration is not completed, or accomplished till the Prayer,  
 “ called *the Invocation of the Holy Ghost*, has been pronounced, which Prayer is in-  
 “ serted in the Liturgy after that Passage, wherein the sacred Symbols are called *An-*  
 “ *types*. Marcus of *Ephesus*, who was Principal or President of the Party against  
 “ the *Latins* in the Council of *Florence*, makes use of that very Sentence in the Li-  
 “ turgy, as an incontestible Proof, that the Consecration does not consist in the Pro-  
 “ nunciation of these Words, *This is my Body*, but in the Prayer, or Benediction  
 “ which the Priest pronounces afterwards by way of *Invocation of the Holy Spirit*.  
 “ This zealous Advocate for the *Grecian* Faith lays his whole Stress on the Autho-  
 “ rity of St. *Basil*, who calls the Symbols in his Liturgy <sup>a</sup> *Antitypes*, after the Priest  
 “ has pronounced the Words, *This is my Body* : From whence he draws the following  
 “ Conclusion, that they are not as yet consecrated, since they still retain the Name of  
 “ *Antitypes*, or Representations. The Patriarch *Jeremias* likewise talks of these *An-*  
 “ *types* in the very same Strain, and ‘ assures us, that those who have given the  
 “ Name of *Antitypes* to the Elements of Bread and Wine, only distinguished them  
 “ by that Term, before Consecration. They talk in this respect in Conformity to  
 “ the Principles of the *Greeks* ever since the eighth Century, at which Time this im-  
 “ portant Question was debated in the second Council of *Nice*. *Epiphanius* the Deacon  
 “ declared, in one of their Councils, in the Name of all the Bishops, that the Term  
 “ ‘ *Antitypes* in the Liturgy of St. *Basil*, could be understood no otherwise, than for  
 “ the *Elements* before Consecration, and that they were called the real Body and Blood  
 “ of Christ after their Consecration : St. *John* of *Damascus*, *Nicephorus* Patriarch  
 “ of *Constantinople*, and in short all the Advocates for Image Worship are of this Opi-  
 “ nion, and produce it as a cogent Argument against the *Iconoclasts* for the Honour paid  
 “ to Images ; because, say they, the very same Honour is paid to the sacred Elements,  
 “ altho’ as yet *Antitypes* only or Figures, before Consecration. Ever since that Time  
 “ the *Greeks* in general express themselves after the same Manner. ‘ Such, however,  
 “ as are in the least acquainted with the *Greek* Fathers, are obliged to acknowledge,  
 “ that the Bishops of the abovementioned Council of *Nice* were mistaken in this Par-  
 “ ticular, and that the ancient Fathers have called the Symbols *Antitypes* even after  
 “ their Consecration, not apprehending in the least, that this Term contained in it  
 “ any thing inconsistent with the Belief that Christ’s Body was really present in the  
 “ Holy Sacrament. ’Tis manifest from the Controversy which was held between the  
 “ *Iconoclasts* and the Advocates for Image-Worship, that the Point in Question was not  
 “ with respect to the Body of Christ ; that both Parties readily acknowledged his real

<sup>a</sup> He calls them *Antitypes* on Account of their not being consecrated as yet by these Words ; so that they are in some Measure and Degree a Type or Representation.

<sup>c</sup> If some of them have called the Bread and Wine, the *Antitypes* of the Body and Blood of Christ, they have given them that Denomination before and not after Consecration.

<sup>d</sup> They are called *Antitypes* before Consecration ; but the Body and Blood of Christ after Consecration.

<sup>e</sup> These Words, those who have &c. are omitted in the *Religious Principles of the Eastern Church* &c. And these which follow are substituted in their Room. “ What Difficulty soever there may be on account of the Term *Antitype*, to find out whether the *Greek* Fathers have applied it to the Blessed Sacrament itself, it is manifest, that such ancient Doctors of the Church as have called the Symbols after Consecration *Antitypes*, were of Opinion, that that Term did not contain &c.” I am indebted for this Remark to the Extract in the *Bibl. Univ.* ubi supra.

“ Presence in the Eucharist after Consecration. \* The Subject Matter of their Enquiry was only, whether the Bread ought to bear the Denomination of an *Antitype* after Consecration. The *Iconoclasts* maintained the affirmative, and they had the Antient Fathers on their Side. The Advocates for Image-Worship endeavoured to prove the Negative, and thereby supported an Error, which however, was no Ways prejudicial or disadvantageous to the Cause in question. Thus in whatever Manner the Term *Antitype* be explained, the Protestants can draw no just Conclusion from thence against the Doctrine of Transubstantiation.

I SHALL take the Liberty to add two Reflections on this Chapter of Father *Simon*. The first is, that, in the Opinion of most Protestants, the hyperbolical Manner of Expression made use of to set forth the transcendent Vertues of the Sacraments in general, have by slow and insensible Degrees, introduced the Doctrines of Transubstantiation, and the real Presence. *This* “ *Evil began to spread itself*, says one of them, *about the Close of the second Century*. The two vulgar Terms of *Bread* and *Wine* were suppressed in the subsequent Centuries, as giving their *Catechumens* a too simple and common Idea of the Mystery; *they began frequently to talk of the Body and Blood*, and at last talked of nothing else. This indeed is smart, and wants nothing but Confirmation. But how comes it to pass, that the mysterious Sacrament of Baptism has not met with the same Misfortune? Has the hyperbolical Manner of Expression been injurious to the Sacrament of the Lord’s Supper only? And why must this Manner of Expression, which was used and consecrated, by Christ himself, be taken for an Hyperbole? Did not our Blessed Lord promise his Disciples that they should *eat his Flesh, and drink his Blood*? If the Abuse then was owing to any hyperbolical Expressions, it must be this: For never was a bolder made use of. It staggered the *Jews*, and a great Part of his own Disciples, who understood the Expression in a literal Sense. If it be asserted, that it cannot be taken in any other Sense than a figurative one, why did not JESUS CHRIST explain his Meaning? Can we imagine that God Almighty would act so much below the Dignity of his Divine Nature, as to leave his own peculiar People involved in Ignorance and Error? To this ’tis likewise added, that one *Anastasius Sinaites*, a Monk of the seventh Century, composed a Treatise, wherein he took upon him to talk in such an elevated and uncommon Style, as was perfectly new and never made use of before. He boldly advanced, that the Elements of Bread and Wine in the Sacrament of the Eucharist were the real Body and Blood of Christ. If the Observation be just, ’tis something very extraordinary, and very surprizing that a Monk, who talked in a Strain so widely different from the Notions which were then generally received, should neither have been confuted, nor censured by the *Greeks* who were his Contemporaries. So bold an Assertion was of too great Importance not to require the serious Consideration of those Doctors, who were living when *Anastasius* published that Dissertation.

’Tis impossible, in my opinion, after all the Attempts that can possibly be made, to demonstrate the Innovation of these Doctrines which are thus contested. If we happen to meet with some Expressions amongst the antient Fathers which seem to favour the Party who declare themselves in behalf of the *Type* or *Figure*, we shall im-

\* In the Extract just mentioned there is the following Remark, *viz.* that these Words, *their Difference* &c. to the Word, *Thus* exclusively, have been likewise left out of the Dissertation on the *Religious Principles of the Eastern Church*, &c.

“ *Albertinus de Euchar.* Lib. III.



mediately find others, as strong and conclusive for their Antagonists. This is not the Case with respect to the Ceremonies, which attend the Celebration of the Eucharist, we allow them to be Innovations. They were established with Precipitation, and not with too much Scruple with regard to several nice Particulars, in an Age wherein Religion was perfectly degenerated, and consisted in nothing but the Practice of external Formalities. The Protestants insist, that the Confirmation of the Doctrine of Transubstantiation (a Term invented in the eleventh Century for the more clear and strong Expression for the Mystery of the Eucharist) authorised all the Superstitions which attended that Conquest. In Consequence of which Doctrine, we must be obliged, continue they, to lock up the Host with all the Care and Circumspection imaginable, elevate it, and expose it in the most solemn Manner to the Eyes of the People, be as watchful as possible over it, carry it with Pomp and Grandeur in Procession, adore it, with the utmost Diligence and Application prevent it from meeting with the least Molestation or Disturbance, &c. The Catholicks maintain, that such profound Adoration, such infinite Care and Circumspection are no more than a just Recompence for those Insults and Indignities which the Blessed Sacrament has met with from Heresy and Schism; but in all Probability this Point had not been carried so far as it is at present, and possibly might have stopt at the *Greek* Practice, had not the Eucharist been insulted by profane and heretical Tenets.

THE other Reflection relates only to the *Greeks*. By the Controversy which was held in the Reign of *Alexis Comnenius* on the Topick of the Mystery of the Eucharist, it may fairly be proved, that the Principles of the *Greek* Church, were the very same with respect to this Article, as those of the *Latins*. This Controversy occasioned very hot Debates; which ran into an useless Speculation and Enquiry, whether the Body of JESUS CHRIST in the Eucharist was received incorruptible by the faithful, as after its Resurrection, or corruptible, as it was before his Passion. A \*certain Monk whose Name is *Siciditus*, had maintained, in the Pontificate of *George Xiphilin*, that the Body of JESUS CHRIST in the Eucharist was mortal, corruptible, lifeless, and inanimate; that such as received it, received not JESUS CHRIST whole and entire, but Part of him only, and that too broken and separated by the Communicants Teeth; altho' after Manducation the Flesh of JESUS CHRIST becomes incorruptible, as before his Resurrection. *Nicetas* seems, with a deal of Affectation, to make some odious Additions to this Notion of his: But that's a Matter foreign to our present Purpose. 'Tis sufficient that from this Controversy we may draw this Conclusion, that at least both one and the other acknowledged the Change of the Substance of the Bread into that of the Body of our Lord Jesus. Had they only disputed about the Type and the Figure, the Controversy had been equally extravagant and ridiculous.

\* *Nicetas Choniates*. Lib. III. Cap. iii.



*The DOCTRINE of the GREEKS with respect  
to the Adoration of the SACRAMENT of the LORD'S  
SUPPER.*

“NOTWITHSTANDING this Adoration is a necessary Consequence of Transubstantiation, yet there are some Protestants who readily acknowledge that there is but a very little Difference between the Sentiments of the *Greeks* and *Latins* with respect to the Doctrine of Transubstantiation. But insist, however, that they pay no Adoration to JESUS CHRIST in the consecrated Symbols, and that their Worship is entirely confined to JESUS CHRIST in Heaven. What confirms them in this Notion, is principally this, that they don't observe the *Greeks*, in the Celebration of their Liturgy, pay that profound Veneration to the sacred Symbols, after

Most of the Protestants deny, that the Sentiments of the *Greeks* are easily reconcilable to those of the *Latins* with respect to the Doctrine of Transubstantiation: But all that has been here said tends to prove directly the Reverse: 'Tis true, however, that there are some few Protestants, who are not so positive and peremptory as the rest, who readily agree, that the Ideas of the *Greeks* are intricate and perplex; that for the Generality they don't rightly comprehend the State of the Controversy between the Catholics and Protestants, with respect to the Doctrine of Transubstantiation. What I have to offer further with respect to the Change or Transformation of the outward and visible Signs, shall be inserted in my second Dissertation.

See *Claude's Answer to the Perpetuity &c.* Lib. III. Chap. vii. The following Quotation includes the Arguments in general made use of by the Protestants against the Papists. “The Liturgy of the *Greeks* joins no Act of Adoration to be paid to the Host immediately after its Consecration . . . . If the *Greeks* maintained, that the same Adoration was due to the Substance of the Blessed Sacrament, as to Christ himself, they never could have made choice of a more favourable Opportunity than that of his real Presence on the Altar . . . Adoration is the natural Consequence of Transubstantiation . . . Did the *Greeks* worship, as the *Latins* do, the Bread and Wine when transubstantiated, their Church would have enjoined the same Veneration and Respect (or some at least) as is paid by the Catholics to the consecrated Host: As for Instance, they would have ordained Festivals, Processions, Elevations of it in Times of public Calamities, and several other public as well as private Acts of Devotion.” But besides, the *Greeks* are so far from paying any external Homage to the Host, that 'tis evident they treat it with Irreverence and Contempt. The Priests shut up the Sacrament in a little wooden Box which hangs up upon the Church Wall in a pitiful linnen Purse: They light up Candles before their Saints, and in a very humble and submissive Manner pay their Respects to them; but turn their Backs upon the Blessed Sacrament as they enter into their Churches. *Aradius* himself, who was a *Greek* in Communion with the *Latins*, ingenuously acknowledged, that the Priest pays no Manner of Respect, Homage, or Adoration to the Host even after its Consecration. I have already quoted *Father Simon's* Answer to this Charge, and hope the following additional Reflections will not be thought either tedious, or impertinent. The Liturgy of the *Greeks* plainly directs the Adoration of the Host in these express Words. *O Lord have mercy upon me miserable Sinner.* This Prayer, which the *Greek* Priest pronounces with a low and submissive Voice, at the Elevation of the Host, implies, without all dispute, a formal Adoration. With a little Evasion it may be objected, that this, *O Lord!* denotes the Adoration of the Deity only, and not the Host. But what Argument, how cogent and conclusive soever, may not be baffled by such a little Subterfuge as this? To this 'tis added, that the Authors of their Liturgy could not possibly see the subtle Cavils, and the warm Debates that should arise in the latter Ages; for which Reason they preserved that Plainness and Simplicity, which is so natural to those who proceed directly to the Mark, and so truly Apostolical. But who ought to have foreseen better than JESUS CHRIST himself and his Apostles, those Evils which thro' Heresy would attend Christianity by a Deviation from this Simplicity? Moreover, all the irreverent Deportment of the *Greeks* in this respect, plainly proves, that they, like abundance of People of other Sects and Persuasions, act inconsistent with the Principles they profess. We shall illustrate this Position by a very familiar Instance, which will be obvious to the meanest Capacity. Where is the Man who denies *Free-will*, that does not several Times a-day by the freest Actions in Life, contradict or belie the Doctrine he embraces? Does the Omnipresence of the Almighty over-rule Men's Actions and make them less free than if there were no such Existence? And those Divines who inveigh so bitterly against some loose Explications on the Sin of Lying, which they call Blasphemy, do not they practise every Day in the several Occurrences of their Lives, that very Sin which is the Object of these impious Explications? May not we say of them, with *David*, that they Sin (at least) *seven Times a Day*. In the same Manner the *Greeks* by their Irreverence, and want of due Respect to the Blessed Sacrament act directly inconsistent with their own Principles. All the Accounts which have been produced to demonstrate their irreligious Deportment, plainly denote likewise their Ignorance and abject State, and the Confusion of their Ideas with respect to spiritual Things, which is a natural Consequence both of the one and the other. If the *Calvinists* pretend to say, in Favour of the *Greeks*, that such Worship would be superstitious, according to the Ideas they themselves entertain of it, how would they be able to prove that the *Greeks* have this *refined Taste*, or if you please, this *Spirituality* of the Protestants, who adore JESUS CHRIST only in Heaven above, and not in the consecrated Symbols; since the Divine Worship of the *Greeks* is so far from admitting of such Subtleties, that it testifies, on all other Occasions, the most confirmed Ignorance, and exposes them to the greatest Absurdities? What I have here offered may serve as a Supplement to *Father Simon's* Answer.

*Arnaud* in Lib. X. Chap. ix. of his *Perpetuity of the Faith*, has taken all the Pains imaginable to confute the Protestants with respect to this Point, and demonstrate, that the *Greeks* pay as solemn Adoration to



“ after their Consecration which the *Latins* do. But we ought not always to judge of  
 “ the Nature of Doctrines by the Manner of the external Worship which attends  
 “ them. And it has been a gross Mistake in several Missionaries, as well as the Pro-  
 “ testants, to aim at the Regulation of the Eastern Nations by the Ceremonies and  
 “ religious Customs of their own Church. It must be acknowledged, that we pay a  
 “ much greater Veneration for our Blessed Saviour in the Eucharist, than we did before  
 “ our Contest with the *Berengarians*, or indeed with the Protestants, at least, as to  
 “ the ceremonial Part. Before the Rise of *Nestorianism*, no such great Testimonies of  
 “ Respect were paid to the Blessed Virgin; neither did the *Greek Church* shew any ex-  
 “ traordinary Veneration for Images; till the *Iconoclasts* with the utmost Detestation and  
 “ Abhorrence opposed them. Yet we must not therefore infer that before those Times  
 “ both the one and the other were totally neglected. In the same Manner there are some  
 “ *Greeks*, and other Nations of the East, who still retain their antient Simplicity with  
 “ regard to the Point in Debate; because they have not had the same Reasons for their  
 “ Deviation from it that we have had; and <sup>b</sup> if we charge them with paying no Ado-  
 “ ration to the Symbols, the Antients must likewise be charged with the same O-  
 “ mission; since we find nothing in their Dissertations, nothing even in their Litur-  
 “ gies, which bears any Affinity to that external Adoration which is paid to them at  
 “ present. *Caucus*, when he assures us, that no Nation whatsoever pay so little Re-  
 “ gard as the *Greeks*, to the Sacrament of the Lord's Supper, can be understood in  
 “ no other Sense: And it must be acknowledged, that his Comparison of them with  
 “ the Western Hereticks, is altogether extravagant. But, after all, the best Method  
 “ that can be taken, in order to form a right Judgment of the Ceremonies and re-  
 “ ligious Customs of the *Greeks*, is to consult the several Dissertations thereon com-  
 “ posed by their own Authors. *Gabriel*, Archbishop of *Philadelphia* whom we have  
 “ already mentioned, has recommended, in such strong Terms, the Practice of this  
 “ Adoration, in a Treatise levelled directly against the *Latins*, that it would be Folly  
 “ and Impertinence to contest it. This Prelate affirms, that there are two Kinds of  
 “ Homage or Adoration due to the Symbols of Bread and Wine. One, which  
 “ is no more than a civil Reverence and Respect, upon their bare Blessing, and before  
 “ their Consecration; but the other which is subsequent to it, is, says *Gabriel*<sup>c</sup>,  
 “ of a superior Nature, a real Worship of *Latria* and a true Adoration. He af-  
 “ terwards descends to farther Particulars treading in the Footsteps of <sup>d</sup> *Cabasilas*,  
 “ <sup>e</sup> *Simcon*,

the Host upon the Altar, as the *Latins* do. And so far as this Adoration is not so external and conspi-  
 cuous; and since some of their modern Authors talk inconsistently with their own Principles on this Topic,  
 our Doctor maintains a two fold Adoration, one free and voluntary, the other external and ceremonial.  
 The former, which, according to him, depends on the Devotion of the Communicant, consists (princi-  
 pally) in the Acknowledgment of the Host to be the Body of our Lord *Jesus*, with an internal Submission.  
 This Adoration takes Place, and begins, as well with the *Greeks* as the *Latins*, as soon as ever the Body of  
 Christ is actually present on the Altar. As to this Particular they are perfectly agreed. As to the latter,  
 the Adoration of the *Latins* is performed sooner, and that of the *Greeks* later. The former begin their  
 Worship of the Host immediately after its Consecration; the latter delay theirs till the Elevation of it,  
 which Ceremony is not performed till some Time after, and not till a few Moments before one Part of  
 the Host is put into the Chalice, and the Priest ready to receive the Sacrament. The rest of the Passage is  
 equally curious and entertaining. *Claude* endeavours to confute this Notion with as much Dexterity and  
 Address, as *Arnaud* to defend it with the Dint of Ingenuity and solid Argument.

<sup>b</sup> By the *Extract*, which I have quoted several Times from the *Biblioth. Univ.* it appears that these  
 Words, *if we charge the Greeks &c.* to the beginning of the following Period exclusively, have been  
 omitted in the *Treatise On the religious Principles of the Eastern Church*.

<sup>c</sup> *Gabriel Philadelfin Apol. Orat. Lat.*

<sup>d</sup> *Claude* likewise quotes *Cabasilas*, Bishop of *Dyrrachium*, who flourished in the thirteenth Century,  
 and screens himself against the Attacks of *Arnaud* by several original *Greek* Quotations. As the following  
 Passage of the former, which I have extracted from the 7th Chapter of his 11th Book of his *Reply to the*  
*Perpetuity*, is so very conformable to the Authority of those Passages of *Cabasilas*, which are equally made  
 use of by both Parties, the Omission of it would, I think, be almost inexcusable. Whereas the *Greek* allows  
 that divine Honour, that is, supreme Adoration ought to be paid to the Eucharist after Consecration, &c.

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“ *Simeon of Thessalonica*, and several other celebrated Authors, who have likewise  
 “ maintained that these two Kinds of Adoration ought to be paid to the sacred  
 “ Elements, before and after the Consecration. He even settles and determines the  
 “ very Point of Time when the supreme, and real Adoration must be paid; viz. as  
 “ soon as the Symbols are consecrated, and the Priest standing at the Door of the  
 “ Sanctuary invites the whole Assembly with an audible Voice to approach with Re-

And whereas the Catholick Doctor takes the Advantage of this Approbation, as being, in his Opinion, an authentic Testimony, the Minister replies, “ that altho’ the *Greeks* prostrate themselves before the Book of the *Holy Gospel*, and make their Addresses to it as to *JESUS CHRIST* himself; yet it cannot be inferred from thence, that the Book, simply considered, is the Object of their Divine Adoration, or that they look upon it in effect as *Christ himself*, &c.” Why should not the same Charity and Indulgence be shewn to the *Roman Catholics*, as this Minister has, so much like a Christian, testified towards the *Greeks*? Why should the former be so peremptorily charged with the absurd Worship of Sticks, Stones, and Bread, &c. Why should they with all the Warmth and Repentment that the most inveterate and inherent Malice can possibly suggest, be taxed with such a *Supreme Adoration*, when the *Eastern Christians*, who are so universally allowed to be extravagant and superstitious in their Divine Worship, are favoured and excused?

“ The Works of this *Simeon of Thessalonica*, who flourished in the fifteenth Century, were printed in Folio at *Jassy* in *Moldavia*, in 1633, by the *Greek Schismatics*; and at the Expence of the *Païvod Desheus*, Patriarch of *Jerusalem*, honoured it with an Epistle Dedicatory to the Prince of *Moldavia*. The aforesaid *Simeon’s* Works are full of Invectives against the *Latins*.

“ With respect to the Adoration of the sacred Elements, Father *Simon* in his religious *Principles of the Eastern Church*, says, that the *Greeks* look on the Bread and Wine after their Benediction, as the Images, or Representations of the Body and Blood of *Christ*, which is soon after to be made an Oblation &c. . . . For which reason they pay them all those external Testimonies of Homage and respect, which they generally do to their sacred Images, that is to say, such a Worship, as is far inferior to that which is due to the supreme Being. Father *Simon*, in the first Tome of his *Biblioth. Critiq.* Chap. xi. sets this Matter in another Light, and in direct Terms, denies, that the *Greeks* pay any Adoration to the Bread till after Consecration. Such as are desirous to inform themselves further with respect to this Controversy, he refers them to the Apology of *Gabriel of Philadelphia*, published by himself at *Paris*, with Notes, for the better Illustration of this important Article.

“ *Claude*, after Abundance of impertinent Raillery on the internal and voluntary Submission of the Doctor of the *Sorbonne* attacks him with respect to the external, or ceremonial Act of Adoration, and denies likewise, in Opposition to *Arcudius*, that the People prostrate themselves on the *sancta sanctis*, in order to worship the Blessed Sacrament with supreme Adoration. As to the stated Time, when such Adoration is to be paid, ’tis evident, that the Liturgy of St. *Chrysostom*, printed in Quarto, at *Venice*, in 1687, has settled it between the Prayer, beginning *Respice &c. Look down upon us, O Lord*, and the *Sancta Sanctis*. If *Arcudius* has been incorrect, ’tis owing to his Ignorance of the religious Customs of his own Country, having been educated ever since he was ten Years old in the Italian Seminaries. But to come to the more essential Part of the Point in Question. The Minister peremptorily refusing at all Times to acknowledge the *Supreme Adoration*, which is granted by *Arcudius*, supposes likewise, that the Adoration of the *Greeks* is a relative Worship, which does not terminate in the Sacrament, or rather, a *Supreme Adoration*, immediately directed to *Christ himself* in Heaven, according to the Prayer *Respice &c.* and concludes in Terms following. “ Tho’ the *Greeks* prostrate themselves before the Images of their Saints, before the Book of the *New Testament*, and the Bread before Consecration; yet no one ever inferred from thence, that any of these Things are the Objects of their Divine and Supreme Adoration. Why then should *Arcudius* insist that they worship the *Eucharist* with a *Supreme Adoration*, that terminates in itself?” And why (may the *Roman Catholics* say to the Protestants) will you deny us the very same Distinction? Wherein do we deserve more than the *Greeks* to have such Conclusions drawn to our Prejudice? If we will but reflect ever so little, without Partiality, we shall find that the Distinctions above quoted ought to stop the Mouths of those outrageous Controversialists, who represent the Catholick Church, as a miscreant Crew of Idolaters, Men who pay Divine Adoration to Images, Crosties, Relicks, Wafers, &c. The Catholics incessantly protest against and declare their Abhorrence of this *Supreme and Absolute Adoration*, which is so strenuously charged upon them by the Protestants. With respect to the Sacrament of the *Eucharist*, the Imputation is still more injurious and unjust. They deny this God of *Dough*, with which the Populace amongst the Protestants have been amused for such a long Time. Is it a Holt, say they, kneaded up, and composed of Flower and Water, which we adore? Is not *JESUS CHRIST* the Object of our Adoration, as well as of the Protestants and *Greeks*? ’Tis thro’ want of Charity, therefore, that they cannot prevail on themselves to Act fairly, and do the least Justice imaginable to the opposite Party. They take pleasure in drawing Conclusions against the *Latins*, and proving that they worship material Objects with an *Absolute and Supreme Adoration*; and yet think it unjust and abominable, to draw such severe Conclusions against the *Greeks*. Thus *Claude*, for the Vindication at any Rate of the Conduct of some particular *Greeks*, who have been Advocates for the Protestants, has not scrupled to testify Abundance of Indulgence for some certain Distinctions, which would have seemed odious and criminal in the Eyes of the greatest Part of the Protestant Controversialists, had they been made use of in favour of the Catholics. For the Confirmation whereof, the Reader need only peruse what this Minister, so universally esteemed for his Sincerity and Judgment, has written on the Invocation of Saints in the xliith Chap. of the IIIrd Book of his *Reply to the Perpetuity*. He there makes use of the same Distinction as *Metrophanes Critopolus* does, between an Invocation which is addressed to the Saints, as Intercessors or Mediators; and that, wherein they are looked upon as Embassadors of the Church to the Almighty in order to pray for their Brethren and Fellow-Creatures. The *Greek* rejects the former, but admits the latter. The Minister says, that one of this Persuasion, may condemn the Invocation of Saints in one Respect, and approve of it in another; and may be joined in Communion with the *Greek Church*, where ’tis practised, without playing the Hypocrite, or acting against the Dictates of his own Conscience. ’Tis the common Fate of all Controversialists, that the Cause they are ambitious of defending casts a Mist before their Eyes, and for the Generality deludes them.

“ verence

“ verence, Faith, and the most ardent Affection. Hereupon, continues the afore-  
 “ said *Gabriel*, we don’t any longer say, as we did when we revered the Antitypes,  
 “ Remember us, O Lord, in thy Kingdom; but <sup>h</sup> we believe, O Lord, that thou art JE-  
 “ SUS CHRIST the Son of the living GOD: Which Words are addrest to our Blessed  
 “ Saviour under the Symbols of Bread and Wine administred to the People. This,  
 “ says *Gabriel*, is the *Crisis*, or exact Time; when the Priest exhorts the Assembly  
 “ to pay their Supreme Adoration.

“ THE following Passage likewise of *Cabasilas* must be so explained as to answer  
 “ this critical Juncture, and alludes to the express Words of the Liturgy, viz. when  
 “ speaking of those who approach sacred Mysteries; *They*, says he; in the Exertion  
 “ of their Sanctity and Faith, adore, bless, and laud our Blessed Saviour JESUS CHRIST;  
 “ as God, and acknowledge him to be personally present in the consecrated Symbols. *Simeon*  
 “ of *Thessalonica*, whom the beforementioned *Gabriel* of *Philadelphia* has copied in  
 “ all his Dissertations, makes the very same Distinction as he does, between the two  
 “ Adorations due to the Symbols, in one of his Answers quoted by *Allatius*, where  
 “ he asserts, that if all due Reverence and Respect ought to be paid to the sacred Ele-  
 “ ments even whilst they are Antitypes and Representations only, with much more Rea-  
 “ son, doubtless, ought we to worship, and adore them, after they are consecrated, and  
 “ transformed into the real Body and Blood of JESUS CHRIST. *Metropolitan Critopulus*  
 “ is another Author, whose Testimony ought to carry the greater Weight with it,

<sup>h</sup> I shall here introduce the Distinction made by Father *Simon* in the 30th Page of the first Tome of his *Bibl. Critiq.* relating to the Testimonies of several *Greeks*, quoted in the *Sequel to the Perpetuity*. Since the *Greeks*, and several other Eastern Nations do not believe that the Body and Blood of Christ are actually in the Eucharist, after the Pronunciation of these Words, *This is my Body, this is my Blood*: And since notwithstanding there are several Eastern Authors who assure us, in their Attestations, that the Bread and Wine are changed into the Body and Blood of Christ, immediately after the Priest has pronounced the above quoted Words; Father *Simon* very judiciously observes, that such Attestations ought to be rejected. Those only ought to be preserved, continues he, which settle and determine the Change, after the Prayer, which is called, in the Eastern Liturgies, the *Invocation of the Holy Ghost*. But perhaps these Attestations may be reconciled one with another, by what Father *Simon* himself says, in the II<sup>d</sup> Tome of his *Biblioth. chois.* that all the Modern *Greeks*, even the *Archbishop* of *Philadelphia*, places the Virtue of the Change partly in these Words of our Lord, *This is my Body* &c. and partly in the *Invocation of the Holy Ghost*. ’Tis this imaginary Want, however, of sufficient Testimonies, which has given the Protestants a favourable Opportunity to reject both the one and the other. The Objection notwithstanding, continues he, must lie on those only who have published such Testimonies, and not on the religious Principles of the Church. In short, if it can be fairly proved, that according to the Opinion of the Eastern Nations, the Body and Blood of JESUS CHRIST are concealed under the Symbols of the Bread and Wine, the Want of Conciseness in some Testimonies is not any Ways essential, and can cast no blemish on a Position, that can otherwise be fairly demonstrated. As for the rest, Father *Simon* in the 29th Chap. of the first Tome of his *Biblioth. Chois.* does not seem to lay any great Stress on such Testimonials. The Protestants, says he, have looked upon this Cloud of Testimonies, as so many spurious Pieces. It must indeed be acknowledged, that as the *Greeks* are reduced to the lowest Circumstances imaginable, their Testimonials may be purchased at very reasonable Rates.

*Græculus esuriens, in Caelum, jufferis, ibit.*

Was a frank Acknowledgement of the Ignorance, Dissimulation, and knavish Practices of the *Greeks* in Matters Religion, the only Points in Debate, we might have good Reason to hope that the Catholics and Protestants would without any great Difficulty be brought to a right Understanding with respect to the religious Principles of the Eastern Christians: But alas! the Testimonies of some particular Persons, who are as impious as they are ignorant, and the Confessions, and Accounts of several Refugees, and half-starved Desperadoes, which agreeably bias and prepossess both Parties, are such Obstacles, as are very difficult to be removed. All the Reflections which they cast on that Side which they either abandon or betray, are looked upon by some particular Devotees as the most solid Basis and Ground for their Conviction.

One *Covel*, (Dr. *Covel*) an *Englishman*, published in the Year 1722 an Account of the *Greek Church*, wherein the Character of *Dositheus*, Patriarch of *Jerusalem*, who was Author, in the Opinion of several of the Protestants, of the Decrees of the Council convened in that City, is drawn in the blackest Colours: And indeed all the *Greeks* in general, who were his Contemporaries, are there represented in as bad a Light. But after all, what conclusion can be drawn from the vile Principles and Practices of these *Greeks*, but this, that there is no further Trust or Confidence to be reposed in Persons of their Stamp and Character, than as their Testimonies agree with others which are the most authentick and best confirmed; and in short, than as in our Courts of Justice we admit of the Evidence of a known Perjurator only when it proves conformable to the Deposition of another Man of unblemished Character?

“ since



“ since he has used all the Art he was Master of, to conceal the Principles of his Church, in order to countenance and encourage the *German* Protestants. He acknowledges likewise the Transmutation, or Change of the Bread and Wine into the Body and Blood of Christ; but *how that Alteration is effected*, says he, *is a Mystery beyond all Human Comprehension*. In the sequel, he only censures the *Latin* Church for carrying the Body of our Lord JESUS CHRIST in Procession with Pomp and Grandeur about the Streets; tho’ he acknowledges at the same Time that it is so carried, as a *Viaticum*, in his Church to those who are infirm, and in a sick and languishing Condition. And in the same Place he plainly proves, that the Symbols, once consecrated, never lose their Divine Influence and Vertue, and illustrates his Position by the familiar Instance of a Piece of Wool, which when once dyed, will never fade, or lose its Tincture. From whence we may fairly conclude, that this Author acknowledged the Body of our Lord JESUS CHRIST to be actually contained in the Sacred Symbols out of the Time of Administration, and that by Consequence, the most profound Adoration ought to be paid to them; not in the least condemning those Divine Honours, those Testimonies of the profoundest Veneration which the Church of *Rome* pays in general to JESUS CHRIST in the Eucharist, but only their pompous and solemn carrying of him through the Streets, on their grand Holiday, called the *Festival of the Blessed Sacrament*.

To these Remarks of Father *Simon*, I shall add the expedient which he has pointed out in another Dissertation, for the more certain Discovery of the real Principles of the *Greeks*. In the Account of *Gabriel of Philadelphia*; who, as he had studied in the *Italian* Academies, might in all Probability, notwithstanding his strenuous Opposition to the Council of *Florence*, be mistrusted by the Protestants, he takes an Opportunity to distinguish between two Sorts of *Greek* Schismatics, one that residing for the Generality in the more remote Parts of the East, have had no manner of Inter-course or Correspondence with the *Latins*, and have strictly preserved the ancient Forms of their Church free from any Innovations: The others that have been conversant with the *Latins*, and studied in their Universities, or perused their Discourses, have borrowed their Terms, and scholastic Subtilties; and yet agree with them in nothing more than their Method and Manner of Expression. *Gabriel of Philadelphia* and *Agapius*, according to Father *Simon*, were Schismatics of the latter Sort. Tho’, says he, these should agree with the *Latins* in the fundamental Articles of their Faith, yet it cannot fairly be said, that they either copied them, or were bigotted to them &c. but only that the *Greeks* imitated their Method, and their Phraseology, in order to explain themselves more intelligibly, and with greater Perspicuity. The *Mess. de Port Royal*, for want of this Distinction, have not answered, according to Father *Simon*, the celebrated *Claude*, with sufficient Exactness; who on the other Hand, being as ignorant in this respect as they, has confounded all the *Greeks* under the Denomination of the *Latinized Greeks*. I shall leave both Parties to enquire into the Truth and Justice of these Imputations. But this Distinction apart, it must be acknowledged, that the Controversy was carried on with Abundance of Learning, Dexterity and Address on both Sides. The *Minister* may in all Probability be more subtle than the *Doctor*, thro’ a certain jealous and mistrustful Disposition which is natural to the Pro-

For this Reason, perhaps, because it seems repugnant to the Spirit of Christianity, which requires our Devotion to be plain and void of Ostentation, &c. but can it be fairly imagined that the *Greeks* are capable of making such a Reflection?



testants in general, and at all Times conspicuous in this Minister in Particular. Inso-  
much that it has been said of him, *that he acts with respect to his Adversaries, like*  
*an Attorney at a Trial, always calling for their Originals, and demanding them to be ex-*  
*hibited in open Court, &c.* But to return to Father Simon's Distinction: A Protestant  
might probably object, that the incessant Travels of the *Latins*, and their Establishment  
in the East, have rendered it at present very uncertain, in all probability altogether im-  
practicable; that the Missionaries have for a long Time insinuated themselves into all  
Parts, and corrupted the Notions of the *Grecian* Clergy, who are so much the easier de-  
luded, as they are so very ignorant that, as I have before observed, they can hardly under-  
stand either the Catholics or the Protestants. Nay there are some Protestants so free from  
Prejudice and Prepossession, with respect to the *Greeks*, as to acknowledge, <sup>k</sup> *that in case*  
*there may be some of them inclinable to embrace the Protestant Religion, 'tis not their own*  
*national Church that has instilled such Principles into them, but that they have imbibed*  
*them either by perusing such Authors as have wrote in Defence of that Communion,*  
*or by their daily Conversation with such Protestants as were their intimate Ac-*  
*quaintance.* It will therefore be much more satisfactory, no doubt, to have recourse  
to those genuine and original Writings, commonly known and distinguished by the  
Name of *Liturgies*, which include the primitive and general Belief of a whole Church;  
since the Members thereof, as well the Clergy as Laity, are too subject to Variations,  
Quirks and Evasions through the prevailing Influence of Prejudice and Prepossession.

For this Purpose Father *Simon*, and some other Writers, thought it highly necessary  
to have recourse to the Originals of the *Liturgies* themselves. The *Mess. de Port Royal*  
had quoted indeed nothing but Translations of them: And Mr. *Claude* did not look  
upon himself in the least as foiled or overcome thereby; and the other Protestants,  
who, in imitation of that able Preacher, treat the Catholics as a Lawyer does his An-  
tagonists, would doubtless have been as rigid and severe, in all respects, as that ex-  
asperated Controversist. Father *Simon*, therefore, in his Remarks on the small Tracts  
of *Gabriel*, has produced several authentick Extracts from the original *Liturgies*<sup>l</sup>, in  
order that the true Principles of the *Greek* Church might no longer be contested.  
Whereupon *Claude* himself, if we may credit father *Simon*, ingenuously confessed to some  
of his Friends, that he had written with too much Hurry and Precipitation on such  
Topicks as he had not sufficiently and maturely considered. *Alix* thereupon facetiously  
enough told him, *well then, at length you fairly own you have been caught nodding in*  
*your oriental Lucubrations.* In short, Father *Simon* has been as industrious as possible,  
to prevent all future Scruples, and all such Quirks and Evasions, as those natu-  
rally have recourse to, who are grown old and obstinate in their Opinions: And  
yet after all, tho' nothing can be really more provoking, there are several Protestants  
who are so far from allowing themselves overcome, that they perversely undertake to  
prove those very Originals to be spurious.

I SHALL close this Addition with some few Particulars extracted from *Wheeler*, an  
*English* Traveller, which regard the religious Principles of the modern *Greeks*; and I  
flatter my self they will not be thought either tedious or impertinent. “ The *Greeks*

<sup>k</sup> *Bibl. Angl.* Tom. X. Part I.

<sup>l</sup> The Reader will find, in the subsequent Dissertations, what Use we have made of *Le Brun's Collection*  
of *Liturgies*.

“ in general, <sup>m</sup> says he, at *Zante* and <sup>n</sup> *Corfu*, firmly believe the Doctrine of Transubstantiation, notwithstanding they are profest Enemies of the *Romish* Church and the Pope, with respect to the Infallibility of the Church, and the Procession of the Holy Ghost. The *Roman* Catholicks are much more numerous at *Tina*, though the *Greeks* there make use of their own Liturgy, and observe their own Ceremonies; but they are subservient to and under the Inspection of a *Latin* Bishop. Those of *Micon* are governed by a *Greek* Bishop, and under the Jurisdiction of the Patriarch. The Bishop of this See travelled with us to *Constantinople*; but I could have little or no Conversation with him as I was a perfect Stranger to his Language; . . . . I had a great deal of Discourse, however, with a Priest, who was one of his Attendants, and talked *Italian*. He seemed a perfect Stranger to the Doctrine of Transubstantiation; and <sup>o</sup> though he believed the Bread was really changed into the Body of Christ by the Consecration of it; yet such Transformation was to be understood, according to his Notion of it, in a mystical and spiritual Sense only. . . . . I had some Conference likewise with the Archbishop of *Athens* . . . . He assured me, that he was at *Constantinople* when the Patriarch of that City signed the Instrument, or Writing which was laid before them by the Marquis of *Nointel*; that he was a Member of that Convocation, and that he approved of the Contents of the said Instrument wherein the Article of Transubstantiation was expressed by the Term *μετεσώσις*, although that Term was never <sup>p</sup> made use of before as I can find in the *Greek* Church. I asked him whether he did not understand it in a mystical and spiritual Sense; to which he readily replied, that he did not, but *σωματικῶς*, corporeally, that is to say, that Christ was actually, and *bodily* in the Sacrament. . . . .

“ THE Bishop of *Salom*, with whom I had the Honour to converse very frequently on this Topick, seemed to wish as I had declared my self an *Englishman*, that I would acquaint him with the Doctrines of our Church. I endeavoured to give him all the Satisfaction I was capable of. <sup>q</sup> He told me that he was of the very same Persuasion; for I had informed him that we acknowledge the sacred Scriptures, the Apostle's Creed, that of the Council of *Nice*, and that composed by St. *Athanasius*; that our Churches are under the Rule and Governance of Bishops and Archbishops; that our Faith is conformable to that of the primitive Fathers; and the four general Councils &c. till the fifth or sixth Century; and that, in short, we dissented from the Principles of the *Romish* Church. <sup>r</sup> After this I begged the Favour

<sup>m</sup> *Wheeler's Travels* Vol. I. p. 159, published in 1686.

<sup>n</sup> This is not any Ways inconsistent with *Caucus's* Account; since this Archbishop does not offer to assert, that the *Greeks* of *Corfu* deny the Doctrine of Transubstantiation.

<sup>o</sup> This seeming Contradiction is an undeniable Proof that the *Greek* Clergy are perfect Novices in such controversial Topicks.

<sup>p</sup> We have plainly shewed, that it has been made use of before: But supposing it had not, we might, as we have already observed, meet with something to the same Effect tho' in different Terms.

<sup>q</sup> If *Wheeler* told him no more than what is advanced here, a *Roman* Catholick might answer this Gentleman of the Church of *England*, just as the *Greek* Prelate did, *I am entirely of your Opinion*. These Matters considered in general bear no Difficulty; but when you descend to Particulars the Case is altered.

<sup>r</sup> This is the Touch-Stone. As to the rest, the Bishop's Reply carries no Manner of Weight with it. A *Roman* Catholick will likewise allow, that *JESUS CHRIST* is equally in the Heavens, and in the Sacrament by his Almighty Power &c. He influences us in a Spiritual Manner, and yet may be corporeally at the same Time in the Blessed Sacrament. Such Persons, for the most part, who are thus importunate in their Enquiries with Strangers whom they hope to find of the same Persuasion with themselves, seldom fail of being charmed as it were with such Answers as sooth their own Prejudices and Prepossessions: And what is worse than all the rest is this, that sometimes proving unsincere themselves, they add or diminish as much as they think most necessary for their Turn, in order to vitiate and bias the Minds of those to whom they first made their earnest Application. I think I may venture to say farther, that such is the prevailing Power of Prejudice and Prepossession, that we are oftentimes guilty of this Fault against our Wills or Inclinations.

“ of him to declare his Sentiments freely, with respect to the Sacrament of the Lord’s  
 “ Supper; and what Idea he entertained of the Bread and Wine after their Consecra-  
 “ tion: In order to prove their Conversion into the real Body and Blood of Christ,  
 “ which was the Point in Question; he made use of the following familiar Illustra-  
 “ tion, As the Sun, said he, though situate in the Firmament, never fails to dis-  
 “ pense his Light and Heat over the Face of the whole Earth; so our blessed Lord,  
 “ though in the highest Heavens, is always present in the Sacrament by his divine  
 “ Influence and Almighty Power. Thus far, replied I, we agree with you, that is  
 “ to say, that Christ is in the Sacrament in a spiritual Sense. The *Greek Church*, said  
 “ he, are unanimously of that Opinion . . . . This was likewise the received Notion  
 “ of the whole Convent of St. *Luke* in *Baotia*, and of a venerable Hermit, who lived  
 “ not above a Mile from thence in the strict Observance of the severest Penance; and  
 “ was looked upon as an illustrious Saint. The Holy Father was a Native of *Zant*,  
 “ but left that Place in his Infancy before he had been any Ways bias’d by the re-  
 “ ceived Principles of his Country: when I asked him whether the Bread and Wine  
 “ was transubstantiated into the Body and Blood of Christ; ‘ He asked me, whether  
 “ I imagined he was such an Idiot, to embrace so gross an Absurdity.

### *Their* ECCLESIASTICAL DISCIPLINE.

**A**S there are several Reflections still to be made on the religious Principles of the  
*Greeks*, I shall resume the Subject in the subsequent Dissertation, and close my  
 present Discourse with an Extract from Father *Simon* on their Ecclesiastical Discipline.  
 “ In their Church-Discipline, says he, they do not always strictly observe the positive  
 “ Injunctions of their Canons. As for Instance, they are no ways curious or scrupulous  
 “ about the Age of such as are ordained either Priests or Bishops: Neither do they  
 “ regard the Intervals of Time required between one Order and another, but take se-  
 “ veral at once. The Election of their Patriarch is not always canonical; for he that  
 “ pays the *Grand-Signior* the most substantial Compliment, is for the Generality the  
 “ successful Candidate: And as this Post may be purchased, there are frequently several  
 “ who claim an equal Title to the Patriarchate. *M. de Nointel*, who was his Majesty’s  
 “ Ambassador at the *Porte* † observes, that there were four of them subsisting at the  
 “ same Time in the Year 1671. As the *Greeks* are vain and ambitious to the last  
 “ Degree, they leave no Stone unturned, in order to be advanced to that high and  
 “ honourable Post; but this unhappy Disposition creates infinite Disorders and Di-  
 “ visions in their Church.

“ BESIDES the liberal Present which the Patriarch, who is elected, is obliged to  
 “ make to the *Grand Signior*, he must purchase likewise the Votes of the Bishops  
 “ who are his Electors, and hold up their Interest at unreasonable Rates. The Pa-  
 “ triarch, however, on the other Hand, knows very well how to reimburse himself  
 “ when his Turn comes to constitute a Bishop; the Bishops again take the Advan-  
 “ tage of the Priests, of whom they demand exorbitant Fees for their Admission into  
 “ Holy Orders, and Benefices: And at last the Weight, in short, of the whole falls

† In order to form a right Judgment of this Answer, we ought to know how the Question was put, in what artful Light &c. To this it may be answered, that the worst that can be made of it, it comes only from one private Hermit, and perhaps an illiterate old Hermit into the Bargain.

‡ *Nointel*, Tom. III. of the Perpetuity of the Faith.



“ heavy on the Populace, for they must pay extravagantly dear for the Administration of the Holy Sacrament which is the true Reason why they seldom partake of them.”

“ THE Patriarch of *Constantinople* assumes the honourable Title of *universal or œcumenical Patriarch*. As he purchases his Commission of the *Grand Signior*, we may easily suppose, that he will make a tyrannical and simoniacal Use of a Privilege which he holds himself by Simony. I shall refer the Account of his Election to the subsequent Dissertation, being desirous to close my present Discourse with what relates only to their Ecclesiastical Discipline.

“ THE Patriarch and Bishops are always single Men; but the Priests are indulged in Marriage before Ordination: And this Custom, which is generally practised all over the *Levant*, is very antient. I shall not here enquire whether 'tis conformable to the most antient Canons of the Church, or a Breach and Violation of them. It is past all Dispute, that the *Greeks* ground it on those, which they call the Canons of the Apostles; and they charge the *Latins* with acting repugnant to the antient Laws and Institutions of the Church. “ Should a Priest happen to marry after Ordination, he can officiate no longer as Priest; which is conformable to the Injunctions of the Council of *Neocæsarea*; the Marriage, however, is not looked upon as invalid; whereas in the *Latin* Church, such Marriages are pronounced void and of none Effect, because the Priesthood is looked upon as a lawful Bar, or Impediment. *Cæcilius*, in my Opinion, must be talking of such Priests as marry after Ordination when he asserts, \* that a Clergyman may forsake his Holy Orders, and according to the *Greeks* become a Layman again, and in reality such a Person retains no other Privilege of his Priesthood than some Title of Distinction, or some Seat in the Church into which the Laity are never admitted.

THEIR *Pappas*, or secular Priests, not having such settled and competent Livings, as ours in *Europe*, are obliged, as we have before observed, to subsist by simoniacal Practices. “ The Clergy, says a certain Author, are almost compelled to sell those Divine Mysteries, which are entrusted to their Care. There is no one, therefore, can procure Absolution, be admitted to Confession, have his Children baptized, be married or divorced, or obtain an Excommunication against his Adversary, or the Communion in Time of Sickness without first paying down a valuable Consideration. The Priests make the best Market they can, and fix a Price on their spiritual Commodities in Proportion to the Devotion or Abilities of their respective Customers.” Nay, they are so avaricious, and rigid with their Parishioners, that they will scarce part with a single Drop of Holy Water without being paid for it beforehand.

“ *Concil. in Trullo.*

“ As to the Marriage of Priests, *Tournefort* says, that they are indulged therein once in their Lives, provided they enter into that State before their Admission into Holy Orders. And in that Case they are obliged to declare in Confession to their ghostly Fathers, that as they are Virgins themselves, so they are very desirous of marrying Virgins. If they are conscious that they have lost their Virginity, they can never be admitted into Priest's Orders, unless they can bribe their Confessor to connive at, or conceal their Misfortune. After the Confessor, therefore, has received the Deposition of the Deacon, he certifies to the Bishop, that such a Man is a Virgin, and willing to take a Virgin to Wife: The Parties thereupon are married, and the Bridegroom is immediately admitted into Holy Orders; but he must never presume to marry again. For which Reason they chuse, for the Generality, such as are young and beautiful, and such whose Complexions promise a lasting State of Health.

\* *Cæcilius in Hist. de Græcor. Errorib.*

“ *Ricaut's State of the Greek Church.*

As to those who have the Cure of Souls, Father <sup>a</sup> Simon, assures us, that as the Greek Church has no established Fund for their Maintenance, they cannot subsist but by levying of some certain Duties, and by the Charity and Benevolence of well disposed Christians. Each Parish is obliged to maintain their own Curate. Every House is assessed a certain annual Sum, which must be paid in Money or Effects: Each Diocese is likewise taxed for the more honourable Support of its Bishop &c. But the Avarice and illegal Practices of the Collectors countenance and encourage the little Shifts and Evasions which are daily practised to elude them. And as to the Charity of the People, 'tis so very cold and languid, that it seems almost a sufficient Plea for the simoniacal Practices of the Clergy.

“ A MONASTIC Life is held in great Veneration amongst the *Greeks*, as is evident from the Reply, which the <sup>a</sup> Patriarch *Jeremias* made to the *German* Divines, who had reproached the Monks with being a Parcel of useless and idle Drones: Have not St. *Basil*, said he, and the other *Greek* Fathers wrote Encomiums on Solitude and Retirement, and looked on a monastic Life as perfectly Angelical? And this he further confirmed, by the Authority of several Councils, wherein were inserted some excellent Statutes relating to the Monks and the Regulation of their Conduct. *Metrophanes Critopulus* likewise is a strong Advocate for <sup>b</sup> Monachism, and asserts, that the Practice of it is not only very antient, but an Ornament to the Church. Their way of Life, according to him, is very abstemious; for they never eat any Flesh, tho' not restrained therefrom by any particular Vow, or solemn Engagement; but by a Custom only which they observe as sacred and inviolable. None of them allow themselves more than four Hours in four and twenty for their Repose; and some of them but two. They attend Divine Service in Publick three Times a Day; and such as do not apply themselves to their Studies, spend the Remainder of their Time in some manual Operation; so that there is not a Monastery in the whole Country but has in it all Sorts of Artificers.

“ <sup>c</sup> *Leo Allatius* having given us a long and more exact Account of the *Greek* Monks subsisting at this present Time in the *Levant*, I shall give the Reader an Abridgment of his Observations in hopes it will be thought an agreeable Amusement.

“ ALTHO' there are Monks of different Orders amongst the *Greeks*, yet all of them owe their Original to St. *Basil*, who was the sole Founder of the monastic State. All the Monks in general look on him as their common Father, and esteem it a Crime of the most enormous Nature to deviate ever so little from his Institutions. There are several beautiful Convents to be met with in most parts of *Greece*, as also, several well-built Churches, in which these Monks perform Divine Service both Day and Night. There is a great Difference, however, between them, with respect to their Way of Life; for there are some who stile themselves <sup>d</sup> *Cænobites*, that is to say, Members of a Body or Community; others assume a Title, which denotes a Life free from all Restraint, and led according to the Dictates of their own Inclination. The former consists of such as reside together, eat at the

<sup>a</sup> *Biblioth. Critiq.* Tom. I. Chap. xxiv.

<sup>a</sup> *Jerem. Patriarch. Resp.* 1, & 2.

<sup>b</sup> *Metroph. Critopul. Epist. Doctr. Eccles. Orient.*

<sup>c</sup> *Leo Allat. de Consens. Eccl. Occid. & Orient.* Lib. III. Cap. viii.

<sup>d</sup> According to the antient Division of Monks, there were only two Orders, viz. *Cænobites* and *Anchorets*: But at present there are some other Distinction.

“ same Table, wear all the same Habit, and in short, pursue the same Exercises and  
 “ Employments, from which none are exempted through Favour or Affection. There  
 “ are, however, two Orders amongst these; one of the *Grand and Angelical Habit*,  
 “ and are Persons of Worth and Distinction, and such as profess to live more righ-  
 “ teously than the rest. These are very numerous<sup>†</sup>: The others who are Monks of  
 “ the *lesser Habit*, and otherwise called μικρόσχημοι, are inferior Persons, who don’t  
 “ pretend to lead such sanctified Lives. The latter, who bear the Title of ιδιόρρυθμοι,  
 “ live uncontrouled, and are left to their own Discretion, as their Name imports.  
 “ For which Reason before they take up the Habit, they deposit a certain Sum of  
 “ Money for a Cell or small Apartment, and other Accommodations belonging to the  
 “ Convent. The<sup>§</sup> Procurator or Steward indeed supplies them with Bread and Wine,  
 “ as he does the rest; but they are their own Proveditors in all other Respects. And  
 “ thus being free from all the Incumbrances of a Convent, each one pursues his own  
 “ particular Affairs. These last devise by Will whatever they are in Possession of,  
 “ whether within or without the Convent, to their Servant or Companion, whom they  
 “ call their Pupil, and whom they have selected from the rest of the Members to be  
 “ their Assistant. This Devisee, immediately after the Death of his Testator, makes  
 “ an Addition by his Art and Industry to the Effects which he is Heir to, and be-  
 “ queaths by his last Will and Testament such additional Acquisitions to such other  
 “ Servitor or Companion as he thinks fit to chuse for his Assistant: The Rest, Residue  
 “ and Remainder of his Goods and Chattels, that is, those which his Master at his  
 “ Decease so devised to him by Will as aforesaid, revert to the Convent, who disposes  
 “ of them afterwards to the best Purchaser. There are some Monks, however, amongst  
 “ this last Order, who are so miserably poor and indigent, that they are incapable of  
 “ purchasing the least Spot or Parcel of Ground for their own private Use, and are  
 “ obliged to spend their whole Time in the Service of the Convent, and submit to the  
 “ meanest and most servile Employments: In Consideration whereof, the Convent  
 “ supplies them with all convenient Necessaries: And if they have any leisure Time  
 “ after their Work is over, they spend it in Prayer, and other Acts of Devotion.

“ THERE is a third Order of these Monks, who are known and distinguished by  
 “ the Name of *Anchorets*; and though they chuse not to work, or go through the  
 “ other Duties of the Convent, they are still very desirous of leading their Lives in  
 “ Solitude and Retirement. They purchase, therefore, a Cell, or little commodious  
 “ Apartment without the Convent, with a small Spot of Ground contiguous to it,  
 “ sufficient to maintain them; and they never attend the Convent but on solemn  
 “ Festivals, on which Days they assist at the Celebration of Divine Service: As  
 “ soon as their publick Devotions are over, they return to their Cells, and spend their  
 “ Time in Pursuit of their necessary Avocations, without being tied down to any set  
 “ Time for their Prayers or other Acts of private Devotion. There are some of these  
 “ *Anchorets*, however, who withdraw from the Convent with the Licence and Ap-  
 “ probation of their Abbot, in order to live still more retired, and apply themselves  
 “ more closely than ever to Prayer and Contemplation. The Convent, as they have  
 “ no Grounds, or Vineyards of their own to improve, sends them, once at least, if  
 “ not twice a Month, a stated Allowance. Such of them, however, as decline the

<sup>†</sup> Τῷ μεγάλῳ σχήματι, καὶ ἀγγλικῷ.

<sup>§</sup> This Monk is Proveditor General for the whole Convent.

<sup>†</sup> Τῷ μικρῷ σχήματι.



“ being dependent on, or Pensioners to, the Abbot, rent some small Vineyards which  
 “ are situate near their Cells, and maintain themselves out of the Profits and Product  
 “ arising from them. Some live upon Figs, some upon Cherries, and others upon  
 “ such wholesome Fruits of the like Nature as they can most commodiously pro-  
 “ cure. Some sow Beans in their proper Season; and others earn their Bread by tran-  
 “ scribing Books or Manuscripts.

“ BESIDES these Monks there are Nuns likewise, who form themselves into Com-  
 “ munities, are confined in Convents, and live subject to the Rule of St. Basil. They  
 “ are no ways inferior to the Monks, with respect to their abstemious Course of Life,  
 “ their Penances, Fasts, Prayers, and other Acts of Devotion, for the Generality prac-  
 “ tised by Recluses. They make choice of one of their most antient Sisters, who is  
 “ conspicuous for her exemplary Life and Conversation, to be their Principal, or Lady  
 “ Abbess. The same Duties are incumbent on these Superiors, with respect to the  
 “ Nuns, as are required and expected from the Abbots, in relation to their Monks.  
 “ These Nuns, however, are under the Government and Inspection of an Abbot, who  
 “ takes care to supply them with some venerable old Monk, to officiate as their Fa-  
 “ ther Confessor, and to administer the Sacraments at their proper Seasons. This  
 “ Holy Father resides not far from their Convent, to be always at Hand, and ready  
 “ to assist them on any emergent Occasion. He likewise reads Mass to them, and  
 “ regulates their other Devotions.

“ THOSE Nuns in general wear the same Habit, which is black, with a woollen  
 “ Gown of the same Colour. Their Arms and Hands are covered to their very  
 “ Fingers Ends. Their Heads are all shaved close; each of them has a separate Ap-  
 “ partment, with a commodious Room both above and below. Such as are in good  
 “ Circumstances are allowed to keep a Servant, nay sometimes they entertain young  
 “ Ladies in their Society, and train them up in the Practice of Piety. After the  
 “ customary Duties are over, their leisure Hours are advantageously spent in all Man-  
 “ ner of curious Needle-Work: The *Turks*, who testify a peculiar Regard for these  
 “ Nuns, frequent their Convents in order to purchase Girdles of their making. The  
 “ Abbesses never shut their Doors against the *Turks*, who visit the Nuns with this  
 “ Design, and return directly to their Apartments as soon as they have sold off their  
 “ Trinkets.

“ I HAVE seen an original Manuscript, however, of *Constantinople*, wherein the  
 “ Account of these Nuns is widely different, and set in a much more disadvantageous  
 “ Light. The Author of it observes, that the Nuns who are called *Calogeres*, and  
 “ reside in *Constantinople*, are all Widows, some of which have had several Husbands,  
 “ and never put on the Habit till they are very old, and past all the Enjoyments of  
 “ Life: To which he adds, they make no solemn Vows, and their whole Sanctity  
 “ consists in nothing more than wearing a black Veil on their Heads, and declaring  
 “ they will never marry any more: As for the rest, they live in their own private  
 “ Habitation, where they take care of all their household Affairs, their Children,  
 “ and Relations. He acknowledges, however, that there are some who live in So-  
 “ cieties; but then that they are more unhappy than the former; that both the one  
 “ and the other are under no Restriction or Confinement, and that, in short, through  
 “ the

“ the Sanction of their religious Veil, they have more Liberty, and are more indulged  
 “ than ever they were <sup>h</sup> before.

“ THE Faſts of the *Greeks* are quite different from thoſe of the *Latins*; for  
 “ thoſe of the Latter are Feſtival Days if compared with the Former; forasmuch as  
 “ they don't only abſtain from eating the Fleſh of Animals, and their Produce, ſuch  
 “ as Butter and Cheeſe; but they eat no manner of Fiſh, and content themſelves  
 “ with Fruits, and Herbs; to which they put but a Drop or two of Oil, and allow  
 “ themſelves but a very ſmall Quantity of Wine. The Monks are ſtill more ri-  
 “ gorous; for they never ſo much as taſte one Drop of Wine or Oil, except on *Sa-*  
 “ *turdays* and *Sundays*. The *Moscovites*, however, as they have neither <sup>k</sup> Wine nor Oil,  
 “ are indulged in eating Fleſh. They abſtain from eating Fleſh, Butter and Cheeſe,  
 “ on *Wedneſdays* and *Fridays*, but have the free uſe of Fiſh. As to their *Lent*, and  
 “ other particular Faſts, I ſhall paſs them over in Silence; and only make this cur-  
 “ ſory Obſervation; that the *Greeks* and other Eaſtern Nations cenſure the *Latins*  
 “ very ſeverely for faſting on *Saturdays*; ſince that Day, in their Opinion, is a Feſ-  
 “ tival, as well as *Sunday*; and this they endeavour to prove from their antient Ca-  
 “ nons, and the Practice of the primitive Chriſtians. In ſhort, with reſpect to Ce-  
 “ remonies; we may ſay in general, that they obſerve a much greater Number than  
 “ any other Chriſtian Country whatſoever; as will evidently appear if we conſult their  
 “ Euchology, or Ritual with Father *Goor's* Annotations. The Veneration which

<sup>h</sup> Father *Simon* in the 23d Chap. of his *Biblioth. Critiq.* Tom. I. has repeated this Article with this Ad-  
 dition only that theſe Monks reſide near their Church, in order to receive the Alms of ſuch as attend the  
 publick Prayers there, or to get their Living by ſome petty Services of the Altar, ſuch as waſhing the Linnen,  
 ſweeping the Pavements and the like.

<sup>i</sup> *Chriſtophelus Angelus*, in his Book *de Statu Græcorum*, has given us a long and particular Account of  
 the Faſts obſerved by theſe *Greek* Monks. They are obliged, ſays he, to faſt three Days, that is, *Mondays*  
*Wedneſdays*, and *Fridays*, in every Week: On which, about two in the Afternoon they go to Prayers; after  
 that, they take ſome ſmall Reſreſhment, which principally conſiſts in a few Beans, with a little Broth, with-  
 out either Oil or Butter, or ſome other reliſhed Roots with a ſmall Quantity of Vinegar. In the Evening they  
 return to Prayers again; when Service is over they ſeat themſelves round about the Church, and the Procurator  
 diſtributes to each Man a Slice of Bread and a Glaſs of Water. This Indulgence, however, is ſhewn only  
 to the junior Monks; the Seniors have no Share in this Diſtribution. After a ſhort Interval they return to  
 their publick Devotions, which laſt about half an Hour, and ſometimes an Hour. As they go out of the  
 Church, they paſs in Review before their Superior, or Principal (ἡγούμενος) who ſtands at the Church Door, and  
 aſk his Bleſſing, which he gives to each of them in the following Terms, *God be propitious to thee, my Son*.  
 After this Benediction each retires to his own Cell without ſpeaking the leaſt Word upon any Occaſion. By  
 their Rule they are enjoined, after this, to ſpend a whole Hour on their Knees in private Prayer. This Ex-  
 erciſe of Devotion is followed by a very ſhort Repoſe: For about Midnight, or ſoon after, they riſe again,  
 and attend their Publick Prayers, which are not over till Break of Day; at which Time every one with-  
 draws to his particular Avocations, till ſome ſhort Interval before Dinner; which is ſpent again at Church  
 in publick Devotions. As ſoon as Dinner comes in, the Monks beg their Abbot or Superior's Bleſſing, who  
 ſtands at the upper End of the Table. If any Monk has had the Miſfortune to overſleep himſelf, and come  
 too late to Church in the Morning, as a Penance for his Indolence and Neglect, he is ordered to ſtand at  
 the lower End of the Table, and there repeat over and over with an audible Voice, but with an humble and  
 contrite Heart, theſe Words, *Have Compaſſion, O Lord, on thy unworthy Servant, according to thy infinite Good-  
 neſs and Mercy*, till the Monks are riſen from Table, and are ready to go away. Then the Penitent proſtrates  
 himſelf with his Face to the very Ground, imploring Forgiveneſs in this Humble Poſture, and crying out,  
*O Holy Fathers, pray for me who am a poor ſinful Sluggard*: Whereupon they with one Voice reply, *God*  
*forgive you, my Brother*. After which they all depart, but the poor Penitent, who ſtays behind, and dines  
 by himſelf. None are exempted from this Penance, from the higheſt to the loweſt. This whole Account,  
 extracted from *Angelus*, relates to the Monks both of the firſt and ſecond Order. The Former he calls *Mo-  
 naſteriaci*, that is to ſay, Monks, who aſſemble themſelves together in a large Body; and the Latter *An-  
 choriti*, that is to ſay, ſuch Monks as live but two or three in a Cell, at ſome ſmall Diſtance from the Con-  
 vent, but under the ſame Regulation, with an additional Spot of Ground, which they cultivate and im-  
 prove for their Subſiſtence. As to the third Order of Monks which *Angelus* diſtinguiſhes by the Name  
 of *Aſcetes*, that is, Men who devote themſelves to the Practice of Piety, they are perfectly like our Her-  
 mits. Idleneſs is a Vice againſt which they are obliged to guard themſelves as much as the others, and our  
 Weſtern Monks are obliged to avoid it with the utmoſt Abhorrence and Detestation. The *Aſcetes* are in-  
 dulged in eating but once a-Day, except on Feſtivals. What I have to add further, with reſpect to the  
 Monks, ſhall be inſerted in the ſubſequent Diſſertation.

<sup>k</sup> But 'tis very happy for them, that there is no Want of Brandy. In all Countries ſome innocent Ex-  
 ceſſions are found out to ſoften the Rigour of Diſcipline.

“ they pay to Images is so boundless and extravagant, that in a Manuscript which I  
 “ have read, relating to the Errors of the *Latins*, they<sup>1</sup> charge them with want of  
 “ Reverence and Respect towards Images; which can scarce be understood in any  
 “ other Sense than that there are Abundance of Ceremonies observed by the *Greeks*,  
 “ in Honour of their Images, to which the *Latins* are perfect Strangers. <sup>m</sup> Upon a  
 “ solemn Festival they plant the Image of the Saint to whom that Day is devoted, in  
 “ the Center of the Church; which Statue, or Picture, is always an historical Repre-  
 “ sentation of some remarkable Transaction which they then commemorate: As for  
 “ instance, the Nativity, or Resurrection of our Blessed Saviour: At which Time  
 “ every Devotee then present salutes the Image; which in their Language is called  
 “ προσκυνεῖν, and in the *Latin* Tongue *adorare*. This religious Adoration is not per-  
 “ formed by falling down on their Knees, Prostration, or any other particular Gef-  
 “ tulations of the Body; but by barely kissing the Image. If it happens to be a  
 “ Representation of our Blessed Lord they kiss his Feet, if of the Virgin *Mary*, they  
 “ salute her Hands; and in Case 'tis only the Image of some memorable Saint they  
 “ with more Familiarity approach him, and kiss his Cheek.

“ THESE Ceremonies, and several others of the like Nature, which the *Greeks* observe  
 “ in the Adoration of their Images, have been very much augmented since the second  
 “ Council of *Nice*, wherein the Advocates for Image-Worship gained a remarkable  
 “ Conquest over the *Iconoclasts*. Since that Time, in particular, the *Greeks* have pub-  
 “ lished several miraculous Operations of their Images, which are interspersed throughout  
 “ all their Dissertations; and as if they had not Instances enough to produce of their  
 “ own, they have had recourse to the many Miracles wrought at *Rome*, and several  
 “ other Places, by their divine Influence and supernatural Power.

“ THE *Greeks* ground the greatest Part of their Ceremonies on the Traditions of  
 “ their Forefathers, tho' they are not so curious as to enquire into the Antiquity of  
 “ them. 'Tis sufficient that they are actually in Vogue, to make them pass with  
 “ them for Apostolical. And as they have but very few learned and judicious Di-  
 “ vines amongst them, they are at a Loss to determine whether their Traditions are  
 “ grounded on Antiquity or not. One of their Ceremonies, which has excited the  
 “ Attention of the *Latins* more than all the rest, is that, which they observe with  
 “ Abundance of Grandeur and Solemnity, with respect to the Symbols in the Blessed  
 “ Sacrament, when they are deposited on the little Altar, or as they call it, the Altar  
 “ of the *Prothesis*, and that before Consecration. “ For what is very <sup>n</sup> surprising,  
 “ they pay an extravagant Homage to the Elements of Bread and Wine, even before  
 “ Consecration, or any other Ceremony whatever has been observed except a simple Be-  
 “ nediction. The greatest Part of their Sacraments may be reckoned among the Num-  
 “ ber of their Ceremonies, which are grounded only on Apostolical Tradition; be-  
 “ cause as we have already observed, they don't believe that JESUS CHRIST himself  
 “ was the immediate Author of them. All these Sacraments are accompanied with  
 “ numberless Ceremonies, because it is impossible, in their Opinion, to shew too pro-  
 “ found a Veneration and outward Respect for any Thing that is sacred. For which  
 “ Reason, they celebrate not only their Mass, but all other publick Acts of Devotion,  
 “ with much more Solemnity and Grandeur than the *Romish* Church. They have,

<sup>1</sup> MS. Biblioth. Bodlei. Oxon. Tit. Τα τῶν Ἀπ' ὧν σφάλλονται.

<sup>m</sup> Metaph. Critop.

<sup>n</sup> Turn back to what has been already said upon this Topick.



“ moreover, a great Number of Prayer Books for publick Service, tho’ none like the  
 “ *Latin* Breviaries adapted to private Devotions; because, according to their Notion;  
 “ all such Offices ought to be read publickly in Churches and not in Closets. ° *Fran-*  
 “ *cis Arcudius*, indeed, determined to make a Kind of Breviary for the Use of the  
 “ *Greeks*, and to compile it from their publick Liturgies, but his Attempt did not  
 “ meet with that favourable Reception he expected; for it was despised and rejected  
 “ by the *Greeks*; and none but a few *Basilian* Monks of the Convent of *Crypta Fer-*  
 “ *rata*, about fifteen Miles from *Rome*; make use of it in their Travels.

“ THE greatest Part of their Ceremonies carry along with them, if we may cre-  
 “ dit some of their Doctors who have wrote on that Subject, a figurative and spiritual  
 “ Meaning. But ’tis obvious to all Mankind that this allegorical and mystical The-  
 “ ology is altogether groundless.”

° *Janus Nicius Erythraeus*, otherwise called *Vittorio Rossi*, in *Pinacothecæ*.

p We shall produce several Instances for the Proof this Assertion, in the subsequent Dissertations.

The following *Latin* Note is a Sequel of Note<sup>b</sup> inserted above. Maximum itaque omnium Dei Miraculorum est hocce Mysterium. Idcirco multa, uti jam dictum est, contra illud objectant ex una quidem Parte infideles, ex alia Hæretici, & ex alia Idiotæ, qui Rationem Mysterii illius nequeunt intelligere: quas Objectiones in hoc Sermonem modo solvimus. Alii siquidem dubitant, quomodo in Momento Temporis Panis & Vini Substantia convertatur in Corporis Substantiam. Alii vero dubitant, qua Ratione fieri possit, ut Substantia Panis in Corporis Substantiam transmutata, remaneant Panis Accidentia, illius videlicet Longitudo, Gravitas, Latitudo, Color, Odor, & quæ in Gultu est Qualitas; ita ut sint Panis Accidentia, absque ejusdem Panis Substantia, & vera Corporis Substantia lateat sub alterius Substantiæ Accidentibus. Alii dubitant, quomodo fieri possit Christum extare in parva Rei quæ apparet extensione. Alii rursus dubitant, quomodo mysticum Christi Corpus, etiam in Partes divisum, remaneat integrum, & Partium quælibet sit totum Christi Corpus, idemque perfectum. Dubitant alii, & hæc dubitandi Ratio videtur maxima, quomodo idem Christi Corpus unum sit in Cælo, & in multis simul Altaribus super Terram. Verum istas dubitandi Rationes jam solvimus, possumusque solvere, Gratia Christi nos illustrante. In primis autem sapientissimi Ecclesiæ Doctores, Gratia quæ in vobis est ac Studii Duces, easdem solvunt: Vobis autem incumbit credere absque ulla Hæsitazione, similiter & Christiani omnes credere debemus, mysticum illud Corpus esse ipsummet Dominum nostrum Jesum, Mariæ Virginis Filium, qui crucifixus est, qui nunc est in Cælo, ille omnino idem est qui sub Panis Accidentibus delitescit. Exstat autem secundum Substantiam in Sacramento, non vero secundum Gratiam & Efficaciam tantum; neque mysticum Christi Corpus veri Corporis Figura est, sed purum putum illius Corpus: nunc enim Figuris & Umbris, sicut olim, minime servimus, sed ipsismet Rebus. Si quis autem Sanctorum Sacrificium istud Dominicæ illius Coenæ vocet Antitypum, inde fit quod istud Sacrificium illius sit Figura, sicut & hodierni Sacrificuli Figura sunt Jesu Christi, qui hunc fecit Sacrificium; utriusque autem Sacrificii eadem est Perfectio, nimirum Transubstantiatio.



THE SECOND  
DISSERTATION  
ON THE  
RELIGION of the GREEKS;  
Containing their  
CEREMONIES  
AND  
RELIGIOUS CUSTOMS.

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THE SECOND

# DISSERTATION

ON THE

## RELIGION of the GREEKS;

Containing their

## CEREMONIES

AND

## RELIGIOUS CUSTOMS.

Of their PATRIARCH.

THE Antient Christian Church did acknowledge <sup>a</sup> five distinct Patriarchs<sup>b</sup>, viz. that of *Rome*, *Constantinople*, <sup>c</sup> *Alexandria*, *Antioch*, and *Jerusalem*. Notwithstanding the Patriarch of *Rome* is at present the sole Person who is dignified and distinguished by the illustrious Character of *Pope*, yet not only the other Patriarchs, but the Archbishops, Bishops, and even the inferior Clergy in the primitive Ages assumed the same venerable Title. To have Recourse to antient Testimonies, or to offer any learned and laboured Arguments to demonstrate the Truth of this Position would be needless, if not impertinent; since in the Introduction to a particular History of *Greece* we find her Priests in general distinguished by the Name of *Papas*; besides, the least Child in *Holland* and *Germany* knows perfectly well, that the Terms *Pfaff* and *Paap*, signify in their Language a *Catholick* Priest.

BUT besides the abovementioned Patriarchs, the Kingdom of <sup>d</sup> *Russia* has afforded a Prelate honoured with that Title, whose Jurisdiction, not long since, extended over all that vast Empire. He was supreme Judge in all Ecclesiastical Affairs, and

<sup>a</sup> A certain *Greek* Bishop, but whose Name does not occur, has made a very shrewd Discovery upon this Occasion. *There are five Patriarchs*, says he, *in the Body of the Church, as there are five Senses in the human Body.*

<sup>b</sup> The Term *Patriarch*, signifies the *Prince*, or *Chief of the Fathers*. This Title which is very ostentatious first met with a very favourable Reception, when Pride and Ambition first insinuated themselves into the Church. *Pater Patrum* is much the same venerable Title, and yet none but the *Pope* was ever honoured with that Appellation. I never heard, at least, that any of the other Prelates were so dignified and distinguished. But the Title of *Patriarch* has been frequently ascribed both to Bishops and Archbishops.

<sup>c</sup> The Order of the *Greek* Patriarchates formerly stood thus, viz. *Alexandria* first, then *Jerusalem*, *Antioch* next, and *Constantinople* last. I have not mentioned *Rome*, because, her Primacy, according to some Persons who dissent from the *Romish* Communion, is as precarious and uncertain as her Superiority.

<sup>d</sup> *Peter Alexiowitz* the late Czar of *Muscovy* declared himself Head of the *Russian* Church, after the Decease of the last Patriarch, who died in a very advanced Age, some short Time after that Monarch had finished his

and had an unlimited Power to act as he saw most convenient, for the Reformation of Manners: Nay, he could pass Sentence of Death on such as were guilty of Immorality or Profaneuſs, without being any ways accountable to, or giving the Czar the leaſt previous Intimation of his Proceedings. In ſhort, his Sentence was irrevocable and executed without the leaſt Demur or Oppoſition. There are, moreover, four Patriarchs amongſt the *Armenians* (not to mention the two titular ones reſiding at *Conſtantinople* and *Jeruſalem*, under the Power and Dominion of the *Turks*) of the *Maronites*, of the *Jacobites*, of the *Copti*, and finally of the *Nestorians* and the *Georgians*. A

THE Patriarch of *Conſtantinople* aſſumes the venerable and illuſtrious Character of *Occumenical*, or *Univerſal Patriarch*. This Title had been conferred on Pope *Leo* by the Fathers of a Council convened in the fifth Century. The Patriarchs of *Conſtantinople* jealous of an *Attribute* that touched them ſo ſenſibly, and ſeemed of greater Importance than that of *Successors of the Apoſtles*, ſoon aſcribed it to themſelves. Nothing is more common and eaſy than for one Prelate to copy the Pride and Ambition of another; but few alas! take Pains to imitate the Chriſtian Virtues of their Brethren. But, however that be, 'tis certain that the Patriarchs of *Conſtantinople*, firſt enjoyed the Title of *Occumenical*, about the Cloſe of the fifth Century, and procured a Confirmation of it by a Council convened in their Capital in the Year 518.

PRIDE and Ambition have frequently occaſioned great Debates and Diviſions between the Patriarchs of *Rome* and *Conſtantinople*, as their Views were the ſame, viz. the ſupreme Power in the Church. This Point, if we may rely on the Veracity of ſeveral Eccleſiaſtical Writers, was determined in the earlieſt Ages of Chriſtianity, and *Conſtantinople* allowed to be inferior, in Point of Dignity, to that of *Rome*, ſo that the ſole Right of Precedency properly belonged to, and was veſted in the latter. This Supremacy of the Pope is not diſputed by ſuch as are ingenuous among the Proteſtants themſelves. As to the Supremacy of his Power, thoſe very Things which to all outward Appearance ſeemed moſt likely to check and controul his Pretenſions to it, that is to ſay, the Emperor's Removal, and great Diſtance from *Rome*, the Irruptions of the *Barbarians*, the Diviſion of *Italy* into divers petty States, and finally, the Tranſlation of the Empire into *Germany*, did in Reality very much contribute to the thorough Eſtabliſhment and Confirmation of it. The Patriarchs of *Conſtantinople* have all along acted under the immediate Inſpection of a ſecular Prince, who by his Eminence and Authority might contribute towards that of the Patriarch, and ought indeed ſo to do for his own Glory; but on the contrary the Emperors of the Eaſt have frequently

his Travels almoſt over *Europe*. The *Moscovites* inſiſt, that the Jurisdiction of their Patriarch was the ſame as that of *Conſtantinople* by Vertue of the formal Reſignation which *Hieronymus* Patriarch thereof, upon his Depoſition by the *Turks*, and Flight into *Ruſſia* in 1588, made to the Archbiſhop of *Moscow*. I ſhall conclude this Remark with a Religious Ceremony formerly practiſed at *Moscow* upon *Palm Sunday*. *Perry*, in his *State of Ruſſia*, gives us the following Deſcription of it. They covered a Horſe all over with white Linen Cloth which hung down to the Ground; they extended his Ears with this Cloth, in imitation of thoſe of an Aſs: The Patriarch was ſeated on his Back Side-ways like a Woman, having a Book in his Lap, upon which he held a golden Crucifix with his left Hand, and had a golden Croſs in his Right with which he gave his Benediction to the Populace. A *Boyar* led the Horſe by the Head-Stall of the Bridle, to prevent any Miſfortune, and the Czar himſelf took hold of the Reins marching in Proceſſion on Foot with a Palm-Branch in his Hand. The Nobility marched immediately after accompanied with about five hundred Prieſts dreſt all in different Habits according to their Degrees: And a vaſt Concourse of common People brought up the Rear, the Be's ringing all the Time the Proceſſion was marching to the Church. From thence the Czar, attended by ſeveral *Boyars*, Archbiſhops and Biſhops went to the Patriarch's, where a magnificent Entertainment was provided for their Reception.

*Cyriil Lucar* at the Beginning of one of his Letters, aſſumes the Title of *Univerſal*, or *Occumenical Judge of the Chriſtian Churches dependent on the Imperial Throne of Conſtantinople*. See *Sieur Ayns's Authentick Memorials* &c.

thought fit to thwart all their Measures, and put an absolute stop to their boundless Ambition. They have not scrupled, in short, to depose them by general Councils, or by some other effectual Ways and Means, when they have transgressed the due Bounds of their Jurisdiction. Whether this might be in a great Measure owing to the Character which the *Greeks* and all the Eastern Nations in general bear; or whether the Situation of the Patriarch's Affairs might cross their Views, we shall not determine; but 'tis indisputably true, that they had always less Power than the Popes to attach any new Creatures to their Interest, by new Preferments, or by Collations of Benefices and Bishopricks, abandoned through the Troubles and Disorders of the State, which at last converted several of them into petty Dominions; and by Innovations on any antient Customs; Innovations, to which the Absence of the Emperor gave a Sanction at *Rome*, and all over *Italy*, as Matters of absolute Necessity: The Ignorance and Stupidity of the *Barbarians*, who became Profelytes, but were imperfectly converted, and even admitted into the Pale of the Church, if I may presume to say so, with all their cumbersome Load of Vices on their Heads, by Vertue of a Toleration, which through the Ignorance of the Times was thought necessary and expedient, and which the Ambition of converting Souls from the Power of Satan unto God, rendered more so: This Stupidity, I say, still helped to confirm the Pope's Authority; for Fear and Credulity are the natural Consequences of Rudeness and Ignorance. It was accordingly in these Days of the grossest Ignorance, so remarkable by their Effects, that Bulls and Dispensations were first put up to Sale. At that Time *Rome* became the publick Mart, or Office for carrying on a new Commerce, which made her for a long Time revered and respected all over *Europe*, and amply supplied her with proper Means to strike Dread and Terror into the Minds of weak Men, to attract the Love and Veneration of harmless Devotees; and become considerable enough to be valued and courted by the Great.

THE Emperor of the *Turks* may with Propriety be looked upon as supreme Head of the *Greek Church*. The Patriarch himself, the Bishops &c. are obliged to procure a *Baratz*, that is, his Imperial Majesty's *Letters Patents*, before they can act in their respective Functions. This *Baratz* gives the Bishops full Power and Authority to establish and depose the inferior Clergy, and all other religious Persons; to grant Licences for Marriages, and issue out Divorces, to collect the Revenues belonging to the Churches, to receive the pious Legacies devised to them, to enjoy, in short, all the Privileges and Advantages of their high Station; and all this, (as 'tis express'd in the *Baratz*, after the *Mahometan Form*) according to the vain and idle Ceremonies of the *Christians*. Nothing, however, is more common, than to find these Letters Patents revoked, through the secret Intrigues and Ambition of the Clergy. All Ecclesiastical Preferments are confered on the best Purchaser, without the least regard to Merit in Distress. The Avarice, Ambition, and scandalous Practices of the *Greeks* introduced, soon after the Conquest of *Constantinople*, that Venality of the Patriarchate, which renders it contemptible in the very Eyes of those who set it up to Sale. *Mahomet*, after he had made himself Master of *Constantinople*, did at first confer great Honours on *Gennadius*, the first Patriarch of *Constantinople* after the Conquest. He delivered the Pastoral Staff to him with his own Hands, and presented him with a rich *Pallium*, a 'sable *Castan*, a white *Pad*, and a liberal Pension. He granted him the Privilege of marching thro' the City on Horseback, and wearing the *Golden Cross* on the Front of his patriarchal Bonnet:

† A Garment or Robe which is generally presented to Persons of Distinction.



Nay, some Historians say, he even assigned him a Place in the Divan. He thought proper likewise to add a temporal to his spiritual Authority over the *Greeks*, and permit him to correct and chastise them with all the Rigour and Severity enjoined by the antient Canons. In short, he entrusted the Clergy with the Power of electing their Patriarch, reserving to himself only the Right of giving his Approbation or Dissent. Three <sup>a</sup> Patriarchs enjoyed these Privileges successively: A fourth, <sup>b</sup> a Man of no Merit, no Accomplishments, offered, in order to attain to the Patriarchal Dignity, not only to decline the Pension annexed to it, but to pay a <sup>c</sup> Duty, or Impost to the *Grand Signior*; and ever since that time that Tax, and the Impositions of the *Turkish* Ministers, have amounted to very heavy and extravagant Sums. *Mahomet*, provoked to the last Degree to see the *Greeks* depreciate by their vile Intrigues a Dignity, for which he had testified such uncommon Veneration, immediately stripped it of all the Privileges he had before annexed to it: And in Process of Time all the inferior Officers, as well as the Patriarchate, underwent the same Fate. This Misfortune is now become so much the more grievous and insupportable, since the *Turks*, in order to gratify their Avarice, if we may rely on the Veracity of *Ricaut* <sup>k</sup>, suspend like Tyrants and Oppressors, the Power of the antient Canons in Cases of Simony. Thus the Clergy are obliged to act the Hypocrite, in this essential Point of their Discipline, and dare not put their penal Laws in Execution, which might probably put a Stop to the Current of an Evil of such great Advantage and Importance to the *Turks*.

FORMERLY, says the beforementioned *Ricaut*, a Patriarch of *Constantinople* paid but ten thousand Crowns for his Instalment, but that in his Time the Price was advanced to twenty five thousand. One *Athanasius*, Archbishop of *Thessalonica*, deposited sixty thousand Crowns for being put into the Possession of this, from whence the two *Cyrils*, *Lucar* and *Contari* had been deposed one after another. Besides this Duty which is so exceeding heavy, the Ministers of State so often exact other Fees, that the Patriarch who is always encumbered with Debts is forced to study incessantly new Ways and Means to gratify the Avarice of his Creditors. If he once proves deficient in his Payments he is presently deposed. Such as these are the genuine Causes of those Revolutions which so frequently occur in the *Greek Church*, and support the tyrannical Power of the *Turks* in the Election of the Clergy.

THE Debts of the Church, *Ricaut* says further <sup>l</sup>, are every Day encreasing <sup>m</sup> . . . and add, the Interest thereof runs very high. And as 'tis customary for the *Turks*

<sup>t</sup> The third of these Patriarchs, whose Name was *Joasaph*, was by the express Order of *Mahomet*, not only deposed but obliged to have his Beard shaved; which is a publick Mark of Infamy and Reproach in the Opinion of the *Greek Bishops* and Monks.

<sup>a</sup> *Chilo Carabes*, or *Xylo Carabes*. Some insist that he was only suspected to be guilty of Bribery in order to be advanced to the Patriarchate: But as for *Simon* his Successor, the *Greeks* of *Trebizonde* offered *Mahomet* a thousand Crowns of Gold for the Purchase in his Behalf, who accepted the Offer to the eternal Scandal of the *Greeks*, who by this Means made their Church tributary and their Preferments venal.

<sup>i</sup> The *French* call it *la Pecherie*, that is a Kind of *Regale*.

<sup>k</sup> *State of the Greek Church*.

<sup>l</sup> In 1672.

<sup>m</sup> The following Circumstance in Relation to this Subject is very remarkable. When *Methodius* was deposed by the Factions of *Parthenius* in 1670. he found the See above three hundred thousand Crowns in Debt. In three Years of his Pontificate, that is to say, from 1667 to 1670 he paid off two thirds of that Incumbrance. *Parthenius* his Successor was obliged to give one hundred thousand Crowns to the *Grand Signior* and his Ministers: His Sollicitations and Intrigues to attain it cost him as much more. Thus his Election cost two hundred thousand Crowns for which the Church was accountable, besides the hundred thousand Crowns which *Methodius* could not discharge, and the extravagant Interest due thereupon. See *Bibl. Crit.* Tom. I. Chap. xxiii. Father *Simon* adds, "that the Patriarch when he borrows Money on these emergent Occasions pays after the Rate of forty or fifty per Cent. for fear of a Disappointment. When the *Turks* who make it their Business to advance such large Sums, are reimbursed their Principal and Interest, they make their Applications to some other Prelate, and offer to accommodate him on the same Terms."

to dun and torment their Creditors without ceasing, the Patriarch is obliged from Time to Time to convene his Archbishops and Bishops to debate on Ways and Means to satisfy some Part of his Creditors. But these Debts are no sooner discharged but there are fresh Demands upon him. And when through Default in Payment and a train of Intrigues his Deposition is determined, his Person is secured, and his Effects seized on, in order to discharge one Part of the <sup>a</sup> Debts of the Church, and raise the Sum which the new Patriarch agrees to deposit for his Installation. Thus, in order to live in any tolerable Degree of Peace and Tranquillity, in the midst of these everlasting Encumbrances, he is continually obliged to assess and levy new Taxes on the Faithful of his Church, and get the most Money he can for his Preferments; nay, sometimes to take still more scandalous, and odious Measures, especially if his Inclination prompts him to Avarice and Oppression.

To what I have already advanced with respect to the Duty which the Patriarchs of *Constantinople* are obliged to pay on their Promotion to the Patriarchate, I shall add that such Tax is called *Pescos*, or *Peskeshi*, a Term coined by the modern *Greeks* on that of *Fiscus*; though according to some Authors, it is derived from *Pesk*, an *Arabian* Word, which signifies a *Fee*, or *Present*. The *French* have changed the Term *Peskeshi* into that of *Pecherie*. This *Pesk* is much the same, as their *Regale*, that is, *their King's Right of Disposing of some particular Benefices during the Vacancy of an Episcopal See*.

THERE are two Reflections which naturally result from what we have said concerning the Patriarch: First, that his Revenues are very precarious, and of greater or less Value, as he is more or less oppressed by the *Turks*, and as he is either a virtuous or a dishonest Man. And secondly, that in his fluctuating and inconstant Fortune, he exhausts, for the Generality, his whole Income to maintain and support his Dignity, which amounts at a modest Computation, to near forty thousand Crowns *per Annum*. I shall now give you an Account from whence all his Revenues arise <sup>a</sup>. As soon as the Patriarch is elected, he disposes of the vacant Bishopricks and other Benefices to the best Purchaser: Besides the Advantage of such Sales, each Bishoprick, Benefice, or Living, and Convent within his Jurisdiction, is assessed a certain annual Sum. Every Priest in *Constantinople* pays him <sup>b</sup> a Crown *per Ann*. The Bishops, after the laudable Example of their Patriarch, make the most they can of such Persons as they admit into Holy Orders; and the Priests again make good their Disbursements by Sale of the Blessed Sacraments to the People. They make them pay likewise for their Holy Water, their consecrated Bread, and the very Seats in their Churches. Several Bishopricks are assessed after the Rate of a thousand Crowns *per Ann*. and the Convents in Proportion. There are about one hundred and fifty <sup>c</sup> Bishops and Archbishops who are dependent on the Patriarch. He has a <sup>d</sup> Fee of every one whom he ordains in *Constantinople*, whether he be Priest or Deacon. Such as are constituted Bishops, or Archbishops, make him a Present in Proportion to their Quality. As to the <sup>e</sup> *Cha-*

<sup>a</sup> We have made it appear, that according to Father *Simon's* Account the Debts of the Church of *Constantinople* amounted in the Year 1670 to the Sum of three hundred thousand Crowns. According to *Ricaut's* Account in 1672 they amounted to 350,000.

<sup>b</sup> Father *Simon's* *Bibl. Critiq.* Tom. I. Chap. xxiii.

<sup>c</sup> *Christ. Angelus de Statu Græcorum.* Chap. xliii.

<sup>d</sup> *Christ. Angelus ubi sup.*

<sup>e</sup> *Idem ibid.*

<sup>f</sup> The *Charatch*, or *Horatch* is a Poll-Tax, which every *Greek* pays to the *Grand Signior*. Every Man who is twenty Years compleat, is assessed five Crowns. A Youth from fifteen to twenty pays only one Moiety, or half Part of that Sum; but the Female Sex in general are free and discharged from this Capitation.

*rate* which the Clergy are obliged to pay him, I shall take no Notice of it, because that Duty passes through his Hands only, without any Advantage, into the *Grand Signior's* Treasury. For every Marriage that is solemnized in *Constantinople*, or within the Jurisdiction thereof, he has a Crown. This Perquisite amounts to a very considerable Sum, on Account of the vast Number of *Greeks* who daily settle in *Constantinople*. This Fee upon a second Marriage is doubled, and for the third and last, for they are not indulged any farther, he receives a Triple Gratuity.

MOREOVER one of the principal Branches of the Patriarch's Revenues arises from particular Patrimonies, or Estates of Inheritance. In case a Priest dies without Issue the Prelate has just Claim to all his Effects, as the spiritual Father and common Heir of the Clergy. Such *Greeks* as die possess of very large Estates for the Generality remember the Patriarch in their Wills, and leave him either Lands, Houses, or ready Money. I must not omit here one very material Article, *viz.* that once in three Years<sup>v</sup> he collects<sup>w</sup> a Penny *per* Head of every Parishioner in his Patriarchate, nor the Contributions which are raised for him during *Lent* in the Churches of *Constantinople* and *Galata*. To conclude, the *Czar* of *Muscovy* himself makes him a very handsome Present as a Mark of his peculiar Friendship and Respect. On the other Hand, the *Greeks* testify an extraordinary Regard for the *Russian* Nation, on Account of some particular Prophecies which intimate, that the *Russians* shall one Day deliver the *Greeks* from the Tyranny and Oppression of the *Turks*.

HIS Revenues, by Vertue of the several Assessments and other Contributions would be much more considerable, but that the Money so collected, runs through several Hands. Some Historians assure us only, that certain Rectors or Parish-Priests are appointed to collect the Patriarch's Dues, and are afterwards accountable to the Archbishops, who remit such Sums as they receive to the Patriarchs. But Father *Simon's* Account of this Matter, which I shall take the Liberty to transcribe, is much more curious and correct. “ \* The Patriarch, says he, has no Hand in receiving the Cash . . . A Synod of Archbishops, and some of the Elders of the People, who have the Care and Administration of the Affairs relating to the Patriarchate, regulate in Conjunction with the Patriarch, the Taxes which are imposed on the Benefices, and receive them afterwards, in order to defray the Debts of the Church. The Patriarch, who is conscious that he cannot act without the Consent and Approbation of his respective Stewards, as well Secular as Ecclesiastic, is obliged to deport himself towards them with Abundance of Courtesy and Complaisance, and that very often against the Dictates of his own Conscience. Besides that, both he and the Bishops of this petty Synod are subject to a thousand mean and servile Condescensions, in order to ingratiate themselves into the Favour of these *Elders*, notwithstanding they are Laymen: The Patriarch, for fear of being deposed, and the Bishops, in hopes of having their Votes when Occasion may offer, as they have a very considerable Interest in the *Turks*, and can carry the Election of a Patriarch just as they see convenient. For this Reason, the Patriarch connives at their knavish Actions, and the unjust Discharge of their respective Trusts; and the Bishops, on the other Hand, soothe them with fair Promises of uncommon Bounty and Munificence, in case it should ever prove their happy Lot to be advanced, through their Means, to the Patriarchate,

<sup>v</sup> *Ricaut's State of the Greek Church.*

<sup>w</sup> Or twelve *Aspers*.

<sup>v</sup> *Christ. Angelus ubi sup.*

\* Father *Simon's Bib. Ec. ubi sup.*



“ and at the same Time deprectate and expose the Conduct of the Patriarch, and the  
“ other Archbishops of whom they are the least jealous.”

AFTER the Patriarch of *Constantinople*, the richest is that of *Jerusalem*, on Account of the large Sums of Money arising from his Profits by consecrated Fires. I shall take another Opportunity to treat of this pious Fraud, which in its Kind, is as advantageous and valuable as any of our own. The Patriarch of *Antioch* is the poorest of them all. <sup>y</sup> That of *Alexandria* is very powerful, with respect to the Ecclesiastical Government, and he makes himself formidable by the Execution of his penal Laws. He assumes the grand Title of *Judge of the whole World*, as well as that of *Pope*. But what distinguishes him more than all the rest from the Patriarch of *Constantinople*, is, the Advantage he has of being less exposed to the Avarice and Resentments of the *Turks*. His Election is carried on without those Artifices and Intrigues, which are practised in that of the former, and the Votes of the Electors are much more free.

<sup>z</sup> As to the Revenues of the Archbishops and Bishops, they consist, in like Manner, in the Monies arising from their respective Ordinations. Besides, every Priest pays annually a Crown to the Archbishop, or Bishop of the Diocese to which he peculiarly belongs. They have a Fee likewise of a Crown upon all Marriages; and every House in their particular Diocese, supplies them <sup>a</sup> with a certain Quantity of Corn, Fruits, Wine and Oyl. The Priests live on the Revenues of the Churches, or on the voluntary Bounty and Benevolence of their Parishioners, and their publick Collections on solemn Festivals. Every Time a Priest says Mass, either on a Holyday, or Sunday, every House pays him two thirds of a Farthing. And as a grateful Acknowledgment the Priest on his Part is obliged, before the Sacrifice is offered up, to say a Prayer, and beg of God to bless each of his Benefactors for this small Gratiuity. 'Tis a Custom, moreover, amongst the *Greeks* to enjoy themselves, and have an elegant Entertainment on all solemn Festivals, at which the Priests always attend and give their Blessing, as soon as the first Course comes upon the Table. This short religious Service entitles them to some Bread, Meat, Wine, and a small Sum of Money. As their whole Dependence, however, lies altogether on the good Circumstances and Liberality of their Parishioners, their Income is very uncertain and precarious, which naturally tends to make them avaritious and anxious in Mind, abject and submissive in their Behaviour, and lukewarm in their Devotion. <sup>b</sup> “ The Contributions on a Festival, “ if we may credit *Ricaut*, are very inconsiderable; for the Charity of the People is “ very cold to their Spiritual Pastors. For this Reason, the Clergy are constrained, as “ it were, to sell the sacred Mysteries with which they are entrusted for their daily “ Subsistence. If therefore any religious Services are required of them, whether it be “ Absolution, Confession, Baptism, Marriage, Divorce, Excommunication, or Admi- “ nistration of the Sacraments to the Sick, the Price of each individual Service must “ be first settled and adjusted. The Priests make the best Bargain that possibly they “ can, always proportioning their Fees to the Zeal and Circumstances of the Devo- “ tees with whom they hold this religious Commerce.” What can we say in Vindi-

<sup>y</sup> *Ricaut ubi supra*. He is very much mistaken, in asserting that the Patriarch of *Jerusalem* is so necessitous, as to be hardly able to live.

<sup>z</sup> *Christ. Angelus* Cap. xlv, & seq. See likewise the preceding Dissertation, under the Head of their Ecclesiastical Discipline.

<sup>a</sup> This is a Sort of Tythe, which this Prelate receives at the Visitation of his Diocese. This, however, is a voluntary Contribution.

<sup>b</sup> *The State of the Greek Church*.

cation of such mercenary Practices, unless Poverty be allowed as a sufficient Plea? But the Consequences that attend them are not therefore the less pernicious.

### *The ELECTION of the PATRIARCH.*

THE Patriarch, as the beforementioned *Ricaut* informs us, is elected by the Archbishops and Bishops, by a Majority of Votes: But all this Formality is of no Manner of Weight or Importance, without the Consent and Approbation of the *Grand Signior*. The Patriarch, therefore, waits on him, in order to obtain his Confirmation. 'Tis customary before the Election begins to address the *Grand Visir* for his Licence and Permission to proceed upon it. ' This prime Minister summons the Archbishops, and enquires of them whether they be fully determined to proceed to the Election of a new Patriarch. And after he has repeated the same Question a second Time, he grants them his Consent together with the *Baratz*. His Highness presents the Patriarch with a white Horse, a black *Capuch*, a *Crozier*, and an embroidered *Caftan*. In this Ceremony the *Turk* retains the antient Custom of the *Grecian* Emperors. After this the Patriarch, attended by a long Train of *Turkish* Officers, his own Clergy, and a great Concourse of People, repairs to his patriarchal See with all the Pomp and Solemnity imaginable. The principal Archbishops, and the rest of the Clergy, with Wax-Tapers in their Hands, receive him at the Church Door, and conduct him in. The Bishop of *Heraclea*, as chief Archbishop, has a Right to consecrate him: This Prelate, therefore, drest in his Pontifical Robes, takes the Patriarch by the Hand, and conducts him to his Throne. But before this he makes a short Harangue to the People, and informs them, that such a Person has been elected Patriarch by the general Suffrage of the Archbishops and Bishops, according to the Canons: And then invites the Patriarch to take Possession of the important Trust reposed in him; who with Abundance of Gravity seemingly declines it, as not being worthy of so great an Honour: However, as it is conferred upon him by the Will of Heaven, he submits at last to the Decisions of the Clergy. After this, he receives the Cross, the Mitre, and the other Pontifical Ornaments from the Hands of the Archbishop of *Heraclea*: He seats himself on his Throne, and the Bishops, inferior Clergy, and the Populace pay him the usual Compliments with loud Acclamations. The Celebration of the Mass, with the usual Ceremonies observed on solemn Festivals, immediately succeeds and closes this *Ecclesiastical Farce*: For a purchased Election can surely deserve no foster Appellation, where the Votes are all forced and involuntary; where the Candidate is elected with a secret Intention only to be deposed again as soon as possible; where the fluctuating Temper, the Insincerity and Caprice of those concerned in the Election are so very obvious and common, that even the Ministers of the *Grand Signior*, though they reap Advantage by such irregular Proceedings, have been oftentimes obliged to treat those with Severity who recommend the new Patriarch, and secure him some short Time at least for the Enjoyment of his Preferment in Peace and Tranquillity.

*Cyrl Lucar*, in one of his Letters which the Author of the *Authentick Memorials of the Greek Religion* printed in 1708, informs us, that the Patriarch, when elected,

<sup>c</sup> *Bibl. Critiq.* Tom. I. Cap. xxiii.

<sup>d</sup> *Vide Haberti Pontificale Græcum.*

<sup>e</sup> Εἰς πολλά τα ἔτη διαποτα, *ad multos Annos, Domine.*

<sup>f</sup> See Father *Simon's Bibl. Critiq.* Tom. I. Cap. xxiii. and de la *Croix's State of the Greek Church.*

stands in the middle of the Church upon a Piece of Cloth, on which an Eagle is either painted or embroidered. By this Hieroglyphick, which the Patriarch tramples under his Feet, they pretend to exhort him to look down with an Eye of Contempt on all the Poms and Vanities of a wicked World. At the same Time the Eagle, whose Flight is for the Generality rapid and lofty, ought to remind the Patriarch of directing his Thoughts instantaneously towards Heaven, by the Aid and Assistance of the most devout Contemplation. Emblems, and Allusions, as I have more than once observed already, are of singular Service in Cases of this Nature ; since they may be made use of even to reconcile such Ideas as imply a manifest Contradiction.

BUT be that as it will we have here set in its true Light the Account of the Election of this supreme Head of the *Greek Church*, who is dignified with the venerable Title of *ⁱ All Holiness in the Abstract* ; to whose Honour all devout Persons, as a Testimony of their Reverence and Esteem, kiss their Hands, or their Chaplets, and move them afterwards from their Mouths to their Foreheads ; and whom the Janisaries and several other Officers of the *Porte*, interposed amongst the *Greeks*, attend to the Patriarchal Church on the Day of his Election, more like a Slave than a Patriarch. In a Word, these *Turks* read over his Letters Patents at the Church-Door, together with a strict Charge to the People to own him as their Head, to maintain him in some Measure suitable to his Dignity, and to pay his Debts under the Penalty of the Bastinado, Confiscation of their Effects, and Suspension.

To make a Comparison between this Election, and that which was practised under the Reigns of the Antient *Greek Emperors* would be useless, if not impertinent ; since the one cannot be said to be so much as the Shadow of the other. Formerly the <sup>h</sup> Names of three Candidates were delivered up to the Emperor for his Choice and Approbation of one of them ; afterwards the <sup>i</sup> Person pitched upon was introduced into the Emperor's Presence, who was seated on his Throne, and dressed in his Imperial Robes, with all the Nobility of his Court attending round about him. One of the principal Peers took this prime Minister of the Church by the Hand, and conducted him to the Eminence whereon the Imperial Throne was erected. Then a young Courtier delivered the Pastoral Staff into his Imperial Majesty's Hands, who thereupon fixing his Eyes on the Patriarch pronounced with an audible Voice the following Form of Words. *According to the Power and Authority given us by the Sacred Trinity, you are nominated and appointed Archbishop and œcumenical Patriarch of Constantinople, or New Rome.* This Declaration was attended with the usual <sup>k</sup> Acclamations. Then the Patriarch approached the Throne, and the Emperor delivered into his Hands the pastoral Crook ; whereupon he immediately withdrew to his own Place, which was a kind of Throne erected on Purpose for him, over against the Emperor's. After this, the Acclamations of the Populace were repeated, his Imperial Majesty descended from his Throne, and the Patriarch was conducted to *St. Sophia*, mounted on a fine Palfrey with rich white Houfings, and attended by the Grandees of the Court dressed all in their Robes of State. The Consecration of the Patriarch was solemnized afterwards in *St. Sophia* in the Presence of the Emperor by the Archbishop of *Heraclea*, who had been in the earlier Ages of the Church Archbishop of *Bizantium* called afterwards *Constantinople*.

<sup>g</sup> Πατριάρχης.

<sup>h</sup> Vide Pontific. Græc. p. 430. the Paris Edition in 1643.

<sup>i</sup> Ἐκλεκτός. Vide Haberti Observat. in Pontif. Græc. ubi sup. with relation to this Term.

<sup>k</sup> Acclamant Omnes ad multos Annos. This is the Translation of that Greek Phrase πολλὰς ἐτιμίας ἀνέμειν.



*The ORDER of the several ASSISTANTS and MINISTERS who attend the PATRIARCH in the regular Performance of all the PATRIARCHAL FUNCTIONS.*

**T**IS to be observed, in the first Place, that according to antient Custom, the Patriarch, Bishops, and other dignified Clergy, ought to have none but Monks for their Ministers, and no secular Assistants. I shall here take notice only of such as are Assistants and Ministers of the Patriarch. They were all before the Conquest of *Constantinople* <sup>1</sup> still Ecclesiasticks: But at present they are all Seculars, four only excepted; which on the one Hand augments the Patriarch's Revenues, and on the other, gratifies the Ambition of the Seculars. I shall now give you a complete List of these several Officers, ranged in their proper Order, with respect to their several Functions, both Ecclesiastical and Civil. At the Patriarch's Right-Hand stands his <sup>m</sup> *Grand Oeconomist*, or High Steward, whose peculiar Province is to collect the Revenues, and discharge the necessary Disbursements of the Patriarchate. He delivers in his Accounts twice a Year, and assists at the Patriarchal Tribunal, whenever the Court sits. When a Bishop dies, he likewise superintends the Affairs of the vacant See, and has the first Vote in every new Election.

THE *Grand Sacellarius*, or High-Master of the Chapel, assists the Patriarch in the Administration of all his judicial Affairs, and in the regular Performance of the several Ceremonies enjoined by the Church. 'Tis his Business likewise to present all Candidates to be <sup>n</sup> ordained.

<sup>o</sup> THE *High Treasurer*, who is Keeper of the sacred Vessels and Pontifical Ornaments belonging to the Church, stands at the Door of the Vestry, where they are always deposited, and not only delivers out the proper Habilliments to the Officiating Prelate, but takes Care that all Things are regularly placed upon the Altar. When any Bishoprick is vacant, 'tis his Province likewise to take care of the Revenues belonging to it.

<sup>p</sup> THE *Grand Official*, takes Cognizance of all Affairs relating to Benefices, and the Impediments which obstruct Marriages. He likewise introduces all such Priests as come to receive the Sacrament on solemn Festivals.

<sup>1</sup> *De la Croix's State of the Greek Church.*

<sup>m</sup> Extracted from *La Croix ubi sup. Allat. Lib. III. Cap. viii. de Ecclef. Occid. & Orient. perpetua Consuetudine*, and other Authors. We find the following Account of this Officer in the *Notitia Dignit. &c.* The *Grand Oeconomist*, who was formerly a Priest, is a Deacon only amongst the modern Greeks. His Business is to set down all Receipts and Disbursements, &c. and give the Patriarch an Account of them once every Quarter. Whenever the Patriarch officiates, the *Oeconomist* stands by his Side, at the Altar. At Ordinations, he introduces the Clerks into his Presence who petition for Admission. When the Patriarch dies, he collects the Revenues till another is elected.

<sup>n</sup> According to the *Not. Dig. &c.* not only the Convents for the Monks, but those for the Nuns likewise are under his Inspection. He visits them, collects their Rents, and discharges their Disbursements, &c.

<sup>o</sup> *Steuophylax*: according to the *Not. &c.* he stands at the Vestry Door when the Patriarch officiates, to give him the Book: He has a Place likewise in their Ecclesiastical Court: He takes care of such Revenues of the Church as are to be distributed amongst the Clerks.

<sup>p</sup> *Chartophylax*, or Keeper of the Charters. He takes care, says the *Not. &c.* of the Patriarch's Dues. He presents him to be consecrated; and when he officiates, stands by his Side. He keeps likewise the Marriage-Register.

THE <sup>1</sup> *Grand Logothetes*, or High Chancellor. He is the Speaker, has the Patriarch's Signet in his Custody, and seals all his Letters.

THE *Grand Referendary*, dispatches all the Patriarch's Orders, is his Deputy to Persons of Distinction, and is one of the Ecclesiastical Judges. He was distinguished by the Title of the *Palatine*, in the Time of the *Greek* Emperors.

THE *Grand Protbonotary*, sits directly opposite to the Patriarch, to transcribe, and deliver out all his Briefs, Mandamus's, Orders and Decrees. 'Tis his Province likewise to examine twice a Year all the Professors of the Canon Law. All Contracts, and last Wills or Testaments are also under his Inspection. Finally, he attends the Patriarch in the Sanctuary, and brings him Water to wash his Hands during the Celebration of Divine Service.

ALL the abovenamed Officers, as well as those whom we shall next mention, though their Office be inferior, still preserve their antient Dignity, and stand at the Patriarch's Right Hand at all publick Solemnities.

THE <sup>2</sup> *Tburoferary*, or Incense-Bearer, besides the Duty implied in his Name, covers the consecrated Vessels, or Implements with a Veil, during the Anthem to the sacred Trinity, and assists the Celebrant in putting on his Sacerdotal Vestments.

THE <sup>3</sup> next Officer is employed in noting down the Votes of the Bishops, and receiving Petitions and Remonstrances. The *Protecdice*, or Advocate, determines all petty Causes, and his Court is held in the Church-Porch. The *Hieromnemon* is entrusted with the Care of the <sup>4</sup> Ritual and other Church Books. 'Tis his Province likewise to consecrate any new Church in the Bishop's Absence, and to ordain the Readers. There is another Officer who takes Care of the <sup>5</sup> *Supergehaul* of the Patriarch, and one who has the Title of <sup>6</sup> Doctor.

ON the left Hand of the Patriarch attend the *Protopapas*, or High-Priest, the *Deutereuon*, or second Visitor, the *Prefect* of the Churches, the *Ecdices*, or lateral Judges, the *Exarch*, the two *Domeslicks*, the two *Laofynaetes*, the two Deans, the *Protopsaltes*, or Chief Singer, the Deputy, the Grand Arch-Deacon and the Secondary-Deacon. The *Protopapas* <sup>7</sup>, whose Dignity is entirely Ecclesiastical, administers the Holy Sacrament to the Patriarch at all High and Solemn Masses, and receives it from him. He is the Head Ecclesiastical Dignitary, not only with respect to his peculiar Privileges, but to his Right and Title to Precedence. The *Deutereuon*, when the *Protopapas* happens to be absent, officiates in his Stead. The Visitor, amongst several other Prerogatives belonging to his Office, enjoys the Privilege of examining into all Ecclesiastical Debates, and all Impediments in matrimonial Cases. The sacred Oil,

<sup>1</sup> One who inspects the Accounts and other Affairs relating to the Churches &c. goes likewise by this Name. The *Not.* says, that he has a Seat in the Courts of Justice.

<sup>2</sup> *Allatius ubi sup.* calls him *Castrensis*.

<sup>3</sup> *Hypomnematographus. Allat. ibid.*

<sup>4</sup> This Book is called *Contacium*. See *Allat. ubi sup.*

<sup>5</sup> This Term shall be explained hereafter.

<sup>6</sup> *Magister in Allat.* He expounds the Gospel and Psalter.

<sup>7</sup> The four, who are obliged to be Ecclesiasticks on Account of their Function, are, the Arch-Priest, the Doctor or Theologal, the *Protopsaltes* or Chief Singer, and the *Prefect* of the Churches.

and what the *Greeks* call the *Antimenſium*, are entrusted to the ſole Direction and Management of the *Preſect*, or Superintendant. He has the Honour to erect the <sup>a</sup> Croſs on ſuch Spot of Ground as is marked out, and ſet apart for a new Church, when the Patriarch cannot perform this Ceremony himſelf. The *Exarch* reviſes all Cauſes wherein Sentence has been already paſſed. The *Domelticks*, as alſo the two Deans, who ſit above the Deacons, are ranged on each Side of the *Protopſaltes*, or Maſter of the Choir, and ſing with him. The *Laofynactes* aſſemble the Deacons and People together. The *Deputy* introduces Strangers into the Preſence of the Patriarch, and clears the Way to and from his Audience. He may be ſtilled with Propriety enough the Maſter of the Ceremonies. I ſhall only juſt mention the Names of the other Officers of the Choir, who ſtand on the Patriarch's Left Hand, *viz.* the *Catechiſt*, who inſtructs and prepares all ſuch Perſons for the Sacrament of Baptiſm, who renounce their Heretical Tenets, and deſire to be admitted into the Pale of the Church. The <sup>a</sup> *Periodentes* goes likewise from one Place to another, to inſtruct thoſe that are intended to be baptized: The *Preſect*, or Maſter of the Ceremonies, an Office diſtinct from that of the Deputy, aſſigns every Perſon his proper Place. To conclude, there is an Officer appointed to carry the Paſtoral Staff, <sup>b</sup> a *Ceroſerary*, and ſeveral Door-Keepers. For the Reſt, the Reader is deſired to obſerve, that theſe Promotions and Offices have ſuffered ſuch frequent Revolutions, that he muſt not be any ways ſurpriſed when he finds Authors frequently confounding their Functions, Titles, and Prerogatives, or diſtinguiſhing them by quite different Names from what we have made uſe of in this our Liſt. As for Inſtance, in the *Byzantine* Hiſtory, there is mention made of a *Grand Eccleſiarch*, that is, in all Probability, the Superintendant of the Church; a *Nomophylax*, or Keeper of the Canon-Laws; a *Dicaioophylax*, or *Proſtor*, who takes care of the Church's Title and her Charters: a *Grand Eccleſiaſtical Interpreter*, a *Logothetes* of the Domelticks, or Intendant of the Patriarch's Houſhold; another *Logothetes* of the Church, who is a Kind of Inſpector-General; and laſtly, a Lampadary to illuminate the Church as Occaſion requires, and ſupply the Lamps with Oil, and a Dean of the *Notaries*.

WE muſt not here omit to mention the *Protoſyncellus*, who, by ſome Authors, is looked upon as the firſt Domeltick of the Patriarchal See: But they are very much miſtaken; for this Officer is properly *Inſpector-General* of the Patriarch himſelf. He has a Right and Title to an Apartment in his Palace, and reſides there a-Nights with ſeveral other *Syncelli*, who are under his Direction. His <sup>c</sup> Apartment joins to the Patriarch's. In a Word, he is not only the Patriarch's Vicar and Aſſiſtant, but his Ghoſtly Father. In former Times the *Syncellus* was for the Generality the Patriarch's Succeſſor, as the Coadjutors are amongſt us, of Biſhops and Archbiſhops.

SINCE I have already treated of the ſeveral Offices or Employments under the Authority and Jurisdiction of the Patriarch, I ſhall ſubjoin thereunto one Officer more, *viz.*

<sup>a</sup> *Antimenſium* is explained by *Superaltare*. 'Tis properly a portable Altar. See *Haberti Pontif. Græc.* Page 663.

<sup>b</sup> *Stauropegum*, or *Crucis Defixio*. *Ibid.* & *Alat. ubi ſup.*

<sup>c</sup> Such Authors as have treated on the Ceremonies of the *Greeks* in the *Latin* Tongue, call him *Circumcuſor*.

<sup>d</sup> Some Hiſtorians aſcribe this Function to the *Protopſaltes*, or as others call him, the *Protopſaltes*.

<sup>e</sup> *Συγκλητος*, *concellaneus*, from *Cella*, a Cell, or ſmall Apartment. The modern *Greeks*, even thoſe who poſſeſs this Office, corrupt the Term, and write it *Συγγητος*. *Sieur Aymon*, therefore, was very much to blame in magnifying the pretended Blunder of one of thoſe Fathers who ſigned the Condemnation of *Cyriſ* at the Council of *Jeruſalem*. See the *Authentick Memorial*, &c. pag. 334, and 335.



<sup>a</sup> *Archimandrite*, who is next in Dignity to those abovementioned, and amongst the *Greeks*, the Superior or Principal of a Convent. *Archimandrite*, *Hegumen*, and *Abbot* are synonymous Terms.

THE Synod of the *Greeks*, with which I shall conclude this Chapter, is a Kind of inferior Council. The Right of convening it in different Provinces is entirely vested in the Patriarch and *Eparch*, or Archbishop of the Place. The Canons of the primitive Church ordained and directed, that provincial Synods should be held twice a Year; but that Institution was altered a long Time afterwards, and a Decree thereupon was made for an annual Convocation, to be held only once between *Easter* and the last Day of *October*. Synods in *Zonaras's* Time were totally disregarded, and he declaims against that Negligence as a great Misfortune. At present they are in less Repute; but were all Synods pacific, charitable, indulgent to tender Consciences, humble, averse to all pitiful Evasions and odious School-Distinctions, the Disuse of them would doubtless prove an unspeakable Prejudice and Disadvantage to the Church.

### Their OFFICE, LITURGY, and other religious Customs.

THE <sup>e</sup> *Canon* and *Synaxe* of the *Greeks* are Terms of the same Signification, as *Office* amongst the *Latins*: Now the Office consists of nine Parts; viz. the *Nocturns*, or Night Service, the Morning Service, or *Matins*, the *Laudes*, *Prime*, *Tierce*, *Sexte*, *None*, *Vespers*, and *Complin*<sup>f</sup>. I shall not here repeat what has been already said in <sup>e</sup> Explanation of the Office in general, and the *Canonical Hours* in particular. After the *Nocturnal*, they sing the <sup>h</sup> *Trisagium*, and repeat the *Gloria Patri* three times successively &c. and at all the Hours perform the same Service. We shall not here trouble the Reader with a long and tedious Detail of the various Ceremonies peculiarly appropriated to each Part of this their Office, and of the many Alterations that have been made therein at sundry Times. If the Reader would be perfectly acquainted with all these Trifles, which are of Service to none but Recluses, he must consult their <sup>i</sup> *Typicks* to gratify his Curiosity.

I SHALL now give you a cursory Account of the <sup>h</sup> four several Liturgies made use of by the *Greeks*. The first is that of St. <sup>l</sup> *James*, which has met with an universal Reception throughout the *Greek Church*. As this particular Service is very long, and requires five Hours at least for the Celebration of it, they read it but once a Year, that is, on the 23d of *October* which is St. *James's* Day. The second is that of St. *Basil*. This Father plainly perceiving, that the unmerciful Length of St. *James's* Li-

<sup>a</sup> *Archimandrita*, from *Mandra*, which signifies a *Sheep-Fold*, and by a more forced Construction, a *Cavern*, and a close private Corner. Thus *Archimandrite* signifies the Principal, or Head of such Hermits as reside in Caverns. Father *Simon*, in his Remarks on the Journey to *Mount Libanus*, derives the Term *Mandra* from a *Chaldean Verb*, the Signification whereof is, to live in a very mean, obscure Cottage.

<sup>e</sup> *Canon* signifies a Rule, *Synaxe* an Assembly.

<sup>f</sup> *Completerium*; because the Day is ended, *completus Dies*.

<sup>g</sup> *Ceremonies of the Roman Catholics*, Tom. I.

<sup>h</sup> *Holy God, Holy and Omnipotent, Holy and Eternal*.

<sup>i</sup> *Greek Books*, containing the Order of all their Offices, and their Fasts throughout the Year.

<sup>k</sup> *Ricaut's State of the Greek Church*, Chap. xvi.

<sup>l</sup> *Bona, de Rebus Liturgicis*, Lib. I. Cap. viii. Cardinal *Bona* maintains that this Liturgy is authentick in Opposition to those Protestants, who reject it as spurious, finding several Terms therein which were established long after the Time of St. *James* the Apostle.

turgy quite tired the People, and damped their Devotion, determined to abridge it. This Office of his is read every <sup>m</sup> Sunday in *Lent*, *Palm Sunday* excepted; on *Holy Saturday*, on the Vigils or Eves of *Christmas*, the *Epiphany*, and the Festival of *St. Basil*. *Ricaut* adds *Holy Thursday*, and the Day of the Exaltation of the Holy Cross. The third Liturgy is that of *St. Chrysostom*. That of *St. Basil*, tho' an Abridgment, was still too tedious. He did not sufficiently indulge the Weakness and Frailty of the Faithful, who are unable to support such a close Attention as Religion requires for several Hours together. *St. Chrysostom*, therefore, made a new Reduction of this Liturgy, or rather extracted from *St. Basil's* Abridgment, what he thought most essential, and inserted it in his own. This Liturgy of *St. Chrysostom* is used all the Year round, except on the Days above particularly specified. The fourth, which is that of *St. Gregory*, is called the <sup>n</sup> *preconsecrated Liturgy*, because it always follows that of *St. Chrysostom*, or *St. Basil*. The last Liturgy of *St. Gregory* is no more than a Collection of Prayers peculiarly adapted to inspire both the Priest and the People with such an ardent Zeal and Devotion as is requisite for the worthy receiving of the Lord's Supper. *Ricaut* compares this Office to the Communion Service of the Church of *England*. He adds that 'tis read at eleven a Clock in the Forenoon to the more slothful and indolent Sort of Christians; but that it begins precisely at nine in all their Convents, that the *Recluses* may have sufficient Time for the due Exercise of their other Devotions. It would be a gross Mistake, however, should any one conclude that these *Greek Monks* were ever the better Men for their long and formal Practice of such Acts of divine Worship; since all Historians and Travellers speak too much to the Disadvantage of the Eastern Monks. This external Devotion is but a Sort of Varnish, that conceals their Faults from the Eyes of the weak and credulous: And whatever the first Institution was, in process of Time it has degenerated among the *Greeks* as well as elsewhere, into meer Custom, Coldness, and Indifference. The Monks we are here speaking of are like ours, with this Difference only, that the latter stun the whole Neighbourhood they live in with their <sup>o</sup> noisy Notice of their going to perform their Office; that is, the Task or Duty imposed upon the whole Order.

THE *Turks* have prohibited the use of Bells amongst the *Greeks*. For which Reason, "they hang with Ropes upon the Branches of Trees several bent Plates of Iron like those on our Cart-Wheels, which are about half an Inch thick, and three or four Inches broad with Holes made in them length-ways. They chime upon these Plates with little Iron Hammers to call the Monks to Church. They have another Sort of religious Musick which they endeavour to bring into Concert with these iron Chimes. They hold a Piece of Board, about four or five Inches Broad, in one Hand, and beat upon it with a wooden Mallet in the other." And as every body knows the Monks in general to be a Kind of Devotees, who know well enough how to blend Pleasure with the Penances enjoined by their Institution, I must add, in the Words of *Tournefort*, "that at their Entertainments on Festival Days, they tinkle from time to time a small brass Vessel with the Handle of a Knife, and to this melodious Sound they sing in Concert through their Noses, like so many *Capuchins*."

<sup>m</sup> *Bona ubi sup.* Cap. ix.

<sup>n</sup> *Προαγιασμένη. Ricaut ubi sup.*

<sup>o</sup> They disturb all their Neighbours with the jangling of their Bells. Their Mass, Matins or Vespers, as *Rabelais* merrily expresses himself in his Discourse on the Office of the Monks, *Well rung in, are half said.*

<sup>p</sup> *Tournefort's Voyages to the Levant*, Letter 3. See the Form of this Instrument, which serves them for a Bell, in the Print hereto annexed.

THE Celebration of the Liturgy requires a Conscience void of Offence, a pure Heart, benevolent and <sup>a</sup> pious Reflections, Charity, Temperance, &c. 'Tis very well known what Labour and Pains the Attainment of these Vertues cost, and how impossible it is to confound them with Ceremonies, and an outward Affectation of Decency. The Celebration of these Offices, according to *Ricaut*, is accompanied with a Lecture, that is to say, an Account of the Life of some Saint, which serves instead of a Sermon, or Homily. Preaching, as *Tournefort* assures us, is so far abolished, that there is scarce a Pulpit to be seen in all their Churches. When a Father, however, does attempt to mount the Rostum, he delivers himself after the most awkward Manner imaginable, and has two Crowns for a Discourse, not worth half the Money: It consists only of a tedious Train of empty Words, without the least Order or Coherence, which the Preacher himself, says he, understands, no more than the People.

I SHALL now proceed to the several Postures which they religiously observe, during divine Service, and their external Marks of Devotion, which, in my Opinion, ought not to be omitted. Altho' some Free-Thinkers, and the Witlings of the Age, treat these religious Customs as mere Trifles; yet they are Essentials, and Concerns of the last Importance to the Vulgar and the Devotees. The *Greeks* for the Generality when they pray, stand upright, and turn their Faces to the East; but they may lean, or even sit down to rest themselves when they see convenient. The Laity sit, whilst the Priest reads his Exhortation to them, but stand, as we are informed by a 'modern *Greek*, when they pray to God, or sing an Anthem. As soon as they get to their respective Places they uncover their Heads, and make the Sign of the Cross, by joining the three first Fingers of their right Hand, by which is implied, that there are three Persons in the sacred Godhead; and by drawing them from their Foreheads down below their Breasts, and then from their right Shoulder to their left, the Signification whereof is equally mysterious. In this Sign of the Cross, the three Fingers laid on the Forehead, denote, that the three Persons in the sacred Godhead reside in the Kingdom of Heaven: When brought below the Breast, they point out four great Mysteries at once, *viz.* Christ's Incarnation, Crucifixion, Burial, and Descent into Hell; When laid on the right Shoulder, they imply that JESUS CHRIST being risen, sits at the right Hand of God. In short, as the left Shoulder is a Type, or Figure of the Reprobation of the Wicked, the *Greek* Devotee, by placing his three Fingers there, begs of God, that he may not be reckoned amongst the Number of those abandoned Wretches; but be delivered from the Power of the Devil. Were we thus to run over all the Mysteries comprised in the various Postures of the Faithful, during their Devotions, we should furnish the Reader with a large Collection of Allegories, equally smart and useless, far-fetched, and altogether unknown to the Founders of Christianity. For instance, we may venture boldly to affirm, that those Antients never knew, that standing upright at divine Service on *Easter Sunday*, signified, our being raised from

<sup>a</sup> Formerly one of the Deacons, during the Celebration of the divine Mysteries, used to repeat with an audible Voice, *Renounce all manner of Enmities.*

<sup>c</sup> This Custom is carried to Superstition itself, even so far that if any of them happen to be between the Church and the East, according to Father *Goar's Ritual* entitled *Euchologos*, they will sooner turn their Backs on the former than the latter, &c. The Original of this Superstition is ascribed to the *Priscillianists*, Hereticks of the fourth Century, who believed in judicial Astrology, and the Influence of the Stars over our lower World. 'Tis reported, that *Priscillian* and his Disciples, when they prayed, turned themselves towards the East, to implore, as is supposed, the Assistance of the Sun against the malignant Influences of the other Stars.

<sup>d</sup> *Christoph. Angelus*, Cap. xxi. *Status Græcor.*



our Sins, by the Resurrection of Jesus Christ. They wanted a ' Patriarch of *Constantinople* to reveal such a shrewd Mystery to them.

THE whole Devotion of the *Greeks* is comprised in this Sign of the Cross, and the Collection of Prayers, commonly called the *Horologium*, which are much the same as the *Hours* of the *Latins*. By this *Horologium*, 'tis manifest, that they pray to the Saints, and \* the *Virgin Mary*. The latter is therein called *the Mother of God, the Queen of the Universe, and the Glory of the Orthodox*. The former have likewise their distinct Titles, and peculiar Epithets, which are more or less venerable and illustrious, as they are more or less the Object of Confidence and Devotion. Their \* Images are all flat. There are no Sculptures to be seen in any of their Churches.

'Tis observable, that their \* Women, in some certain Cases, are not allowed to enter their Churches; at which Time they must stand at the Door, as if their Breath were infectious, and never presume either to approach the Communion Table, or kiss their Images.

### The CEREMONIES of their MASS.

THE Liturgy of *St. Chrysostom* recommends Purity of Heart, Continence, and a sincere Confession of his Sins to the Priest when he is to officiate at Mass. The Celebrant, thus duly prepared, enters with a Deacon into the Choir of the Church. They both turn towards the East, and make three profound Bows before the Images of our Saviour, and the blessed Virgin, which are accompanied with a short Prayer; and after that, three Reverences more towards the East. The Deacon then advances to the Priest for his Benediction on the \* *Tunic*, and the † *Stole*, which he presents before him

\* *Germanus in Theor. Rerum Eccles.* quoted by \* \* \* \*

† In one particular Prayer of the *Nocturnal Service* they implore the Blessed Virgin to frustrate the Counsels of the Ungodly; to fight for their rightful Sovereign; and intercede for the Peace and Tranquillity of the whole World, &c. There is another Prayer much to the same Purpose, in the Office of *Matins*. See *Ricaut's State of the Greek Church*, Chap. xvi. concerning the Faith of the *Greeks* as to these particular Topics. He therein gives us a long Extract from the *Anatolian Confession of Faith*, with respect to the Invocation of Saints; and assures us, there is no Difference between the *Latin* and *Greek Breviaries*, but this, that the latter are very reserved upon this Article of Invocation. In proof of this Position he produces Extracts from their Prayers to Saints, and from those which they teach their Children, addressed to the Blessed Virgin, the Angels, the Saints, and the Holy Cross; though these Extracts do not sufficiently evince what he advances.

\* *Ricaut ubi sup.* Cap. xvii. says, "that the *Greeks* have several Images in their Churches, as Ornaments, Historical Representations, and for Worship; that they keep lighted Lamps before these Images; that they incense or thurify them, and bow down before them at the Beginning and Conclusion of their Prayers. . . . that in all their Churches, upon a Kind of Desk, are deposited the Images of the Blessed Virgin, and *St. George*, which they kiss with Devotion, not only when they come into Church, and go out of it, but likewise at the Close of some principal Parts of their Liturgy. . . . Yet notwithstanding all this, they anathematize those, who pay divine Adoration to such Images." *Ricaut*, speaking on the Subject of Images, gives us also the Distinctions, which the *Greeks* make between their Veneration for them, and their Adoration of the Supreme Being; Distinctions, that differ in no manner of Respect from those of the Catholic Church.

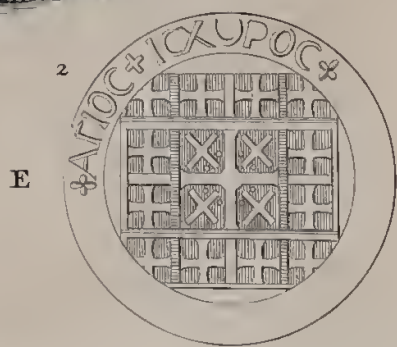
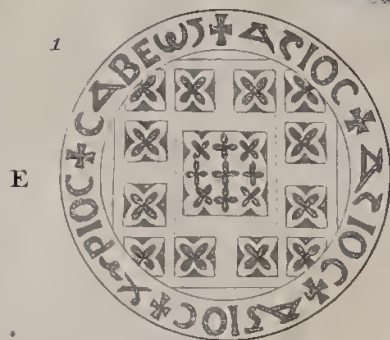
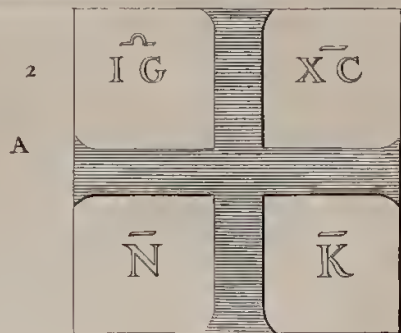
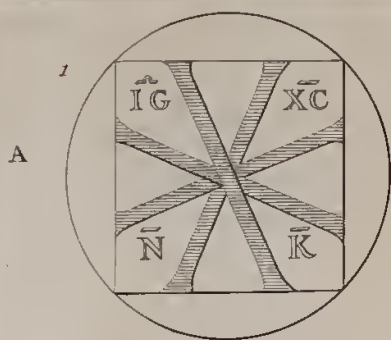
\* *Tournesfort* says, that they are not so scrupulous in their Monasteries; where they admit of *Laundresses*.

† The *Venice* Edition in 4to *opud Julianos*, which is very incorrect in the *Latin*, as well as the *Greek*. However, as we had Occasion only for the Sense of the Liturgy, we made use of it for want of a better.

\* The *Stoecharium* is a sacred Vestment which answers to the *Albe* of the *Latins*. *St. Germanus ubi sup.* says, that it is an Emblem of the divine Glory, and of that Communion which the Faithful, when clothed with it, have with the Supreme Being. The Vestment is worn by the Deacon, as well as the Priest. Such as are curious, and willing to have a more exact Account of it, may consult *Habert's Pontif. Græc.* pag. 22.

† *Orarium*. This is a *Latin Term*, though made use of by the *Greeks*. *St. Germanus ubi sup.* tells, that it signifies the Diligence and Application of the Deacon in the due Discharge of his Office. See *Habert's Pontif. Græc. ubi sup.* Among the Sacerdotal Ornaments of the *Greeks*, there is likewise the *Epitrachelium*, rendered by the Word *Collare*, a Collar, and *Cervical*, which in corrupt *Latin*, signifies an Ornament for the Neck, and *Stola*, a Stole. *Tournesfort* makes mention of another, which he calls *Pola*; this is a square Piece





A. Pain de la Communion chez les Grecs. B. L'Étoile. C. L'Évêque tenant le chandelier à trois et à deux branches. D. l'Évantail. E. Le Corban ou pain de la Communion des Coptes.



him, and afterwards puts on himself. The Priest likewise takes his own *Tunic*; and all this Ceremony is accompanied with Prayers, adapted to each particular Vestment, which they kiss at the same Time, from I cannot tell what Motive of Devotion, which the Customs of all Religions, both antient and modern, have induced the Faithful to search after in their Salutations. The Priest then passes to the <sup>b</sup> *Maniple*, then he takes up, and kisses the *Stole*; as also the *Girdle*, which, according to the Prayer, *girds him with Power*; and the <sup>c</sup> *Genual*, which is as a <sup>d</sup> *Sword upon his Thigh*. From that Ornament he proceeds to the <sup>e</sup> *Planet*, with the same Formalities.

AFTER this, the Priest and the Deacon go to the *Protbefis*, and there wash their Hands, repeating the *Lavabo*, &c. in their own Tongue. The <sup>f</sup> *Protbefis* stands on the left Side of the *Grand Altar*. There the Priest makes the necessary Preparations for the Administration of the Holy Sacrament, and thither the Deacon conveys the *Bread* and *Wine*, the *Patin* and the *Chalice*; which last he sets on the right Side, and the *Patin* on the left. Then both of them make three profound Reverences before the *Protbefis*. After the Benediction, the Priest takes the Bread, so duly prepared for the Purpose <sup>g</sup> beforementioned in his left Hand, and in his <sup>h</sup> right a Knife, wherewith he makes a Cross in the same Place where the <sup>i</sup> Mark is already made in the Bread, saying three times successively, *In remembrance of Jesus Christ our Lord, our God, and our Redeemer*. In Conclusion of which Words, he enters his Knife into the Mark on the right Side, and cuts it cross-wise, repeating the following Words, *He was led as a Sheep to the Slaughter*: When he enters it on the left Side, he adds, *And as a Lamb before his Shearers was dumb*. When he cuts the upper Part of the Mark, he makes use of this Form, *His Judgment was made manifest in his Humility*; and on cutting the lower Part, he continues, *And who is he that shall make known, (or declare) his Generation?* At every distinct Action of the Priest, the Deacon says, *Let us pray to the Lord*; and taking his <sup>k</sup> *Stole* in his right Hand, he addresses himself thus to the Priest, *Elevate my Lord*; then the Priest, after he has cut the same Bread again obliquely on the right Side, says, *His Life was elevated*, &c. Then he puts the Bread

Piece of Brocade, three Fingers broad, like a *Lefenge*, pinned upon the Cape between the Shoulders. In the Print annexed you have a reverend Father dress'd with all these Decorations.

<sup>a</sup> *Epimanicia*, *Maniples*, the *Greeks* have two of them; one for the right Arm, and another for the left, which are intended to represent the Bonds of our Lord JESUS CHRIST: No one, but the Patriarch has the Privilege of wearing both. *Haberi ubi sup.*

<sup>c</sup> The *Genual*, or, according to St. *Chrysostom's* Liturgy, the *Epigenatium*, is put upon the Knees of a dignified Celebrant. This Ornament represents the Linen Napkin which our Saviour made use of in the washing his Disciples Feet.

<sup>d</sup> At the same Time that he blesses and kisses it, he says, *Accingere gladio tuo super Femur tuum*.

<sup>e</sup> The *Chasuble*, by the *Greeks* called *Phelonium*: That worn by the Patriarch is embellished all over with Triangles and Crosses. It was likewise called, on Account of the Crosses, *Polystaurium*. The Triangles represent JESUS CHRIST, *who is the Corner Stone*.

<sup>f</sup> This is a small Altar. There are three in the Choir or Sanctuary; The High Altar, or Communion-Table, stands in the middle; and the Cross, and the Book of the Gospels are laid upon it. The *Protbefis* is on the left Hand, at the Door of the Sanctuary; and the third Altar, on which the sacred Vessels, the Books and the sacerdotal Vestments are all deposited, stands on the Right.

<sup>g</sup> *Πρωφίτα* i. e. *Oblation*. This Loaf is made in a circular Form; because it is intended to represent the Pence which Judas received for betraying his Lord and Master. See *Durand*, quoted by *Goar*, who is also quoted, in his Turn, by the tedious German Annotator upon *Christoph. Angelus*.

<sup>h</sup> *Λογύον*, *Lancea*. This Knife is called a *Spear*, in Commemoration of that which pierced the Side of our Blessed Saviour.

<sup>i</sup> This Mark is delineated in the Print hereto annexed, together with some other particular Characters, the Signification whereof is this, viz. *Jesus Christ Triumphant*.

<sup>k</sup> Though the *Orarium* of the *Greeks* is not absolutely a *Stole*, we cannot find a more proper Term for it in this Place. The Deacon takes it in his right Hand, when he is obliged to perform some religious Act with more than ordinary Attention. The Use of the *Orarium* before the Establishment of the Christian Religion, was to command the Silence and Attention of the People.

into the *Patin*, and at the same Time that the Deacon says to him, *Offer the Sacrifice my Lord*; he offers it up cross-wise, in Imitation of the Sacrifice of our Blessed Lord upon the Cross, and says, *I here offer up for the spiritual Benefit and Salvation of Mankind, the Lamb of God, which takes away the Sins of the World*. In like manner when the Deacon says *pierce it*, he cuts the Remainder of the Bread with his Knife on the right Side, applying this *Text* to his Action; *One of the Soldiers pierced his Side with his Spear, and there issued forth Blood and Water*. Then the Deacon pours the Wine and Water into the Chalice; mixes them, for the more lively Representation of Christ's Passion and pronounces the Benediction.

THE Liturgy proceeds in the following Manner. The Celebrant takes a second <sup>n</sup> Loaf, saying, *In Honour of our Blessed Lady, &c.* <sup>o</sup> Then he elevates it, and puts it on the left Side of the former Portion. After this, he takes a third, and a fourth, &c. making the same use of each of them as of the preceding ones. These are dedicated to St. *John the Baptist*, and several other illustrious Saints, as well Prophets and Apostles, as Fathers, Martyrs, &c. St. *Chrysostom* has one peculiarly <sup>p</sup> devoted to him as a grateful Acknowledgment for his Liturgy. These Oblations amount to nine in all, and represent, as we are informed, the nine Hierarchies of Angels. After all this, the Priest takes more Bread, and consecrates several new Pieces or small Portions as before, for the Archbishop, or Bishop of the Diocese to which he belongs, for the Priests, Deacons, and all such as are of the sacerdotal Function; then in Commemoration of the Founders of the Church wherein the Mass is celebrated, and for the Remission of their Sins. Here the Names of the Living likewise are mentioned, who desire to be remembered in their Prayers; but more particularly <sup>q</sup> those, says *Ricaut*, who have paid for saying this Mass, and all <sup>r</sup> such deceased Persons, as he is particularly desired to commemorate and recommend. The <sup>r</sup> Celebrant sets this last Portion on his left Hand. The other he had already placed on his Right.

<sup>r</sup> This is not the *actual Consecration*, or the *absolute Sacrifice*; and although the Priest applies to every Part of this *Immolation*, such Passages as have an immediate Reference to the *Sacrifice* of JESUS CHRIST, it is notwithstanding no more than a *Preparatory Ceremony*: For which Reason we have rendered the *Greek* Term *Θυσία*, which the Priest makes use of by, *I immolate*; the *Immolation*, among the antient Pagans, being only a Preliminary to the *Sacrifice*.

<sup>m</sup> The Custom of mixing Water and Wine together in the Chalice is very antient, and was even practised, as the Protestants themselves very readily acknowledge, in the primitive Church. Some have ascribed the Origin of this Custom to this, that the Faithful at these Times generally drank the same Wine at their *Agapes*, or *Love-Feasts*, as they did at the Communion. And as the *Asiatic* Wines are very strong and heady, if they had not lessened their intoxicating Quality, by a sufficient Quantity of Water, they might have exposed themselves to the scandalous Imputation of Rioting and Drunkenness. This may possibly be the true Original of the *Greek* Custom. There are several Testimonies produced in *Habert's Pontifical*, to evince its Antiquity.

<sup>n</sup> Or rather another Piece of Bread with which, as with the former, he makes a kind of Triangle. The *Greeks* make use of the Term *Prosphora*, which signifies *Offering*, or *Oblation*.

<sup>o</sup> This is what the *Greeks* call the *Particle of the Virgin Mother of God*; and sometimes with still greater Assurance, her Body. The Patriarch *Germanus* calls it, in direct Terms, the *Body of the Blessed Virgin*. These hyperbolical Expressions, and the too bold Figures which have been established since and built upon them, a Fault the *Greeks* are generally very guilty of, have given some Authors room to affirm, that they believe the *real Presence of the Virgin's Body*. One *Guy*, a *Carmelite* Monk, in his List of the *Greek* Errors, boldly introduces this, *that the Remains of the consecrated Bread are the Remains of the Blessed Virgin's Body*. And honest Father *Boucher* observes, that the *Greeks* in general hold the following Opinion, which is very absurd and ridiculous, *viz. that the Body of the Virgin is comprised under the smaller Parcels of the consecrated Bread; even as the precious Body of her Son is really present, under the larger Portions of it, &c.*

<sup>p</sup> See *Ricaut's State of the Greek Church*.

<sup>q</sup> *State of the Greek Church*. Chap. ix. All that he there offers with respect to the Manner of consecrating the Portions, or Particles of Bread, bears a very near Affinity with the Liturgy of St. *Chrysostom*.

<sup>r</sup> The *Greek* Church makes her Oblation of these Portions in favour of the Dead, *that the Lord may cause their Souls to rest in a State of Light and Refreshment*. Extract from *Gabriel of Philad.* in *Barat's Biblioth. Chois.* Tom. II.

<sup>s</sup> In Commemoration, and for the Repose of such Souls as sleep, and of all the truly Faithful, who rest in a sure and certain Hope of the Resurrection to eternal Life. See St. *Chrysostom's* Lit. and *Habert's Pontif. Græc.* Page 5.



AFTER this, the Deacon takes the Censer, and presents the Incense to the Priest, for his Benediction; which he blesses accordingly, and incenses the *Asterisk*, or *Silver Star*, with which the Priest covers the consecrated Bread, pronouncing at the same Time these Words; *The Star rested over the Place where the Child was laid, &c.* This Action is accompanied with some other Prayers, and afterwards he incenses likewise the Veils with which he covers the *Patin* and the *Chalice*. Besides these Veils, which are made use of as separate Covers for the Bread and Wine, there is another in common Use, by the *Greeks* called *Aer*, which the Celebrant spreads over them both. After this, the Priest and the Deacon join their Hands, adore the sacred Elements, and pronounce the following Prayer; *Blessed be the Lord, &c.* The Priest after this reads another, entitled in their Liturgy, the *Prayer of Oblation*; after which, he thurifies the *Prothesis*, or Side-Altar, and then gives the Absolution. Here the Celebrant repeats a Prayer, wherein St. *Chrysostom* is named immediately after the *Blessed Virgin*. That which the Deacon pronounces in Particular, after he has taken the Censer from the Priest, in order to thurify with his own Hands, in the form of a Cross, the Communion Table, that is to say, the High Altar, is conceived in the Terms following. *Thy Body, O Lord, was laid in the silent Grave, thy Soul descended into Hell as God; thou enteredst into Paradise with the Holy Thief; but thou hast seated thy self with the Father and the Holy Ghost on thy Celestial Throne, where by thy Immensity thou fillest all Things.* In short, he recites the *Miserere*, thurifies the Choir, or the Sanctuary, the Temple, the Communion Table, and the Priest, and then deposits the Censer in its proper Place.

SUCH are the Ceremonies observed by the Priest, with respect to the Bread and Wine, which he deposits on the *Prothesis*, or Side Altar. This, therefore, is rather a Preparation, than an absolute Consecration, which is performed only at the High Altar. The Bread thus deposited on the *Prothesis*, and ready prepared for Removal to the High Altar, has been called by some, *the inanimate Body of Jesus Christ*; and by others, *the Body of Jesus Christ imperfect*; because the Consecration, which converts the *Elements* into the Body of JESUS CHRIST, is not as yet performed. Notwithstanding which, the *Greeks* make use of very strong, exalted, and mystical Expressions with regard to this Bread, as if it were already *transubstantiated*. \* From whence some Protestants argue after the following Manner; “ Since the *Greeks* make use of “ such mystical Expressions with respect to the Bread before Consecration, that they “ speak of it with the same Reverence and Respect, as they would of JESUS CHRIST “ himself, &c. can any one then think it strange, that they should talk of it in the most “ exalted and hyperbolical Strains, after the Consecration has been performed?” Their Intention herein is, doubtless, to invalidate the Arguments which may be drawn from the exaggerated Expressions of the *Greeks*: But be that as it will, I shall submit the Controversy to those to whom it more immediately belongs.

SOME insist, that the Traces or Footsteps of these *Pieces*, of which I have been speaking, may be plainly discerned in the following religious Customs. First in the Division into sundry Parts of the *Jewish*, which were made by the *Jews* as well as

\* 'Tis likewise a *Veil*, whereon a *Star* is either painted, or embroidered. This *Veil*, or this *Star* signifies, that the Bread which it covers, and is prepared for Consecration, is truly descended from Heaven. The *Asterisk*, according to *Tournefort*, and some other Authors, is a *silver* or *pewter Cross*, which the Celebrant puts upon the *Bason*, (that is, the *Patin*) where the *Pieces*, or *Parcels* of Bread lie ready for Consecration. This *Cross* prevents the *Veil* from pressing upon the Bread. See the Figure of this *Star* in the last Print above.

\* *Claude's Answer to the Perpetuity, &c.* Lib. III. Cap. iv.



the *Heathen* Victims. Secondly, in the breaking of Bread, of which such frequent mention is made in the Days of the Apostles and of the Church in the three first Centuries. Thirdly, some are of Opinion, that this Distribution of the *small Pieces* by the *Greeks* may justly be compared to the Ceremony of the *Jews* who set apart, or devote to God, or the Priest who represents him, some small Portion of the Bread or Cake &c. and that of the antient *Pagans*, who dedicated to the Gods some Part, or Share of every Dish that was brought before them, imagining that they were present at all their Entertainments. The Goddess *Vesta* \* was always served with the utmost Circumspection and Decorum by the *Romans*. We must not omit upon this Occasion the Ceremony observed by the *Monks* of Mount *Athos*, with respect to the *Blessed Virgin*: “ One of the Fraternity standing at the lower End of the Table, cuts “ a small Loaf into four Parts, and deposits one of them in a Plate, or a little Box “ which is placed upon a Stand for that Purpose before her Image. This Piece of “ Bread which they call *Panagia*, is delivered, immediately after *Grace*, into the Hands “ of the *Abbot*, which he elevates in a solemn Manner, saying at the same Time, *Magnified be thy Name*. . . . The *Monks* answer, *Of the sacred Trinity*: Then the “ *Abbot* proceeds: *O ! ever Blessed Mother of God, aid and assist us !* The *Monks* reply, *Thro’ her Intercession, have Mercy upon us, and save us good Lord ?* After this “ the *Abbot* takes a small Piece of the Crumb into his Mouth, and the *Monks* eat “ up the remainder.”

THE Removal of the *Elements*, or the Bread and Wine, from the Side Altar to the High Altar, during the singing of the *Cherubic Anthem*, signifies, as \* *Germanus*, that Patriarch of *Constantinople*, who was so celebrated for his profound Penetration into Types and Allegories, assures us in his *Theory of Mysteries*, the Entrance of *JESUS CHRIST* coming from *Bethany* into *Jerusalem*. The *Greeks* testify, at this critical Juncture, a more than ordinary Devotion; a Devotion more fervent, than even at the Time of Consecration, at which, according to † *Tournefort*, they extinguish their *Wax-Tapers*, and concern themselves about this Sacred Mystery no more<sup>b</sup>. “ Some of them make “ the most profound Bows; others fall down on their Knees; some again prostrate “ themselves with their Faces to the very Ground, as going to receive the King of the “ invisible World, accompanied by an innumerable Host of his Holy Angels. I shall “ not mention here their Prayers nor the Ardency and Zeal with which they recommend themselves to those of the Priest; but content my self with this single “ Reflection, that the *Greeks*, in this Act of their Devotion, address themselves to “ *JESUS CHRIST* as if he were really present, making use of the very Words of the “ Thief upon the Cross, *Remember me, O Lord, &c.* to which the Priest answers, “ *May the Lord remember us &c.*” This Excess of their Devotion for the Elements before Consecration is ascribed to the erroneous Doctrine of † *Marcus of Ephesus*, who taught, that the Consecration was effected by the Prayers and Supplications of the Priests, and not by Vertue of the Form of Words made use of in the Celebration of

\* *Mos erat &c Mensæ credere adesse Deos. Ovid. Fast. Lib. VI.*

† *Fert missos Vestæ purâ Patella Cibus. Idem. Ibid.*

‡ Extract from the *History of the Greek Church*, by *Covel*, *Biblioth. Angl.* Tom. V. pag. 1. The Author of this Journal gives us an Account, likewise, of two or three Ceremonies, which bear a very near Affinity with this, and transcribes after his Manner, several well known Quotations, not with an Intent to demonstrate the Conformity between the Customs of the *Greeks* and those of the *Pagans*, but purely to indulge his own capricious Humour, and shew his Talent at Satyrical Reflections.

§ He lived in the eighth Century.

¶ Quotation from Father *Gar*.

\* *Voyage to the Levant. Letter III.*

† Who lived in the Year 1440.

the Blessed Sacrament. So that it cannot fairly be said, *that the Adoration of the Eucharist is a Ceremony wholly unknown to the Greeks*, but only, that it is misunderstood by them, and practised at an improper Season; which must be imputed to their Ignorance, and a confirmed ill Habit of too long a standing to be easily removed. Such like Customs in Time prevail so far as to become a Law; nay sometimes, a kind of Article of Faith; insomuch that those are looked upon as Hereticks who presume to oppose them. The Protestants, as *Evangelical* and *Reformed* as they pretend to be, are not free from Imputations of this Kind. They must not therefore be so bold as to assert, *that* <sup>a</sup> *Transubstantiation is a Doctrine unknown to the Greeks*. This Term, indeed, itself is not very antient among the *Greeks*, but that is no manner of Argument against the Antiquity of their Belief. As for the Rest, fruitless and vain have been the Endeavours of some Writers, through the Aid and Assistance of meer Quibbles and artful Evasions, to point out a real Difference between the Terms which signify <sup>f</sup> *Change, Alteration, &c.* and that made use of by the *Greeks* to signify *Transubstantiation*; since it appears, that, whatever Term they make use of, the Bread, according to their Doctrine, is converted into the real Body of JESUS CHRIST. 'Tis evident, likewise, in the Confession of Faith which was insisted on, and required of the *Saracens*, and other *Mahometans* in the twelfth Century, when they embraced the Religion of the *Greeks*, that the Profelyte was obliged to declare in express Terms, *I believe that the Bread and Wine are mystically offered up in Sacrifice by the Christians . . . I believe that the Bread and Wine are really and truly the Body and Blood of Jesus Christ, and that they are changed by his Almighty Power intellectually, invisibly, and beyond all human Comprehension*. In short, we find, that *Metrophanes Critopulus*, who at first was so favourably inclined towards the Protestants, declares, in express Terms, that the Bread, when consecrated, is really and truly the Body of JESUS CHRIST, but that the Manner wherein this Change is accomplished, is wholly unknown to us, and impossible to be explained. After this short Detail, wherein I have in a cursory Manner, only just touched upon a Topic, which has been so long and so strenuously controverted, I flatter my self, that the Reader will think it an agreeable Amusement, to be informed of the Opinion of the *Greeks* in this Particular, according to the Idea which some celebrated Protestants have entertained of them. "They look upon all that passes in the Celebration of the Blessed Sacrament, as a mystical Representation of the whole Oeconomy of JESUS CHRIST . . . They consider the Bread in two distinct Views; when on the *Prothesis*, or Side Altar, as a Type only or Figure; but when on the High Altar, as the Body and Blood of JESUS CHRIST. According to the *Greeks*, the Bread and Wine are there changed into the Body and Blood of JESUS CHRIST, after their perfect and compleat Consecration by the Prayer and Invocation of the Priest, and by the Descent of the Holy Ghost upon them." (It is here that they endeavour to wrest the *Greek* Terms in their own Favour, and to demonstrate, that they do not express the same Idea, nor the same Change as that of *Transubstantiation*.) "The *Greeks*, therefore, being unable to explain the Change of the Bread and Wine into the Body

<sup>a</sup> The *Pontifical* of the *Greeks*, in the Chapter concerning the Consecration of the Altar, treats in express Terms, of the Change of the *unbloody Sacrifice*, that is, the Bread and Wine offered up upon the Altar, into the Body and Blood of JESUS CHRIST. 'Tis true, indeed, that the Term *Transubstantiation* is not there made use of; but as the Idea is always carefully preserved, the Omission of it is not very material. 'Tis nothing but the Caprice, and Subtlety of some Controversialists that make a Difference between Ideas and some particular Terms.

<sup>c</sup> *Metousiosis*.

<sup>f</sup> *Metabole, Metapoesis, Metastoecheiosis*.

<sup>e</sup> *Claude's Answer to the Perpetuity of his Faith*. Lib. III. Cap. xiii.



“ and Blood of JESUS CHRIST (<sup>b</sup> as it is indeed beyond all human Comprehension)  
 “ sometimes think proper to restrain, and give a Check to all such Curiosity . . . .  
 “ and to resign this Mystery, and the Determination thereof to God himself, con-  
 “ tenting themselves with the Generals of it only. . . . But notwithstanding this ge-  
 “ neral Acquiescence, the *Greeks*, say they, fail not to declare their Sentiments in a  
 “ more particular Manner, with relation to the Change which happens to the Bread  
 “ and Wine, and converts them into the actual Body and Blood of JESUS CHRIST.  
 “ . . . . They believe that there is a Compound of Bread, Wine, and the Holy Spirit;  
 “ that these <sup>c</sup> Elements preserve their own Nature, although joined, *in such a mira-*  
 “ *culous Manner*, to the Divine Essence . . . . *That they are not only changed into the*  
 “ *Vertue of the Body and Blood of Christ, but by this intimate Union, they become that*  
 “ *very Body and Blood.*” The Conformity, as well as the Disagreement which appears  
 to be between the *Greeks* and the *Latins* is, upon this Principle, settled and adjusted  
 in the following Manner. “ They both agree in the general Terms, which import  
 “ the Change of the Bread and Wine . . . in these Expressions, which imply, that  
 “ this Change is made into the actual Body of JESUS CHRIST, born of the *Blessed*  
 “ *Virgin* . . . . in ascribing this Change to the *Holy Ghost*, who descends upon the  
 “ Bread, changes it into the Body of JESUS CHRIST. . . . . In fine, they agree in  
 “ this, that both the one and the other acknowledge this Change to be the Effect of  
 “ divine Omnipotence, an Effect which is above, and infinitely superior to all the  
 “ Laws of Nature . . . . They differ in the following Particulars, *viz.* the *Latins* are  
 “ of Opinion, that the Substance of the Bread ceases to be, or loses its Existence, al-  
 “ though the Accidents remain; whereas the *Greeks* preserve it; the *Latins* main-  
 “ tain, that the Substance of the Bread passes away, or dissolves as it were, into that  
 “ of Christ’s Body by a Conversion. . . . . which destroys the Substance of the  
 “ Bread . . . . . Whereas, the *Greeks* believe, that to the Substance of the Bread,  
 “ there is the Addition of another Substance. According to the *Latins*, the Substance  
 “ received in the Blessed Sacrament is numerically the Body with which JESUS  
 “ CHRIST was invested when here on Earth . . . . . whereas, though the Body, born  
 “ of the *Blessed Virgin*, and the Bread of the Sacrament, according to the *Greeks*, are  
 “ not two distinct Bodies, but one indivisible *Whole*; yet their Arguments, and  
 “ Expositions manifestly imply, that they do not thereby intend such an *absolute*  
 “ *Unity*, or such a *numerical Identity*, as the *Latins* do.” The following familiar  
<sup>k</sup> Instance is made use of to illustrate their Belief. “ As the Food and Liquor which an  
 “ Infant eats and drinks does not constitute a new Body, but incorporates in one and

<sup>b</sup> In order to extenuate these seeming Difficulties it may be asked thus; whether it be true, that every physical Particle of Matter be composed of indivisible, and altogether imperceptible Parts; and whether Extension be an essential Property of Matter or no. Is it impossible to call this Point into Question? and is the Absurdity of it so well demonstrated, as to render the Query absolutely extravagant?

If therefore to the Supposition that Extension is essential to Matter, we farther subjoin that the Body of JESUS CHRIST is incorruptible, and incapable of the least Diminution, the Inconsistency very plainly lessens still more and more; because then it may be taken and retaken by a thousand different Persons; and the Miracle is then reduced to this one single Point, *viz.* that the same Body may be consecrated, and administered at the same Time, by a Thousand Priests, all at Distance one from the other, &c.

<sup>1</sup> Take notice, that the Passage produced for the Justification of this Opinion, demonstrates, that the Almighty has thought fit, that the Accidents of the Bread and Wine should continue visible to the Communicant, lest the Sight of his Body and Blood should shock and confound them. The Passage of St. *John* of *Damascus* proves nothing more. All that can be said is, that we here discern the vain Efforts of an Author to reconcile such Things to human Reason as are not to be explained, and are incomprehensible.

<sup>k</sup> Besides, that Comparisons ought never to be carried too far, especially where they relate to dark and intricate Matters; and where there are intuperable Difficulties beyond our Capacities to explain; notwithstanding this general Rule, I say, the *Greeks* are not so happy as always to make them just. It is moreover impossible to preserve an absolute Exactness in such Comparisons as we make for the Illustration of those Things whereof we ourselves have no adequate Idea.



“ the same original Body, notwithstanding it thereby receives its Nutriment and Augmentation; so the Bread of the Sacrament, which augments the Body of our *Blessed Lord*, does not constitute another Body, but is one and the same Body . . . . .  
 “ and consequently that Substance, which we take into our Mouths at the Blessed Sacrament, is different from Christ’s earthly Body, which he still retains in Heaven, notwithstanding it doth not constitute a new Body . . . a Body though augmented, is still the same Body it was before; but that Augmentation cannot be absolutely the same individual Substance, with that which receives such Augmentation . . . .  
 “ and from thence it is concluded, that the *Greeks*, in making use of such general Expressions as this, for Instance, *That the Bread is changed into the very Body, or the true Body of Jesus Christ*, disagree nevertheless with the *Latins*, with respect to the Sense and Meaning of such Expressions. The *Latins* affirm, that what was before Bread ceases to be so any longer; the *Greeks*, that what still remains Bread, is likewise the Body of JESUS CHRIST.”

THE System of the *Latins*, continue they, naturally tends to such Consequences and Customs as the *Greeks*, according to theirs, are not obliged to admit of; as for instance, the Accidents existing without their Subject<sup>1</sup>; the same Body’s being in divers Places at once; and deprived of all its Dimensions; and finally the supreme Adoration of the Blessed Sacrament. Moreover, “ the *Latins* are obliged to account for some particular natural Experiments, which imply, that the Substance of the Bread is still existing . . . . . The *Latins* are of Opinion, that the ungodly receive the Body and Blood of JESUS CHRIST within their Lips, though to their own Damnation: Whereas the <sup>m</sup> *Greeks* maintain, that the Bread and Wine are converted into this Body and Blood for the spiritual Benefit and Advantage only of the Faithful.” In fine, they draw divers Conclusions from some particular Ceremonies and Customs to demonstrate that the *Greeks* do not adore the Substance of the Blessed Sacrament: As for instance, <sup>n</sup> that they administer the *Eucharist* in both Kinds; that they give it to Children; that they receive it standing, and not on their Knees; that the Priests, at the Time of Administration, squeeze the Bread in their Hands, and put it on their Heads; that as soon as they have swallowed it, they rub and wipe their Fingers upon their Hair; that having drank up the Cup, they wipe their Mouths immediately, either with their Hands, or a white Linnen

<sup>1</sup> It is impossible to avoid the drawing of the very same Consequences from the Opinion of the *Greeks*; and if the Reader will but attentively examine the Extracts which I have produced, he must be convinced of the Truth of my Assertion. As to the Point of Adoration, ’tis as impossible to separate it from their *Divine Preference*, their intimate *Adhesion*, their indivisible *Whole*, as from *Transubstantiation* itself.

<sup>m</sup> Divers Authors have been quoted, who maintain that the *Greeks* hold this Opinion. The Passages, say they, are so express and formal, that it seems impossible they should by any Means be brought to favour the Catholick Doctrine. Some perhaps will attempt to make them answer their Purpose by this subtle Evasion; *The Sinner and the ungodly Man feels not those salutary Effects, that divine Vertue, which the sincere and devout Christian is sensible of through his Participation of the Body and Blood of Jesus Christ*. But be that as it will, the Consequences to be drawn from hence may be rationally denied, because the *Greeks*, who never refined half so much on these Topicks, as the Catholicks and Protestants, were careless and remiss, and would not give themselves the trouble to pry into them: Not to mention their Ignorance &c. The *Greeks* are of Opinion likewise, that the *Eucharist* breaks their Fast, and from thence ’tis concluded, that they look upon it as Food that is digested &c. For which Reason, they are compared to the *Stercoranists*. We must not omit, on this Occasion, the useless and dangerous Controversy started by some certain Greek Monks of the twelfth Century, who thought proper to bring this Point into Question, *whether the sacred Elements were corruptible, or incorruptible?* ’Tis owing to such barren Heads, inflamed by Solitude, that such ridiculous and extravagant Subtleties have been ever brought upon the Carpet. As for the rest *Zonaras* extricates himself artfully enough on this Occasion. “ The Bread, says he, is the very Body of JESUS CHRIST dead and buried . . . . . As such it descends into the Stomach, which is a Type or Figure of the Grave . . . . . but recovers instantly, and becomes incorruptible &c.”

<sup>n</sup> See hereafter. All this is an Extract from *Claude’s Answer* to the two Discourses &c.

Handkerchief; that the Priest according to their Liturgies, after he has received the Communion, wipes his Lips, and the Rim of the Chalice with the Veil which he has ready in his Hand; Ceremonies, in the Opinion of the abovementioned Writers, that are not in the least analogous to the Adoration of the Substance of the *Eucharist*. To these religious Customs, it is proper to add, that the *Greeks*, according to the Accounts of such Historians as have travelled over *Greece* and *Asia*, never ° prostrate themselves before the Host, when carried to the Sick; that they never expose it to publick View, in order to be the Object of the People's Adoration, † except in the very Act of Administration; that they never carry it in Procession, nor have instituted any Festivals whatever in Honour to it.

I SHALL here conclude this short Digression, which I flatter my self, the Reader will not think either useless, or impertinent. I have confined my self, as much as possible, to the historical Part, in order only to set those Ceremonies, which I had undertaken to give an Account of, in the fairest and clearest Light. I shall return, therefore, to my intended Description, in Conformity to the Liturgy of St. *Chrysostom*.

THE Deacon, after he has thurified, or incensed the Celebrant and the High Altar, plants himself close by his Side, and both of them stand before the Holy Table; when both have made their † respective Reverences, and repeated a particular Prayer suitable to the Occasion, the latter kisses the Gospel, and the former the Communion Table. The Deacon afterwards makes his Bow to the Priest, and holding his *Horary* with three Fingers of his Right Hand, says to him, *It is Time to † Sacrifice to the † Lord, Sir, † your Benediction*. The Priest gives it accordingly; the Deacon answers; *Pray for me*. The Priest rejoins, with a short ejaculatory Prayer, to which the Deacon says *Amen*, three Times successively. Then both of them, thrice likewise, say, *O Lord, thou shalt open my Lips*. The Deacon goes out of the † Tabernacle, thrice performs his Act of Adoration, and with an audible Voice again requests the Priest's Benediction, which he gives in the usual Form, and the Deacon and the Choir answer again, *Amen*. Here 'tis likewise that they pray for the Peace and Tranquillity of the Faithful; for the Church where they actually reside, and for the Congregation then present; for the Patriarch, or the Archbishop, and the inferior Clergy; for the Sovereign Powers by Divine Providence set in Authority over them; for Health and Plenty; for all Travellers both by Sea and Land, all sick Persons and Captives, &c.

As soon as these Prayers are over the first Anthem begins. I shall not enlarge upon the secret Prayer offered up here together with several Responses performed by the Deacon and the Choir; the singing of the first Anthem by the Choir; or the "Ty-

° See *Ricaut* and others.

† *Ricaut's State of the Greek Church*, Chap. ix.

‡ The *Latins* make use of the Term, *venerantes*, to express the προσκυνῆσαι of the *Greeks*. Here, and in divers other Places in this Description, we have indifferently translated it by *paying a profound Veneration*, *bowing*, *making their Reverences*, and *paying their Homage*, in order to distinguish the Act of Veneration, which requires their bending their Head till it touch the Ground, from that which is a Medium between a civil Act of Respect, and an Act of religious Worship.

† *Καὶ τὸ πᾶσι.*

† *Κεῖτω.*

‡ *Δόξα σοι*, Master. In the *Latin* Translation of this Liturgy the Term *Dominus* is made use of, both for the one and the other. I have endeavoured to observe the necessary Difference between the Lord and his Servant.

‡ *Εὐχα*, translated above by the Term, *Sanctuary*, &c.

‡ The CII, and CXIV Psalms &c. are known and distinguished by this Term. The two Parts of the Choir rehearse them alternately.

picks on *Sundays*, the secret Prayer at the second Anthem said by the Priest; the second Anthem sung by the Choir; the \*Typicks that are again repeated, the Responses which follow; the third Anthem, or † *Triteſte*, sung by the Choir, or the *Beatitudes*, which are likewise sung on a *Sunday*. Neither shall I descend to a tedious Account of three Bows which the Priest and Deacon make before the Communion Table, when the Choir are singing the *Gloria Patri*; of the Gospel delivered to the Deacon; of the Passage of both through the North Gate in order to return to the Sanctuary; of the Bows which the Priest and Deacon make again; of the *Horary* resumed by the latter; of the Prayer at the Entry said privately by the former; nor of the Deacon who turns towards the Priest, and pointing to the East requires his Benediction on the sacred Entry; nor of the Priest who making the Sign of the Cross towards that Point of the Compass, blesses the *sacred Entry* accordingly. Nor do I think it any ways incumbent on me, to trespass on the Reader's Patience with a long, regular and insipid Detail of the various Prayers which either precede or follow these Ceremonies of the *Greek* Mass, as well as that of the *Latins*:

THIS Benediction of the Entry being given, the Deacon, after he has *kist*, or according to the original Term, *saluted the Gospel*, stands before the Priest, lifts up his Hands, and shews it to the People, saying with an audible Voice, *Behold the Book of true Wisdom!* The Priest and the Deacon make their respective Reverences; the latter puts the Gospel upon the Communion Table, and the Chanters sing the ‡ *Tropaires*, which are appointed for the Day. Before they have well finished, the Deacon, observing the same Ceremonies as before, requires the *Benediction which is given at the singing of the Trisagium*. The Ceremonies observed here are much the same with the foregoing. The Choir answer, or say *Amen* to the Prayer pronounced by the Priest, and sing the § *Trisagium*, during which time the Priest repeats with a submissive Voice, or privately, the Prayer belonging to the *Trisagium*, to which the Choir make answer. Here the Bows of the Priest and the Deacon, as well as the Benedictions, are repeated, and continue till the *Trisagium* is over. After this the Deacon comes forward to the Door, and says, *Let us be attentive*; and the officiating Priest says, ¶ *Peace be unto all*. All these preliminary Ceremonies are an Introduction only to the Reading of the Gospel, and are attended with some other trivial Formalities regularly performed and mixt with Ceremony and Devotion. These are concluded by the Thurification of the Communion Table, and the † Sanctuary &c. the Deacon, after this holding his *Horary* as usual, asks the Celebrant's Benediction upon the Gospel. The Ceremonies observed here are the same with the foregoing, except only that several lighted Lamps,

\* The second *Typicks*.

† *Triteſte*, an Anthem or Piece of Church Musick so called, and signifies the third and the sixth. For the daily Service is divided into nine Parts. In the Mass there are two, that is, the *third* and the *sixth*, which are called the *Triteſte*.

‡ That is to say, that which is sung in Honour of the Saint whose Festival is then to be celebrated.

§ There are several curious Remarks on the *Trisagium* to be met with amongst the Ecclesiastical Historians. I shall here introduce one particular Miracle, which for the Circumstances of it, ought to be ranged among several other equally remarkable. When *Peter Foulon*, Head or Principal of the *Theopaschites*, who lived in the fifth Century, had made an Attempt to get these Words, *who had been crucified for us*, admitted as Part of the *Trisagium*; a *Greek* Child was snatched up to Heaven, from whence he soon after returned, riding on a Cloud, with the *Trisagium*, verbatim, as the Angels sing it, and by Consequence, without any heretical Innovation. This Miracle was wrought at *Constantinople*, and was attended by a most violent Earthquake.

¶ This Ceremony is observed by the *Greeks* at the Beginning, in the Middle, and at the Conclusion of their Sacrifice. The Priest and Bishop make use of it alike. This Form was likewise observed at the Beginning of their Sermons &c. See *Habert's Pontif. Græc.* p. 330.

† *ἱερά*.



and the Censer are carried in Procession before the Deacon, when he goes out of the Sanctuary with the Gospel, and mounts the <sup>a</sup> *Ambon*, or Desk, to read the Lesson; which when concluded, the Priest says to the Deacon, *Peace be with you all*, and the latter delivers the Gospel to the former. Several Prayers and short Ejaculations succeed in the same Order as the Liturgy directs.

HERE the *Catechumens* make their Appearance, who are not only particularly prayed for, but the Deacon makes several Vows and Protestations on their Behalf, and at every solemn Engagement, the Choir answer him <sup>c</sup> *Kyrie eleison*. The Prayer for these *Catechumens*, which the Priest pronounces almost throughout with a low Voice <sup>e</sup> closes the Service with relation to them; after which the Celebrant displays the <sup>g</sup> *Corporal*. Without entering into a tedious Detail of all the Prayers, and short Ejaculations which are alternately pronounced by the Priest and the Deacon, to which the Choir always answer either by the Term, *Kyrie*, or *Amen*, or taking any particular Notice of the Thurification, in the Form of a Cross, of the Communion Table, or the private Prayer which the Priest says to himself during the Singing of the *Cheerful* Anthem, as they term it, I shall proceed directly to inform the Reader how and in what Manner the sacred Elements are conveyed from the *Prothesis* to the High Altar, which I have sometimes called the Holy Table, and how they are consecrated.

THE Deacon, after he has thurified, or incensed the sacred Oblations at the *Prothesis*, and said a short ejaculatory Prayer, addresses himself to the Priest, and says, *Elevate my Lord*; then the Priest takes off the <sup>h</sup> Veil, throws it over the Deacon's left Shoulder, and pronounces a Prayer suitable to the Occasion. Afterwards, the Deacon takes the *Patin*, and puts it upon his Head; the Priest takes the Chalice, and the Deacon the Censer. In this Order they march in <sup>i</sup> Procession about the Church repeating a particular Prayer till they are advanced to the Door of the <sup>k</sup> Tabernacle, where both of them, with an audible Voice, repeat this Form, *Blessed is he that comes in the Name of the Lord*. After this the Priest lays the sacred Symbols on the High Altar; takes off the Veils that covered the *Patin* and the *Chalice*, and the *Aer* which had been thrown over the Deacon's Shoulder, who thurifies, or incenses the sacred Elements three Times successively. I shall pass over in Silence (as usual) the several short Prayers which accompany these frequent *Evolutions*. Both of them

<sup>a</sup> A high Place, or Eminence, where the Readers, Deacons, Priests, &c. read, catechised, and preached. The *Ambon* is without the Sanctuary, within the Reach of the People, but separated from the Nave by a Wall, or some Iron Rails. Formerly the *Ambon* was large enough to contain Abundance of People, and by Consequence, much more spacious than the Pulpits in our Catholick Churches. See *Habert's Pontif. Græc.* Page 57.

<sup>c</sup> *Lord have mercy upon us.*

<sup>d</sup> The *Greek Pontifical* places their Dismissal in this Place. *Pontif. Græc. Haberti* p. 74.

<sup>e</sup> A square Veil, which the Celebrant spreads after the reading of the Gospel. On this *Corporal* the *Greeks* not only lay their *Sacred Elements*, but likewise the Relicks of their Saints.

<sup>g</sup> Called in *Greek*, *Aer*.

<sup>i</sup> 'Tis here that the People prostrate themselves, and pay their Adoration. The *Greeks*, who were willing to vindicate this important Ceremony, have only rendered it more intricate and perplex. See *Habert's Pontif. Græc.* pag. 105. The Protestants, as we have already observed, have left no Stone unturned, to make all the Advantage they possibly could of it. *Tournefort*, in his *Travels to the Levant*, calls this Custom of theirs, an *Effect of the most unpardonable Ignorance*. He is very much offended at it, and, indeed, it must be acknowledged, that there is something in it that is very disagreeable, and may justly give Dislike.

<sup>k</sup> *Idem*. I am at a Loss for the rest to determine, whether the *Greeks* are not justly to be charged with Superstition, when they carry such as are sick and infirm near the Door that leads from the High Altar, in order that in this Procession some of the sacred Elements may affect, or have supernatural Influence over them, and contribute to their Recovery. Instances of the like Prejudices and Prepossessions may be produced in all Ages. We have already observed in the preceding Volume that the *Indians* carry their Sick into the Pagod of *Ixora*, and present them before that Deity: We have there likewise shewn you, that the Sick were formerly carried into the Temple of *Esculapius* for the same Purpose. But God Almighty never appointed such Ceremonies, neither does he approve of the Practice of them in the true Religion.

pay their Adorations thrice before the Holy Table, and the sacred Elements that are deposited upon it. The Priest repeats secretly the Prayer of the <sup>1</sup> *Presentation*. After several Prayers, Ejaculations, and other Acts of Devotion, the Celebrant makes three <sup>m</sup> profound Bows, the Deacon kisses the *Horary*, and makes three Reverences likewise after the same solemn Manner. Then the <sup>n</sup> Creed is rehearsed, after which the Priest says <sup>o</sup> *Sursum Corda*, in order to prepare the Congregation; to which the Choir make <sup>p</sup> suitable answer. Here the Priest says another secret Prayer; the Deacon takes the *Asterisk*, makes the Sign of the Cross on the *Patin*, <sup>q</sup> wipes it with the *Corporal*, kisses it, and puts on the *Aer* . . . goes to the right Side, and having a <sup>r</sup> Kind of a Fan in his Hand, waves it for some Time over the sacred Elements. Here follows another secret Prayer: The Celebrant bows and in a very reverend and devout Manner lifts up his right Hand to bless the Bread, pronouncing with a very <sup>s</sup> distinct and audible Voice the Words following, *Take, eat, this is my Body &c.* The Elevation of the Cup is after the same Manner accompanied with this Form, *Drink ye all of it &c. this is my Blood.*

As soon as both these Elevations are performed, the Deacon lays down his Fan, takes off the Veil or *Aer*, and goes up to the Celebrant. Each of them makes three profound Bows before the Holy Table, and repeats a private Prayer. Then the Deacon bows down his Head, points to the consecrated Elements, and in a Kind of Whisper, desires him to pronounce the Benediction. Whereupon the Priest rises and says in a <sup>t</sup> low submissive Voice, *Change, O Lord, this Bread into the precious Body of Christ.* The same Ceremony is observed at the Benediction of the Cup. Then the Deacon with his *Horary* points to the sacred Elements of both Kinds. The Priest blesses them, and says, *Change them, O Lord, by the Almighty Power of thy Holy Spirit.* Here the Deacon resumes his Fan, and the Priest says a secret Prayer, in which are contained some <sup>v</sup> remarkable Expressions, which seem inconsistent with the Notion ascribed to the *Greeks*, that the truly Faithful alone partake in the Blessed Sacrament of the Body and Blood of Jesus Christ. The Deacon thurifies the Communion Table, and the <sup>w</sup> *Dipticks*. They commemorate the Dead, as well as the Living; and the Priest, bowing, repeats another secret Prayer. In Behalf of the Living, he says, *for the Salvation and* <sup>x</sup> *Purification of such or such a particular Person, and for the Remission of Sins;*

<sup>1</sup> προσκύνησις, Oblation.

<sup>m</sup> See *Habert's Pontif. Græc.* p. 147. with respect to these various Inclinations, and other Acts of Devotion which may properly be termed *Adoration*, such as *Prostration, Genuflexion, Bowing, Rising and Standing upright to pay their religious Homage; Extension of the Hands; uncovering the Head at Prayers &c.*

<sup>n</sup> This *Creed* differs from that of the *Latin Church* in the Article relating to the Procession of the Holy Ghost, &c.

<sup>o</sup> Lift up your Hearts. Forms of the like Nature are to be met with in all Religions.

<sup>p</sup> *Habemus ad Dominum.* We lift them up to the Lord.

<sup>q</sup> Σπογγίον αὐτῶν *Detergens ipsam (Patinam)* which is done with what the *Greeks* call *Musa*.

<sup>r</sup> See *Habert's Pontif. Græc.* p. 212. with respect to the Use of this Fan, wherein some have not failed to find out, by their profound Skill in *Allegories*, the various Motions of Surprise and Admiration among Angels in every Circumstance of our Lord's Supper: See *Habert*, I say, on the Use of this Fan, which seems rather to be a Contrivance for driving away the Flies, than for any other mystical Purpose.

<sup>s</sup> On the contrary the *Rubrick* of the *Latin Church* directs, that the Form of Consecration should be pronounced secretly.

<sup>t</sup> 'Tis proper to acquaint the Reader, that wherever we meet with the *Greek Term* μυστικῶς, we have translated it sometimes promiscuously a *low Voice*, or *secretly*.

<sup>v</sup> As this, for Instance, in order (that this Body) may prove, to all true Believers, the *Renovation of their Souls, and the Remission of their Sins, &c.* and not their Sentence and Condemnation.

<sup>w</sup> The Term *Corporalia* in the *Latin* of the Liturgy is injudiciously used for the *Dypticks*. These *Dypticks* were *Tables or Registers*, wherein were contain'd the Names of the Faithful, as well those who were dead as those that were living. They had several Sorts of *Dypticks*, an Account whereof you will find in *Habert's Pontif. Græc.* pag. 156, & seq.

<sup>x</sup> ἑλαιοκύψις. *Lustration.*

on Behalf of the Dead, he says, *for the Repose and Deliverance of the Soul of such or such a one*. What follows consists in Prayers for the Patriarch, or Archbishop, the Priest who is the Celebrant, and all the inferior Clergy; and also for the Church itself &c. in Thanksgivings for the sacred Elements, so consecrated and offered up in Sacrifice; and in Prayers for the obtaining the Divine Favour and Protection.

THE Choir in the next Place rehearse the *Lord's Prayer*, and the celebrating Priest gives the Benediction of Peace, or the *Pax vobis*. The Deacon who had before given the Congregation notice that they should bow, bows himself, and as soon as the Celebrant has performed his Act of Adoration, he follows his pious Example. After the Repetition of several other secret Prayers, the whole Church unanimously perform the like Veneration.

As soon as the Deacon sees the Celebrant stretch forth his Hands, and lay them on the consecrated Bread in order for the Elevation, he pronounces with an audible Voice, *Let us give due Attention*, and the Priest adds, <sup>v</sup> *Holy things are for those that are holy*. The Deacon girds himself with his *Horary* in the Form of a Cross, places himself at the Celebrant's right Hand, and desires him to divide the Bread. Accordingly he divides it into four several Parcels, repeating the Words following. <sup>2</sup> *The Lamb of God, the Son of the Father is separated and divided; and tho' separated, is not mangled, (or tore in Pieces;) he is for ever eaten, but never <sup>a</sup> consumed. He sanctifies all such as partake of this <sup>b</sup> Manducation*. After this, he takes one of the Pieces of the consecrated Bread into his Hand: the Deacon points to the Chalice, and desires him to fill it; whereto the Celebrant replies, in <sup>c</sup> these Words, *this is* (or may this be) *the Fulness of the Holy Ghost*, and making at the same Time the Sign of the Cross, takes one of the Pieces of Bread, and puts it in the Chalice, into which the Deacon pours a small Quantity of <sup>d</sup> warm Water, after 'tis blest by the Priest. After this, the Priest administers the Bread to the Deacon, who upon his receiving it, kisses the Celebrant's Hand, saying, *permit me to partake of the sacred Body of Jesus Christ our God, and our Saviour*; to whom the Priest answers, *I do freely permit thee to partake of the sacred and spotless Body of Jesus Christ our God and our Saviour, for the Remission of thy Sins, and for thy happy Attainment of everlasting Life*. After that the Deacon withdraws behind the Communion Table and there prays in private. Then the Celebrant receives the Sacrament himself, and after having made his Reverences to the Altar, says the following Prayer. *I believe, O Lord, and acknowledge, that thou art Jesus Christ the Son of the living God . . . O! let me now partake of thy <sup>e</sup> mysterious Banquet, which I industriously conceal from thy Enemies. I will not kiss thee, O Lord, as Judas did, but like the Thief on the Cross, will own and acknowledge thee. Remember me, O Lord, in thy Heavenly Kingdom . . . Thou didst not reject the penitent Adulteress, do not, therefore, reject thy Servant, O Lord*.

<sup>v</sup> By this Form the Priest invites the Faithful to the Participation of these sacred Mysteries, and excludes the Prophane. See *Haber's Pontif. Græc.* p. 249.

<sup>2</sup> As to these Words which relate to the *Division of the unbloody Sacrifice*, and the *Impassibility of the Body of JESUS CHRIST*, see what has been said before on this Topick; as also *Haber's Græc. Pontif.* p. 254, & seq.

<sup>a</sup> That is to say, that the Sacrament suffers no Change or Dissolution, as our daily Food does.

<sup>b</sup> The Greek says simply, *who participate*.

<sup>c</sup> Upon these Words, See *Haber's Pontif. Græc.* p. 254.

<sup>d</sup> On the Antiquity and Reason of this Custom; See *Haber's Pontif. Græc.* p. 257, & seq.

<sup>e</sup> The Greek Term signifies both *mystical* and *mysterious*. In the former Sense it should be rendered an *Allegorical Banquet*; but in my Opinion, the latter is to be preferred as being most conformable to the Analogy. Every Body knows the Idea which is affixt to the Term *Mystery* in all Religions.



AFTER the Communion, he<sup>f</sup> wipes the Chalice, and his Lips immediately after, saying, *This Chalice has touched my Lips, it shall wash away mine Iniquities &c.* The Deacon advances and performs his Act of Adoration, saying, *I approach the immortal King.* The Priest who has the Chalice in his Hand delivers it to him, saying at the same Time, *Receive the sacred precious Body and Blood of our Lord and Saviour Jesus Christ, &c.*

To conclude, the Deacon lays the *Patin* upon the *Chalice*, wiping them<sup>g</sup> both; covers the latter with a Veil, lays the *Asterisk* upon the *Patin*, opens the Door of the Holy<sup>h</sup> Tabernacle, and taking the Cup in a very solemn and reverential Manner, elevates it at the Door, and shews it to the Congregation, inviting them at the same Time to draw near, and partake of it with an awful Fear and lively Faith &c. The Priest blesses the People, and the Choir<sup>i</sup> answer with an ardent Wish correspondent thereunto. They return to the Altar, which the Priest thurifies or incenses three times successively with a suitable Ejaculation. He takes up the *Patin* again, deposits it on the Head of the Deacon, who returns with it to the *Prothesis*, where he deposits it. The Priest likewise takes up the *Chalice* again, adores it, turns himself towards the Door, and fixing his Eyes on the Congregation, says a private Prayer of Thanksgiving. The Deacon and the Choir likewise pray and answer each other alternately. The Priest here prays again with an audible Voice, the Choir say *Amen*, and the Deacon, *Go in Peace*; to which the Choir adds, *in the Name of the Lord*, and the Deacon rejoins, *Let us Pray.* The Mass being concluded, the Priest pronounces another Prayer with an audible Voice without the Tabernacle, and the Choir, having given it their Sanction by an *Amen*, sing thrice successively, *Blessed be the Name of the Lord*, with an additional Anthem which includes the whole 34th Psalm. After this there is another private Prayer; and then the Priest distributes the Remains of the<sup>k</sup> consecrated Bread among the Congregation, and pronounces the Absolution.

HE re-enters, and at the same Time blesses the People. If, after the Absolution, there be no Deacon present, the Priest goes to the *Prothesis*, drinks up, in a very solemn and devout Manner, the Remains in the Chalice, which he washes three times, that not the least<sup>l</sup> Particle of the Bread may rest upon it, and then repeats the Song of St. *Simon*. In the next Place he withdraws to the Vestry, to put off his sacerdotal Ornaments, then pronounces the Absolution of St. *Chrysostom*, and implores his Intercession. All this Ceremony concludes with his Benediction to the Faithful, to which they answer, *Grant long Life and Prosperity, O Lord, to him who has thus blest and sanctified us.*

THUS have I given you a true and just Abridgment of this Liturgy of St. *Chrysostom*. I have religiously observed the Order of the *Rubrics* and the Prayers, &c. For which Reason I flatter my self no one will charge me with Interpolation, Partiality, or Inclination to foment Divisions and Disputes. As for the rest, I am very sensible the Protestants will object against this Liturgy, as being spurious, or at least shame-

<sup>f</sup> Στοιχίζω. See above.

<sup>g</sup> With what the Greeks call *Musa*. See before.

<sup>h</sup> Βῆμα.

<sup>i</sup> Ad multos Annos.

<sup>k</sup> *Antidoron*, *Recompence* or *Reward*. The Bread from whence the Priest takes out the Host or Hosts which he consecrates.

<sup>l</sup> The Greek expresses it by the Word *Margarites*, whereby are meant the small Crumbs of Bread which hang on, or stick fast to the Chalice, or the *Patin* after Consecration: And as the Moisture makes these Crumbs transparent, as it were, like Pearls, the Greeks have thought proper to distinguish them by the Name of *Margarites*, that is, Pearls. See *Habert's Pontif. Græc.* p. 267.

fully corrupted. But supposing it to be true, that in some particular Places there may be some few Alterations, the Conformity of it with the fundamental Articles of several antient Writers will sufficiently justify that Authority which is justly due to it, even in the imperfect State and Condition wherein we find it.

## *The COMMUNION of the LAITY.*

THE <sup>m</sup>Laity, as well as the Clergy, amongst the *Greeks*, if we may credit our Author <sup>n</sup>and the Protestants in general, take the Sacrament in both Kinds, and receive from the Hands of the Priest *the consecrated Bread and Wine in the same <sup>n</sup>Spoon*: Whercas, the Catholics, at least the greatest Part of them, insist that the Practice of the *Greeks*, rather favours their own Manner of Communion under one Kind. The Administration of the Sacrament to the Laity most commonly begins when the Priest has given that particular Benediction to the People, to which the Choir answers <sup>o</sup>, *for many Years to come*. Here I shall introduce two or three remarkable Passages which I have met with in the Bishop of *Vabre's Reflections on the <sup>p</sup>Greek Pontifical*.

THE Laity receive the Sacrament standing at the Door of the Sanctuary; the Men first, and then the Women. Such as presume to partake of this holy Banquet must stand in a very modest, and reverential Posture; their Eyes must be fixed on the Ground, their Head be bowed down, as Persons in the Act of Adoration, and their Arms must be laid across. *Tournefort* in his Travels tells us, that those who are about to receive the Communion, must prepare themselves by making several repeated Crosses, and the most profound Inclinations: And *Ricaud*, that before they receive the Sacrament, they withdraw to the further End of the Church, and <sup>q</sup>beg Pardon of all that are then present. If at such a Time any Person should happen to complain of any particular Injury done him by the intended Communicant, he must withdraw till he has made the injured Party publick Satisfaction: The Form whereof is this, *Forgive us, Brethren, for we have sinned both in Word and Deed*. The Complainant replies, *God forgive you*. Formerly they examined the Communicants very strictly, with respect to their Life and Conversation, at least they enquired into their Character, and set down their Names &c. But according to their present Practice the Priest or the Deacon, when he administers the Sacrament to a Layman, says only, such a One, calling him by his Name, *thou Servant of the living God, receive the sacred Body and precious Blood, &c.* which is the only remaining Footstep of that antient Custom.

*TOURNEFORT* describes their Communion of the Laity in the following Manner; “the Priest, says he, lays the *Ritual* on the Head of the Communicant, and reads the Prayers for the Remission of Sins, whilst he in a low and submissive Voice says, *I believe, O Lord, and I acknowledge, that thou art really and truly the Son of the living God, who camest into the World to save Sinners of whom I am chief*. As to what *Tournefort* says further on this Topick, ’tis much of the same Import with what has been related above.

<sup>m</sup> *Ricaud's State of the Greek Church.*

<sup>n</sup> The modern *Greeks* call this Spoon *Lobis*. <sup>o</sup> *Ad multos Annos*. See above.

<sup>p</sup> *Habert's Pontif. Græc.* p. 269.

<sup>q</sup> *Christoph. Angelus* say that in the Performance of this Act of Reconciliation, they turn themselves East, West, North, and South.

THEY carry, as is customary among the Catholicks, the Communion to the sick, but with less Pomp or Grandeur, it being contained in a little Box, inclosed in a Bag which the Priest bears under his Arm. This is a small Parcel or Portion, according to *Ricaut*, of the blest Bread, which I shall take particular notice of in the subsequent Pages. *Ricaut* adds, that they carry this blest Bread likewise to such whose Business confines them at home. The Bishop of *Vabres* says, 'that they take a small Portion of consecrated Bread, about an Inch square, cut in the Form of a Cross, and sprinkled with a little Blood, (that is, transubstantiated Wine) and administer it to the sick, after having moistned it with a little Water or a little Wine, and this is their *Viatum*, which they give their sick and dying Persons.

To avoid Repetitions I shall pass over their Practice with respect to their Administration of the Sacrament to little Children, but shall be more particular on the Topic of private Masses, or Masses without Communicants, as 'tis a Point which is very warmly controverted. Some will have it, that in all the *Greek Churches*, 'there are both publick and private Masses. Such as deny, that the *Greeks* have any private Masses where there are no Communicants, have taken the Distribution of the Blessed Bread, which is made after the Mass is over for the Administration of the Sacrament. This is what *Allatius* insists upon, who has likewise undertaken to prove, that the *Greeks* have Masses for the Dead, from their Commemoration of them according to the Liturgy of St. *Chrysostom*.

I SHALL close what I have to offer with relation to the Mass and the Communion of the *Greeks*, with one particular Tenet which is ascribed, as we are informed, to the Eastern *Greeks*, viz. they believe that JESUS CHRIST steeped the Bread which he gave to *Judas*, to wash off the Consecration of it.

## The BLEST BREAD.

THE consecrated Bread is called *Eulogium*, *Antidorum*, that is, one Grant or Gift conferred in the Room of another; *Divine Bread*, and *Celestial Bread*. I shall purposely omit the tedious Detail which the Antients have given of this *Eulogium*. 'The Blest Bread, according to *Ricaut*, is an Appendix to the Blessed Sacrament of the Lord's Supper, which we must either look upon as the Seal of the Communion, or as a Memorial, which imprints the Excellency of it on the Hearts of the Faithful. 'Tis for this Reason that the Antients have been so lavish in the venerable Titles which they have ascribed to it. Besides that, the Blest Bread, amongst the *Greeks*, supplies the Place of the Blessed Sacrament, to those who have not received it.

THE *Greeks*, continues *Ricaut*, insist, that the Custom of distributing the Blest Bread, amongst the Congregation, derives its Original from the Apostles themselves. They interpret all the Texts of Scripture wherein any Mention is made of Breaking of Bread, as so many incontestible Proofs of such Distribution of the consecrated Bread. " They carry this consecrated Bread to the Sick &c. They ascribe to it the Virtue

<sup>1</sup> *Pontif. Græc.* p. 273.

<sup>2</sup> *Allat.* Lib. III. Cap. xv. *Consens. Eccles. Occid. & Orient.*

<sup>3</sup> *State of the Greek Church*, Chap. ix.



“ Veneration and Regard for this Bread is commensurate to that which they shew  
 “ for the Blessed Eucharist, of which 'tis an Image or Shadow.” But be that as it will,  
 it must be made by a Person who has kept him or herself free from all Manner of Pol-  
 lution that Day at least whereon it is made. If the Bread was kneaded on *Saturday*,  
 he or she to whom the Care of it was entrusted, is obliged to have abstained from all  
 the Pleasures of the Marriage Bed, which are lawful at another Time, from *Friday*  
 Evening to *Saturday* Morning: And the Reason why this extraordinary Purity is en-  
 joined, is because this Bread is an Emblem or Representation of the Blessed Virgin.  
 The Priest pronounces his Benediction over it, and consecrates it to her Honour. No-  
 thing can more clearly illustrate the Justice of this Signification, than the little square  
 Piece which is cut out of the Middle of this Loaf in order to be consecrated, and  
 converted into the sacred Body of JESUS CHRIST.

## CHURCHES of the GREEKS; and several of their RELIGIOUS CEREMONIES, &c.

IT was a Custom formerly amongst the *Greeks* (and is so still in all Probability) for  
 the Patriarch or Bishop dressed all in his Pontifical Robes, to repair to the Place,  
 where the Foundation of any Church was to be laid, and bless it in the following  
 Manner. Hethurifies or incenses every individual Part of the whole Foundation; during  
 which Ceremony the Clergy sing Anthems in Honour to the particular Saint to whom  
 the Church is to be devoted. As soon as he arrives at the Place appointed for the  
 High Altar, he says a Prayer, wherein he begs that the Lord would be pleased to  
 bless and prosper the intended Edifice. After that, the Bishop who consecrates it,  
 takes a Stone, makes a Cross with it, and lays it on the Foundation, saying, *The Lord*  
*hath laid the Foundation of this House, it shall never be shaken.* This Province properly  
 belongs to the Bishop or such other Person as the Patriarch shall think fit to nomi-  
 nate or appoint; as well as that which the *Greeks* call *Stauropegium*, i. e. the Consecra-  
 tion or Dedication of the Church. A wooden Cross is erected behind the Com-  
 munion Table, and in order the better to certify and assure the Faithful, that this  
 Cross will be able to dispel and keep the infernal Powers at a Distance, a particular  
 Prayer is repeated, wherein the miraculous Rod of *Moses* is said to be an antecedent  
 Type of that of our Lord JESUS CHRIST; as the Cross at the Consecration is its sub-  
 sequent Figure or Representation.

THIS Ceremony gives me a Kind of Right and Title to introduce another in this  
 Place in which there are the visible Footsteps of Superstition. *Ricaut* assures us, ac-  
 cording to the Translation which we have of him, “ that \* when they lay the Foun-  
 “ dation of any Edifice, the Priest blesses both the Work and the Workmen: And  
 “ that they have a particular Office for that Purpose . . . . But as soon as the Priest  
 “ is withdrawn, they observe the following Ceremony . . . . The Labourers kill a  
 “ Cock or a Sheep, and bury the Blood of it under the Foundation Stone . . . .  
 “ The *Greeks* are of Opinion, that there is a Kind of Magick or Charm in this Ce-  
 “ remony of singular Service and Importance to the Building . . . . The Ceremony

<sup>v</sup> *Christ. Angelus ubi sup.* Cap. xiv. *Ricaut* has copied this Passage very incorrectly.

<sup>w</sup> *Ex Pontif. Græc. ubi sup.* p. 642, & seq.

<sup>x</sup> *State of the Greek Church.* Chap. xx.

“ they call *Thufia*, that is *Sacrifice*.” The fame Author gives us an Account of another fuperftitious Ceremony, more remarkable than the former. “ When the *Greeks* have a Spleen againft any particular Perfon, in order to execute their Malice and Refentment, they take . . . . an exact Meafure of the Height and Circumference of his Body . . . . This Meafure they carry to one of the Workmen, employed in laying the Foundation of an Edifice . . . . who for a fmall Gratuity, buries it under one of the firft Stones. They flatter themfelves, that their Enemy will dye foon after, or languifh and fall away by Degrees, as this *fecret Inftrument* of *their Revenge perifhes and decays*.

SINCE I have here made mention of fuperftitious Practices, it will be proper to take notice of thofe noted ones called *Talifmans*, which are as common amongft the *Greeks* as the *Turks*. Both of them make a Practice of engraving the Name of JESUS CHRIST upon their *Talifmans*; and the former write it alfo on fmall Pieces of Paper, which they wear in their Bofom, or hang about their Necks. Thefe they imagine to be effectual Charms, or Prefervatives againft feveral Diftempers. The *Syrians* afcribe to the Waters of the Lake *Samarcand*, the prevailing Power of charming a particular Species of Birds, which the *Arabians* call the *Smirmar*. Thefe Birds, as the *Syrians* inform us, eat up the Locufts, or Grashoppers: And this *Talifmanic* Water which I am fpeaking of, is looked upon as Holy, on Account of its fupernatural Vertue: But thofe who carry and convey it to the Publick muft avoid paffing under any Arches, or Places that are covered in. At *Aleppo*, they pafs it over the Gate, the Walls, the Caftles, and all fuch Places as are covered over. This Ceremony is performed with great Solemnity, and as all Perfuaſions there combine to confirm the attractive Vertue of this Water, *Ricaut* affures us, “ that in this Proceſſion, which is accompanied with “ a Religious Zeal, as extravagant as ’tis folemn, and perhaps fincere likewise in thefe “ Devotees, you ſhall fee the *Law*, the *Gofpel*, and the *Alcoran* march one after another, with all the Ceremonies which diſtinguiſh them, and the Marks of Devotion “ peculiar to each Party.”

As I ſhall refume this Subject in another Place, I ſhall drop it at preſent, and return to what relates to the *Greek Churches*. The Churches, ſays *Tournefort*, ſpeaking of “ thofe in *Conſtantinople*, are for the Generality built in Form of the *Greek Crofs*, that is to ſay, four-fquare. The Choir always fronts the Eaſt; “ ſome antient Churches, “ which are ſtill ſubſiſting, have two Naves, either ſharp-roofed, or vaulted; and “ their <sup>b</sup> Steeples, which are of no manner of Service, ſince there are no Bells in them, “ are erected in the middle of the two Roofs on the Frontiſpiece . . . . The *Greeks* “ have preſerved the antient Cuſtom of *Domes*, and erect them artificially enough “ . . . . As to the Churches belonging to their Convents, they are always built in “ the middle of the Court, and the Cells or Apartments round about it . . . . The

<sup>v</sup> *Ricaut ubi ſupra*.

<sup>x</sup> *Voyages to the Levant*, Letter III.

<sup>a</sup> The Annotator on *Chryſtop. Angelus*, affures us, that there are forty *Greek Churches* and Chapels in *Conſtantinople*.

<sup>b</sup> However, ’tis obſervable, that the *Greeks* had not the Uſe of Bells for many Years. Before that they rung to Church by the tinkling of a few Copper Plates. See the *Euchologium* of Father *Goar* on this Subject. The Reaſon why the *Turks* will not ſuffer the *Greeks* to make uſe of Bells, is, becauſe they imagine, that the Sound of them interrupts and diſturbs the Repoſe of departed Souls. *Spondanus* in Tome I. of his *Travels* p. 173. published in the Year 1679, aſcribes to the *Turks* another received Notion full as whimfical and ſuperſtitious as the former; *viz.* “ They deſtroy, ſays he, all the antient Sculptures and Pictures “ that they meet with, entertaining the fooliſh Notion, that at the End of the World God Almighty will “ animate all ſuch Figures, and puniſh all thoſe impious Artificers who boldly preſumed in making them to “ imitate his Creating Power.”

“ Nave at present is the most spacious Part of the *Greek Churches* : Where they stand, or sit on Stools, the Backs whereof are set against the Wall, in such a Manner, as that they seem to be in a standing Posture. In the Metropolitan Churches, the Patriarch’s Seat is erected on an Eminence, and those of the other Dignitaries underneath it. The Readers, Chanters, and inferior Clergy sit over against them, and the Desk at which the Scriptures are read stands there too. The Nave is separated from the Sanctuary by a Partition, run up from Top to Bottom, which is painted and gilt. There are three Doors belonging to it ; the middlemost whereof is called the Holy Door, which never stands open, but at the Celebration of some solemn Office, and at Mass, when the Deacon goes out to read the Gospel, or when the Priest carries the sacred Elements to be consecrated, or, in short, when he places himself there to administer the Blessed Sacrament. The Sanctuary is the highest Part of the Church, and terminates at the Bottom in a Semi-circle.”

To these Remarks we shall add a few more partly extracted from the same Author. The prodigious Number of Monks and Priests that are amongst them, contribute very much to the Multiplication of their Chapels. They are for ever building new ones, and purchase their Licences. They can’t rebuild such as are fallen to decay without paying some particular Assessments. And ’tis doubtless reasonable enough that they should ; since the publick Exercise of any foreign Religion depends wholly on the Indulgence of the Prince upon the Throne. The *Roman Catholic* Chapels that are erected in *Holland* pay much the same Duties to the *States*. And this is all the Toleration that any one can reasonably require who deviates from the established Religion of the Country he lives in. Every Priest, likewise, according to *Tournefort*, thinks he has as absolute a Right and Title to a peculiar Chapel, as he has to a Wife. To perform divine Service in a Church, not their own, is looked upon by them, tho’ in other respects they are far from being scrupulous and precise, as an Act of spiritual Adultery. Such is the true Character and Genius of the Clergy ; they are always zealous to maintain the Glory of God in some particular, useless and insignificant Institutions ; very formal and complaisant ; and so obstinate and fond of some private Opinions, that are no ways essential, that they will vilify to the last Degree all such as are of a different Persuasion. But we shall say nothing of those who carry their Revenge so far as even to gratify their Resentments by taking false Oaths before the Secular Magistrates.

I SHALL now return to the Description of the Altar ; with regard to which we cannot absolutely determine whether all the Ceremonies mentioned in the *Pontifical* are still observed by the *Greeks* with such Exactness and Precaution as is therein enjoined and prescribed. But be that as it will, when they erect, and fix it in its proper Place, they sing several Anthems and Verses extracted from the *Psalms*. Afterwards the Priest, or he whose Office it is to bless and consecrate the Altar, pronounces the Benediction over it, thurifies, or incenses it all round, and the Deacon in the mean time, reads several Prayers : In one particular Part whereof, he begs of God, in these express Terms, *that he would graciously be pleased to change the unbloody Victims, which should be from time to time offered up in Sacrifice upon this Altar, into the Body and Blood of his Son JESUS CHRIST.* In order to perform the Ablution, the Patriarch, or such other Person as he thinks proper to nominate and appoint, attended by the *Char-tophylax*, or Grand Official, and several other Ecclesiasticks, who have before sa-



luted it, in a very solemn Manner, begins with thurifying, or incensing this Altar, adding thereto the Sign of the Crofs, and a private Prayer before they strip it of all its Decorations. At the Conclusion of this Prayer, he removes every thing that is upon it, whilst the Deacon and the Bishops who are present, sing some particular Psalms, and all things requisite for the Ablution are brought before him. The *Chartularius* advances forward with a sort of a little Pail, which he turns upside down upon the Communion Table, saying at the same Time, *Bless it my Lord*. Then the Patriarch gives the Priests that are present at the Ceremony, the sacred Linnen-Cloths to rub the Holy Table; and the Sponges to wipe it dry after he has poured Rose-Water upon it: After this, they dress it all a-new, and repeat a Prayer, which is followed with a circular Thurification of the Communion Table, and a Benediction, accompanied with the Sign of the Crofs, which is made with a Piece of Woollen-Cloth that covers the Altar. The Ceremony concludes with the Distribution of the Sponges.

I COME, in the next Place, to the Consecration of what the *Greeks* call the *Antimenfium*, which amongst them, supplies the Place of a *portable Altar*. In the first place they sprinkle it three Times, singing the Anthem, *Thou shalt wash me with Hyssop* &c. thrice over; to which the Patriarch, or his Assistant, adds the Benediction. Then he takes the Incense-Pot, and makes the Sign of the Crofs three times with it upon the *Antimenfium*, the first in the Middle, and the other two on each Side, and after that, sings another Anthem. Then follow divers Thurifications, Prayers and Ejaculations. Here the <sup>d</sup> Relicks are produced, and the Patriarch pours the Chrism upon them, and deposits them in a Shrine, which is placed behind the *Antimenfium*. This Ceremony concludes with a Prayer.

To these Ceremonies should be added the Consecration of a Church anew, that has been prophaned and defiled, either by Hereticks or Heathens, by Homicide, or any other enormous Crime. But as there is nothing very remarkable in this Ceremony amongst the modern *Greeks*; and as, in all Probability, they have not sufficient Power to practise, upon this Occasion, what was formerly enjoined them, I shall refer the Reader to the *Pontifical*.

<sup>c</sup> The *Greek* Word *πένθος* admits likewise of another Construction; and to confess the Truth, we are at a Loss absolutely to determine what is the genuine Sense and Signification of it.

<sup>d</sup> The Custom of preserving the Relicks of the Saints is very antient; as is also that of making use of them at the Consecration of Churches and their Altars. Those Protestants who exclaim with such Zeal and Warmth against the Veneration paid to Relicks, ought to reflect on the natural Temper and Disposition of the whole human Species. Every Man is naturally inclined to a Regard for Relicks. At first starting these valuable Remains, called *Relicks*, were hoarded up as Memorials only for after Ages; but this laudable Practice of Piety is too soon misapplied, and sinks into Folly and Extravagance, like that excessive Veneration shewed by some *Virtuosi* for curious Shells, and antient Medals, which they gaze upon every Day with such secret Satisfaction, and value at such an extravagant Rate, that they hoard up every Thing that bears the Name as inestimable Treasures. Were Curiosities of this last Kind to fall into the Hands of some particular Gentlemen, we should quickly find them grow up into Relicks. Curious and bold Enquiries, in a manner, equally contribute towards enhancing the Value of Rarities and Relicks. In a Word, the *Devotees*, as well as the *Virtuosi*, use their utmost Endeavours to outdo each another. 'Tis by this Means that the Relicks of *A . . . . Pa . . . .* have already made his divine Virtues conspicuous; and I question whether the Critics themselves could at present readily determine between him and *Mar . . . . a la Ca*.

# Their FASTS and FESTIVALS, &c.

THE *Greeks* have four solemn Fasts, or Lents. The first commences on the 15th of *November*, or forty Days before *Christmas*. The second is our *Lent*<sup>e</sup>, which immediately precedes *Easter*, which they keep according to the old *Stile*, the Eastern Christians having not admitted the *Gregorian* Reformation of the Calendar. Their third is distinguished by the Title of *the Fast of the Holy Apostles*, which they observe, upon this Supposition, that the Apostles then prepared themselves by Prayer and Fasting for the Promulgation of the Gospel. This Fast commences the Week after *Whit-Sunday*, and continues till the Festival of *St. Peter* and *St. Paul*. The Number of Days therefore comprised in this Lent is not settled and determined; but there are more or less, according as *Whit-Sunday* falls higher or lower. Their fourth Fast commences the first of *August*, and lasts no longer than till the 15th. 'Tis by this Fast, that they prepare themselves for the Celebration of the Festival, called, *the Assumption of the Blessed Virgin* . . . . This Fast is observed so strictly . . . . that the *Greek Monks* are not allowed to touch one Drop of Oil during the Continuance of it. . . . This Fast is looked upon as a Duty incumbent on all Persons in general . . . . except on the sixth of *August*, which is the Festival of the *Transfiguration* . . . . at which time they are indulged in the eating both of Oil and Fish . . . but the next Day observe the same Rules of Abstinence as were before prescribed them. . . . To these four general Fasts we must add, that of the 28th of *August* in Commemoration of the *Martyrdom of St. John the Baptist*. . . . They prepare themselves by a fourteen days Fast for the Festival of the *Exaltation of the Cross*; during which Time they preach, and endeavour to affect the People with a long and pathetic History of our Saviour's Passion: Few, however, but the Monks observe this last Fast . . . they being the Persons who peculiarly devote themselves to Exercises of Devotion, and the Mortification of the Flesh. And accordingly they not only abstain from all Flesh, Butter, Cheese, and Milk; but from all Fish that have either Shells, Fins, or Blood. . . . They are allowed, however, to eat any Kind of Fish, during that Lent which begins the 15th of *November*: As also on their ordinary Fast-Days of *Wednesdays* and *Fridays*; their Church at those Times requiring, or enjoining their Abstinence only from Flesh and the Products thereof. *Wednesdays* and *Fridays* are for the Generality Fast-Days throughout the Year, except some few, and amongst the rest, those in the eleventh

\* *Ricaut's State of the Greek Church*. Chap. V.

<sup>f</sup> The *Greeks* observe this Fast not only in Honour of *JESUS CHRIST*; but in Consideration likewise of *Moses's* fasting forty Days on Mount *Sinai*, *Christ. Angelus*, Cap. iv.

<sup>g</sup> They call *Lent*, the *Soul's Tythe*; because every tenth Day being an appointed Fast for the Remission of her Sins, they all meet then together to keep Lent. But as the Year consists of 365 Days, and the tenth Part of 360 is 36 only; and there is a Remainder of five Days; four of those five are added to the 36, which makes up the forty Days in Lent. However, the *Greek Lent*, according to *Christoph. Angelus*, who was a Native of *Greece*, is computed to hold seven Weeks from its Commencement. Besides, that the *Greek Lent* not only lasts longer than ours, it is observed with much more Strictness and Austerity. On *Saturdays* and *Sundays* they indulge themselves both in drinking Wine, and eating Oil; which are prohibited on other Days. See *Christ. Angelus* Chap. iv. Father *Goar* &c.

<sup>h</sup> The *Greeks* testify a peculiar Veneration for the *Blessed Virgin*. The Expressions which they make use of, in the Prayers particularly address to her, are over-strained, and downright extravagant. 'Tis customary for their most zealous Devotees to dedicate to her, after their Meals, a small Piece of Bread, which they cut in a triangular Form, and after Thurification, elevate it to her Honour &c.

<sup>i</sup> This Festival is kept on the 14th of *September*. *Christoph. Angelus* assures us, that the *Greeks* are obliged on this Day to kiss the Cross of *JESUS CHRIST* fasting.

Week before *Easter* which they call <sup>k</sup> *Artzeburst*. . . . . The *Greeks* likewise abstain from all Kind of Meats on *Whitsun-Monday*: On which the People repair to Church betimes in the Morning, in order to pray to God for that Communication of the Holy Ghost, which he formerly conferred on the Blessed Apostles . . . . In Commemoration “ whereof the *Greeks* eat Meat on the *Wednesday* and *Friday* next after *Whitsun-Week*. “ On the 25th of *March*, which is the Festival of the *Annunciation of the Blessed Virgin Mary*, they are allowed to eat what Fish they please, notwithstanding this “ Holy-Day falls in *Lent*. They are permitted likewise to eat Meat from *Christmas* “ till the *Epiphany*, or Festival of the three Kings, not excluding *Wednesdays* and “ *Fridays*, which, amongst the <sup>l</sup> *Greeks*, are accounted Fast-Days throughout the “ whole Year; whereas the *Latin Church* has devoted and set apart *Fridays* and *Saturdays* for this Abstinence. They have the same Indulgence shewn them the Week “ next after *Whitsuntide*, and the first Week of the three next immediately preceding “ *Lent*. . . . . The *Sunday*, or first Day of this Week answers to the *Septuagesima* of “ the *Latins*. . . . . They eat no Meat, however, on the *Wednesday* or *Friday* of the “ ensuing Week. In that which immediately precedes their *Lent* . . . . . they may “ eat Milk . . . . Eggs, and any Kind of Fish . . . .

“ *LENT* with the *Greeks*, commences on a *Monday*, whereas ours begins on a “ *Wednesday* . . . . They are as superstitious, as they are strict in the Observance of all “ their Fasts: Nay, they are so censorious, that they look upon those Persons who “ without an absolute Necessity violate the Laws of Abstinence, and by consequence “ the Constitutions of their Church, as infamous and criminal, in all Respects, as “ those who are guilty of Theft or Adultery . . . *Thrice happy Disposition to an implicit* “ *and awful Obedience!* They entertain such an exalted and extravagant Idea of these “ Fasts, that they imagine Christianity cannot possibly subsist without them, and “ suspect the Sincerity of those Professors who presume to neglect the strict Observance “ thereof . . . . . *This partial and more than common Regard for Fasts*, induces the “ Eastern Nations to believe that the Protestant Churches are all Heterodox; since “ they observe no Days of Penance; to which may be added their Want of a profound “ Veneration for the Sign of the Cross.” It must be acknowledged, that the Protestants under the specious Pretence of admitting nothing into their Divine Worship, but what is purely *spiritual*, have a Kind of an Aversion for all Penances of what Nature or Kind soever, and for whatever captivates the Senses: And as the Sign of the Cross favours of Superstition, 'tis to them forsooth, a Stumbling-Block and Rock of Offence.

THE Severity of their Fasts is in some Measure qualified by the Prospect of the approaching Diversions which attend the ensuing Festivals. . . . . At their first Ap-

<sup>k</sup> *Ricaut* and *Christoph. Angelus* account for this Exception. A favourite Dog according to the *Greek* Author, that served in the Capacity of a *Carrier*, or *Post* to some particular Hereticks, being dead, they immediately accused the Orthodox as Contrivers and Promoters of his Death: The former, set apart two Days of this eleventh Week, as a Fast, in Commemoration of his good Services, and as a publick Testimony of their unfeigned Sorrow for his untimely End. The Orthodox, lest they should act any Ways in Conformity to this erroneous Practice, were dispensed with by the *Greek Church* from fasting on those two Days, which were *Wednesday* and *Friday*. These Hereticks were *Armenians*, and 'tis added that the Term, *Artzeburst*, in the *Armenian Language* signifies *Messenger*. One *Sergius* a Heretick, as we are informed, was the first that instituted and appointed this Fast. Some Historians tell us, that this *Artzeburst* was intended as an Imitation of the Fast observed by the *Ninevites*: Others again say, that 'tis a Commemoration of *Adam's Punishment* and Expulsion from Paradise after his Fall. The Reader may find a more particular Account of this *Artzeburst*, if he will but consult *Father Monier's History of Armenia*. Tom. VI. of the Collection of Travels to the North.

<sup>l</sup> The *Greeks* have made Choice of *Wednesday*, because *Judas* on that Day took the nine Pieces of Silver (say they) to betray his Master; and *Friday* (as we have done) on account of *Christ's Passion*.



proach, they indulge themselves in all Manner of Pastimes. . . . And the Priests are so far from censuring their Conduct, that they encourage them in their Excesses . . . . And indeed it must be allowed, that the solemn Festivals which are observed by Persons of all Religions whatsoever, generally conclude in the like jovial Manner. I am persuaded, that no Instance can be given of one, that opened with any publick Demonstrations of Joy, that ever concluded in Grief and Sorrow. The Protestants themselves, as *spiritual* as they pretend to be, have not Power to suppress the Overflowings of their Joy upon such Occasions.

“ THE *Greeks* are so superstitious, and extravagant in the Observance of their Fasts, “ that they will admit of no Cases of Necessity sufficient to justify the Grant of any “ Dispensations; and the Patriarch himself, according to their Notion, cannot authorize or impower any Person to eat Meat, when the Church has enjoined the “ contrary . . . . They think it their Duty rather to let a sick Man die, than to restore him to his Health, if they could, by such an abominable Prescription, as a “ Mess of Broth. ’Tis true, indeed, that a Father Confessor shall sometimes, when “ he has a particular Love and Respect for a Person that is indisposed, order and “ advise him to eat Meat, and promise him his Absolution from the Sin, upon his “ coming to Confession . . . . ’Tis very probable too that some ignorant Priests have “ looked upon this new Wile, as an artful Medium between the Necessities of Life, and “ the Rigour of the Church’s Constitutions. But be that as it will, such as have studied “ in *Italy* . . . . without the least Hesitation, allow that their Church is invested with “ the same Power and Authority as that of *Rome*, and that she may lawfully grant “ Dispensations, &c.

To conclude, *Spon* the Physician, speaking of the Fasts, and Days of Abstinence observed by the *Greeks*, informs us, “ that upon a modest Computation, there are “ but about one hundred and thirty Days in the Year whereon Meat is allowed; and “ that neither Old nor Young, Sick nor Weak are excused from the strict Observance of all their Fasts . . . . by which Means, the *Greeks*, for the Generality, “ have no other radical Moisture in them, but a Compound of noxious Humours “ . . . . And moreover, continues he, they are hot and choleric, and addicted, to the “ last Degree, to the most execrable Oaths and blasphemous Imprecations.” What an Instance is this of the Frailty of Human Nature, always obliged to submit and give way to the Constitution of the Body, and the Influences of the Climate a Man lives under !

FROM these Fasts we shall proceed to their Feasts, those Days which are partly spent in the Exercise of Devotion, and partly in the Gratification of their Appetites, which too often, towards the Conclusion especially, grow insatiable and are very unruly. ’Tis then, to talk in the Language of a <sup>m</sup> Mock-Evangelist, that *the true Day of the Lord is at Hand*. The 1st of *September* is their New-year’s Day, and their first Festival. They flatter themselves, “ that a good Beginning makes a good Conclusion, and that these first Emotions of Joy are a happy Preface of Happiness “ during the whole Course of the Year. However, the Church allows them to follow their respective Occupations upon this Day . . . .

<sup>m</sup> *The Day of the Lord is at Hand; It is not lawful to be afflicted, says the Proto-Gospel of St. James.*

“ *EASTER* is accounted by the *Greek Church*, as well as all other Christian Communities whatever, the most solemn Festival in all the Year . . . ’Tis customary for them at this Time, upon meeting with their Friends, to greet them with this formal Salutation, *Jesus Christ is risen from the Dead*; to which the Person so accosted replies, *He is risen indeed*. At the same Time they kiss each other three Times, once on each Check, and once upon their Lips, and then part. This Ceremony is observed on *Good-Friday*, *Easter-Sunday*, and the three subsequent Days; and so every Week even till *Whitsuntide*. <sup>a</sup> *Tournefort*, *Spon*, and some other Historians add, that on *Good-Friday*, two Priests, in order to commemorate the sacred Sepulchre, carry in Procession at Night upon their Shoulders, the Picture or Representation of a Tomb, in which the crucified Jesus painted on a Board is deposited. On *Easter-Sunday*, this Sepulchre is carried out of the Church and exposed to the publick View; when the Priest begins to sing, *Jesus Christ is risen from the Dead; he has triumphed over Death, and given Life to all such as were laid in their Graves*. After this ’tis removed back to the Church, and there thurified or incensed, and the Office continued. The Priest and the Congregation every Moment almost repeat this Form of Words, *Jesus Christ is risen from the Dead*. In the next Place the Celebrant, or officiating Priest, makes three Signs of the Cross, kisses the Gospel and the Image of *JESUS CHRIST*. Then the Picture is turned on the other Side, whereon *JESUS CHRIST* is represented as rising out of his Sepulchre. The Priest kisses it, and in a more elevated Strain pronounces the same Form, *Jesus Christ is risen from the Dead*. The whole Congregation embrace and make their Peace with each other, and in their Transports of Joy at Sight of this rough Draught of the Resurrection, shoot off their Pistols, which frequently singe the Hair and Beards of the reverend *Papas*. The Ceremony concludes with the Benediction pronounced by the Officiating Priest. The Women observe much the same Ceremony amongst themselves, in that Part of the Church which is appropriated to their peculiar Service, except only the firing off their Pistols. <sup>b</sup> *Wheeler* adds, “ that on *Easter-Monday*, the Priests send Wax-Tapers to the Heads of their respective Parishes, and the Archbishop to all Persons of Distinction throughout the City.”

I HAD almost forgot their *Holy-Thursdayer*. *Tournefort* assures us, that some of their most zealous Bishops wash the Feet of twelve Priests upon that Day, and that this Ceremony was formerly accompanied with a short Exhortation. *Wheeler*, as an Eye-Witness of it, gives the following Description of this Solemnity. “ Twelve of their most venerable old Priests attend the Archbishop to Church, where he is dressed in a purple Robe. As soon as one part of the Service is over he enters into the Sanctuary, pulls off his purple Vestment, and puts on another much more pompous and costly . . . . The Priests, who in this Ceremony represent the twelve Apostles, have each of them a Robe of a different Colour. The eldest and most venerable Father is made choice of to personate *St. Peter*, and takes the first Place on the right Hand . . . . One of them, who is obliged to have a red Beard, <sup>c</sup> in order to render the Ceremony the more lively and natural, has the Misfortune to supply the Place of *Judas*. All these Priests thus regularly placed, the Prelate goes out to change his Habilliments, and returns with a Napkin tied round his Waste, and a

<sup>a</sup> *Tournefort's Voyages*, Letter III. *Spon* Tome II. pag. 277.

<sup>b</sup> *Voyages* Tom. II. pag. 414.

<sup>c</sup> I speak here according to the vulgar Prejudices.

“ Basin of Water in his Hand to wash the Feet of these twelve Apostles. He who  
 “ personates St. *Peter* refuses at first the Honour intended him, saying, *Master thou*  
 “ *shalt never wash my Feet* : But the Prelate answers him, *unless I wash thee, thou shalt*  
 “ *have no Part in me*. Upon which, the Priest makes no farther Resistance, but per-  
 “ mits him to wash his Feet. When the Prelate comes to the unhappy Representa-  
 “ tive of *Judas*, he makes a Kind of a Pause, as it were to give him time to recollect  
 “ himself, but at last washes his Feet also, and the Ceremony closes with several An-  
 “ thems.”

THERE cannot be a more proper Place to insert the Notion ascribed to the *Greeks*  
 “ of the Eucharist, or Wafers which are consecrated on *Holy-Thurday*, having a supe-  
 “ rior Vertue in them to those consecrated at any other Time.” One <sup>a</sup>*Guy*, a *Carmelite*,  
 adds, “ that for this very Reason they always consecrate the Wafers for the Sick on  
 “ *Holy-Thurday* only . . . . and preserve them for their Use throughout the Year.”  
 This Error of theirs I attribute only to their confused and perplexed Ideas of Things, of  
 which their confirmed Stupidity and Ignorance is the real Cause. But Father *Simon*  
 takes Pains to justify their Conduct, and recommends their Practice as orthodox and  
 truly religious, reflecting the greatest Honour on that Day on which our Blessed Sa-  
 viour instituted the Sacrament of his last Supper. For this purpose, says he, “ the  
 “ *Greeks* lay up the Bread thus consecrated on that Day, and dipt in the consecrated  
 “ Wine, and keep it close in a linnen or filken Bag, locked up in a Box, as a *Vi-*  
 “ *aticum* for their Sick.”

ON the second of *September*, the Monks alone celebrate the Festival of St. *John the*  
*Baptist*, whom they have dignified with the Character of *temperate* and *abstemious*, as  
 setting the first glorious Example of fasting. The twenty sixth is consecrated in  
 Commemoration of St. *John the Evangelist*. 'Tis a received Notion amongst them,  
 that this last Saint was snatched up to Heaven like *Enoch* and *Elias*.

To cut short the Account of their Festivals, which enlarged upon would prove no  
 agreeable Amusement, either to such as are only external Professors, or to real Devo-  
 tees, I have extracted the following concise *Greek* Kalendar from *Ricaut*, who has only  
 marked such Feasts as are most essential, with respect to the Laity, as well as the  
 Clergy. ‘ *Christopher Angelus* has brought but six and thirty solemn Festivals into his  
 Account, twelve whereof are devoted to the Honour and Service of the Lord *Jesus*,  
 and his Mother the *Blessed Virgin*. The remaining twenty four are appropriated to St.  
*John the Baptist*, the *Apostles*, and the *Holy Martyrs*. Other Historians tell us, that  
 the *Greeks* divide their Festivals into three Classes ; 1st those consecrated to the Ho-  
 nour of the Lord *Jesus* ; 2d, those devoted to the *Blessed Virgin* ; and the 3d, those  
 set apart in Commemoration of the *Saints*.

#### SEPTEMBER.

“ 8th THE *Nativity of the Blessed Virgin*.

“ 14th The *Exaltation of the Cross*. From the first of this Month to this Festival  
 is a Kind of *Lent* with the Monks.

<sup>a</sup> *Allatius* Lib. III. Chap. xviii. *Consens. &c.* treats him as a lying *Legendary* ; and Father *Simon* in his  
*Biblioth. Critiq.* Tom. I. Chap. II. as a wretched worthless Author.

<sup>c</sup> *Biblioth. Critiq.* ubi sup.

<sup>e</sup> *Christoph. Angelus*, Cap. xlvii.



" 23d The Conception of St. John the Baptist.

" 26th The Assumption of the Body of St. John the Evangelist.

O C T O B E R.

" 6th St. Thomas.

" 18th St. Luke the Evangelist.

" 23d St. James the Brother of John.

" 26th St. Demetrius. The Monks fast from the first of this Month to this Festival in Honour of this Saint whom the *Greeks* call *Dimitri*. This is a red-lettered Day in the *Greek* Kalendar, on Account of the violent Storms and Tempests which generally happen about this Time. The *Turks* call it *Cassim Gbeun*: They never put out to Sea for ten Days before, or ten Days after this Festival. Their Ships for the Generality get into Harbour before this, and there ride during all the Winter Season.

N O V E M B E R.

" 1st THE Saints, ' *Anargyres*, *Cosmus* and *Damianus*. The Company and Seraphick Order of Holy Angels, properly called, the Festival of St. Michael and St. Gabriel. This is likewise a red-lettered Day in the Kalendar.

" 13th St. John Chrysostom.

" 14th St. Philip, the Apostle.

" 16th St. Matthew, the Apostle.

" 21st The Presentation of the Blessed Virgin in the Temple.

" 25th St. Catharine, the Virgin and Martyr; and the Martyr *Mercurius*.

" 30th St. Andrew, the Apostle.

D E C E M B E R.

" 4th St. Barba and St. John of Damascenus.

" 5th St. Sabba, Abbot.

" 6th St. Nicholas.

" \* 7th St. Ambrose of Milan.

" \* 9th The Conception of St. Anne.

" 12th St. Spiridion.

" 13th The Martyrs *Eustrates*, *Auxences*, *Eugenius*, *Mardairus*, *Orestes*, &c.

" 15th St. Liberalis, and Eleutherus.

" 17th The Prophet *Daniel*, and the three young Men, *Ananias*, *Azarias*, and *Misael*.

" 20th St. Ignatius.

" 25th Christmas-Day; or the Nativity of our Blessed Saviour.

" 26th St. Stephen.

\* Saint *Cosmus* and *Damianus* were Brothers, and both Physicians. The *Greeks* call them *Anargyres*, because they practised Physick out of a pure Principle of Charity, without the least View of Interest or Expectation of a Fee. They were neither Empiricks nor jealous Practitioners. The *Greeks* make mention of a miraculous Fountain in *Athens*, near a Chapel, consecrated to these two Saints. This Fountain never runs but on their Festival, as soon as ever the Priest has begun Mass: In the Evening the Fountain is dried up again.

\* This Asterisk is made only to denote, that the Observation of the Festivals to which it is annexed is a Duty incumbent on none but the Monks.

JANUARY.

“ THE first Day of this Month is observed not only as a Festival in Commemoration of our Saviour’s *Circumcision*, but in Honour likewise of St. *Basil*.

“ 5th The *Vigil* or *Eve* of the *Epiphany*, or *Kings*. The Reader is desired to take Notice, that the *Greeks* observe but three Vigils, viz. this just mentioned, that of the Festival of St. *John the Baptist*, and that of the *Exaltation of the Cross*. The Festival of the *Epiphany* (or the *Kings*) is devoted or set apart for the Commemoration of the *Baptism* of the Lord *Jesus*, who, according to the *Greeks*, suffered himself to be baptized on the 6th of *January*.

“ 6th The *Kings*, or the *Epiphany*, the assembling together of the Disciples who followed St. *John the Baptist* into the Wilderness.” On this Day of the *Epiphany*, or rather on the Vigil thereof, the Bishops, or their principal Vicars, make *Holy Water* for the whole Year; but throw no Salt into it, as is customary amongst the *Latins*: The People drink of it, and are obliged to be then fasting, and free from all Manner of Pollution. Their Houses are all sprinkled with this new *Holy Water*: And if there happens to be any Deficiency, they make more, and each Devotee carries some of it home with him. The Priests go and sprinkle their private Houses with it. The *Holy Water* of the *Vigil* of the *Epiphany* is made that very Evening; that of the Festival is made in the Morning at Mass. “ This *Holy Water* is given to such Penitentiaries to drink, as are not admitted to receive the Communion, to consecrate such Churches as have been polluted or prophaned, and to exorcise such as are possessed with, or tormented by the Devil. On this Festival they consecrate their Fountains, Wells, and the very Sea itself. This Benediction is very solemn and advantageous to the Priests, who in order to make a deeper Impression on the Minds of the People, throw little wooden Crosses into these Waters before they proceed to Mass.”

*SPON*, perhaps, had this Benediction in View, where speaking of a particular superstitious Custom observed by the *Greeks*, he says “ that they make a formal Procession, with all the Pomp and Solemnity imaginable, towards the Sea in order to baptize it, fastning a small Pail to the End of a long Pole with a Cross upon it, and plunging it into the Water. *Spon* adds, the *Greeks* assure us, that such Water, thus extracted from the Sea, is perfectly fresh.” Supposing this Assertion to be true, the whole Mystery of this Miracle consists in their drawing fresh Water out of some Spring in the very Place where this Ceremony is performed. But I shall make no further Remarks upon it, and only refer the Reader to those \* Authors who have expatiated on this Subject.

“ 11th The Holy Father *Theodosius Cænobiarbus*.

“ 16th The *Adoration of Alysius*, and St. *Peter*, the Apostle.

“ 17th St. *Anthony*, Abbot.

“ 18th St. *Athanasius*, and St. *Cyril*, Patriarchs of *Alexandria*.

“ 22d *Timotheus*, and *Anastasius*.

“ 25th St. *Gregory Nazianzen*.

“ 27th The *Relicks* of St. *Chrysostom*, which are carried in Procession.

\* *Journesfort's Voyages*. Letter III.

\* See the *Second Dissertation* on the *Voyages* Tom. I. of the *Collection of Voyages to the North*, published in 1731.

“ 30th The

“ 30th The three Holy Oecumenical Divines, or Doctors of the Church, viz. St. Basil the Great, St. Gregory the Divine, and St. John Chrysostom.

F E B R U A R Y.

“ 2d THE Presentation of JESUS CHRIST in the Temple.  
 “ 16th Theodorus, ὁ ἡγῶν.  
 “ 23d The Invention, or Discovery of St. John Baptist's Head.

M A R C H.

“ 9th THE forty Martyrs, who were starved to Death in the Valley of Sebaste.  
 “ 25th The Annunciation of the Blessed Virgin.  
 “ 26th The Archangel Gabriel.

A P R I L.

“ 23d St. George.  
 “ 25th St. Mark, the Evangelist.

M A Y.

“ 8th St. John, the Evangelist.  
 “ 20th Constantine, and St. Helen.

J U N E.

“ 19th St. Judas Alpheus.  
 “ 24th The Nativity of St. John the Baptist.  
 “ 29th St. Peter and Paul, the Apostles.

J U L Y.

“ 20th The Prophet Elias.  
 “ 25th St. Anne.  
 “ 26th St. Parasceva, and St. Pantaleon, Martyrs under Dioclesian.

A U G U S T.

“ 6th The Transfiguration of our Blessed Saviour.  
 “ 15th The Assumption of the Blessed Virgin.

St. George of Cappadocia is likewise one of their most illustrious Saints. If there happen to be two Churches, erected in the same Town, one is always consecrated, as we are informed, to this St. George. Without making any Extract of his Miracles from his Legend, I shall only observe, that the Greeks give us an Account of an infinite Number of his Miracles, some whereof may be true and others false. This that follows is an Extract from Ricaut. “ There is a Chapel in a Village, not far from Magnesia, where the miraculous Image of this St. George is annually carried in Procession . . . we are informed, that in case the Bearer of this Image happens to be a notorious Sinner, the Vertue of the Saint diffuses itself all over it, insomuch that the ungodly Wretch is in a World of Misery till he gets discharged of it; but if he be a good Man, or at least one that has not been guilty of any enormous Crimes, he will find no Inconvenience in the Discharge of his Office.” After this Ricaut, gives us a particular Description of one of these Processions which he was an Eye-Witness of.



IN the Tradition of the *Greeks* we find the following History inserted as the Origin of this Festival; and since the Story is very remarkable, I think I cannot introduce it in a more proper Place. Three Days after the *Sleeping* of the Mother of God, for the *Greeks* call this Festival *Dormitio Deiparæ*, the Apostles deposited, as was an established Custom amongst them from the Day of their Lord's *Ascension*, a small Piece of Bread on a Cushion, to distinguish both his Dignity and Seat. As soon as their Entertainment was over, and they were going to elevate the Bread, the Room was filled with an unusual Light: The *Blessed Virgin* appeared to them surrounded with Rays of Glory, and attended by a numerous Host of Angels. At her Entrance she paid her Respects to the Apostles, and said to them, in the most sweet and comforting Manner, *God be with you, I'll never leave you nor forsake you.* The Apostles, though equally surprised and transported, pursued their wonted Ceremony of elevating the Bread; but instead of saying, *O Lord Christ, aid and assist us;* they said, *O ever-blessed Virgin Mother of God, grant us thy Aid.* After that, the *Blessed Virgin* vanished out of their Sight. The Apostles thereupon cried out, *The Queen is ascended into Heaven, and there sits at the right Hand of her Son.* 'Tis in Commemoration, as the *Greeks* say, of this extraordinary Event, that on this Festival after their Entertainment is over, a Loaf, three lighted Wax-Tapers, some Incense and Fire are delivered into the Hands of their Priest, who thereupon immediately cuts off the Crust of the Loaf in the Form of a Triangle, sets the three Wax-Tapers upon the Crust so separated, and then thurifies and blesses the Bread. Afterwards, he delivers the Bread to the youngest Person then present, and orders the three Wax-Tapers to be set in three different Corners of the Room; and then he distributes the Bread amongst the whole Congregation.

“ 29 The Martyrdom of St. John the Baptist.”

THESE are their Principal Festivals. There are as many petty ones as there are Days in the Year; but then they are observed by none but their Priests, or consummate Devotees.

THEIR Festivals and the *Canonization* of their *Saints* are so nearly allied, that we are obliged to treat of them both together. The Right of *Canonization*, with us, is wholly invested in the Pope. The Statutes and Ordinances of the patriarchal See of *Constantinople* differ in several Articles from those of *Rome*. The *Menologia* of the *Greeks* is so plentifully stocked, that they are obliged, as indeed we our selves are very often, to devote one Day to the Service of two or three several *Saints*. As Miracles were more frequently wrought, and Canonization became more common; yet, notwithstanding such numerous shining Examples, Religion is as little practised as ever, and Virtue as little regarded. Was the Year to be trebled for the Commemoration of the established *Saints*, it would be but of small Service to any but profest Devotees. The *Greeks*, however, as we are informed, still continue to canonize all those, whose Miracles and Sanctity of Manners have rendered them illustrious. But before they can attain to that Honour, ample Testimonials must be given by Persons of unblemished Character. The Patriarchs and Bishops take their Informations with all the Care and Circumspection imaginable, and that too in full Convocation: And yet, notwithstanding all this wondrous Precaution, 'tis impossible to enumerate the infinite Prejudices and Prepossessions, the Intrigues and Cabals to which they are exposed. He who, a-

mongst us, works Miracles at St. *Marcellus's*, is excommunicated for a Heretick at the *Vatican*. The Life of a <sup>a</sup> beatified Dame of the first Rank is turned into Ridicule by <sup>b</sup> some; and the *A——P——* by others. As the *Greeks* are at present so stupid and illiterate, and so destitute of all proper Means for Instruction, how should they possibly avoid being engaged in the same pious Factions, the same party Prejudices and Prepossessions, who never fail to display the GLORY OF GOD, in all their Banners?

AFTER the strictest Enquiries possible have been made the Candidate is admitted into the *Kalendar*. A Day is appointed for his Festival; he is annually commemorated; there are Masses said in Honour of him, and the History of his Life and Miracles is publickly read. To conclude, they sing his *Eulogiums*, and he takes his Place in the *Synaxarium*, (which is a Sort of Legend) in the same Manner as he has taken it in Heaven. *Ricaut* adds to all these Particulars, that as Canonizations can now no longer be practised without an extravagant Expence, there are but few in Comparison of what there were formerly. Moreover, as the *Greeks* are for the Generality as vicious as they are poor, there are very few, if any, to be met with, that have the least Claim or Title to the Honour of Canonization.

<sup>a</sup> *Margaretta Maria a la Coque*, a Nun of the *Visitation*, who died in 1690 at *Paray*, in the *Charolois*. Her Life, written by the Bishop of *Soissons*, since Archbishop of *Sens*, was printed at *Paris* in 4to in the Year 1729. The main Scope and Design of this Treatise is to recommend that Fervour of Devotion, that Divine Love for the Lord *Jesus*, which Christ himself enjoined this Nun to establish, who if we may credit the Author, was indefatigable, tho' she met with the strongest Opposition imaginable from the Sisters of her own House, in the Accomplishment of his Divine Will. This Devotion, which was before established in some Measure by Father *Eudes*, was only improved and brought to a greater Perfection by the pious *Margaretta*.

<sup>b</sup> We shall amuse the Reader with a remarkable Passage or two extracted from this Life. pag. 115. "As *Margaretta* was one Day before the Holy Sacrament, *JESUS CHRIST* appeared to her in a human Form and made his beloved Servant lay her Head gently upon his Bosom. At which Instant he communicated to her the unutterable Secrets of his Divine Heart. Afterwards he prest her in the most passionate Terms, to sign her whole Heart to him in Exchange. The Nun gave it him with all the most solemn Protestations of Faith, Love, and Constancy imaginable: Whereupon the Lord *Jesus*, as she thought, did really take her Heart, enfold it in his Bosom, where she saw it shine as bright as the Sun through the Wound in his Side. Our Lord withdrew it afterwards inflamed to that Degree, that it seemed to be a perfect Flame of Fire; he then replaced it again within his Spouse's Side, who had a continual Pain forever after settled in that Part, where *JESUS CHRIST* had, as she apprehended, made the Incision to extract her Heart. A violent Fever attended this excessive Pain. The Remedy, which our Lord himself prescribed to alleviate and assuage her Anguish, was Bleeding.

"Page 165. *JESUS CHRIST* was very urgent with this Nun to make as her last Will and Testament in Writing, an absolute Deed of Gift of all the Prayers, and spiritual Effects which she should be possessed of, not only during her Life, but after her Decease. He requested her likewise to communicate such Design to her Abbess, and prevail on her to officiate as her Secretary in this important Affair; and to assure her, that he would gratify her very handsomely for the Favour. This Deed is transcribed verbatim as the Abbess wrote it with her own Hand, and as it was signed with the Blood of the Holy Sister *Margaretta*. Our Saviour, at the Sight of this Instrument, thus duly executed, testified a more than ordinary Satisfaction, and in return made the Nun a Devise of his own Heart. He himself dictated the Form of it, and she wrote it with her own Blood.

"The Clause was drawn up in these Words, or to this Effect. *I constitute thee sole Heiress of my Heart, and of every good Thing it now is, and hereafter shall be possessed of to all Eternity; hereby giving and granting thee full Power and lawful Authority to dispose of the same, and every Part and Parcel thereof, according to thy own free Will and Pleasure &c.* *Margaretta*, as a grateful Acknowledgment of this extraordinary Favour, took out her Penknife, and carved the Name of *JESUS CHRIST* upon her Bosom, in large and indelible Characters."

To these two remarkable Specimens, we might add several soft and endearing Expressions, which are interspersed throughout this Divine Treatise; such amorous Declarations as might warm the Imagination of the most abandoned Libertines, and serve them as a luscious Pattern for their Imitation.

"Amongst the many remarkable Passages that are to be met with in this Divine Treatise, the following Circumstance does doubtless exceed them all. This Nun received almost as many Visits from the *Devil*, as she did from *Christ*. One Day the *foul Fiend* had been more active and diligent in making his Addresses to her, than her celestial Bridegroom was himself, and with a Cord which he held in his Hands, he played a thousand artful little Pranks before her, to attract her Eyes, and interrupt her Devotions. In the mean Time our Saviour appeared; whereupon the *Devil*, without the least Reverence or Regard for his Lord and Master, threw the Cord directly about his Neck, and twisted it in such a violent Manner, that he had inevitably strangled him, had not the pious *Margaretta* ran to his Assistance, cut the Cord with her Scissars, and so delivered her Spouse from his insolent and malicious Rival.

## The SACRAMENTS of the GREEK CHURCH.

BY the Word Sacrament I understand in this Place all those Ordinances, which the *Latin Church* acknowledges as such, and shall begin with that of *Baptism*. The *Greeks* take Care to bring their Children, as soon as they are eight Days old, to the Church-Door. This religious Custom is very antient amongst them; and an Imitation, or subsequent Figure, as it were, of the *Presentation of Jesus Christ* in the Temple of *Jerusalem*. If an Infant, however, should be in any apparent Danger of Death he is baptized immediately, for fear he should die in Darkness, or as they express it, *out of the Light*. The Priest goes to the Church-Door, in order to receive the Infant, and give him his Benediction, as formerly *St. Simon* did to our Blessed Saviour. At the same Time, he marks him with the Sign of the Cross on his Forehead, his Mouth, and his Breast. These are their preliminary Ceremonies to the Sacrament of *Baptism*, and what they call *putting the Seal upon an Infant*. This initial Ceremony is followed by a Prayer repeated by the Priest. After which, he takes the Infant and raises him in his Arms, either before the Church-Door, or the Image of the Blessed Virgin, making several Signs of the Cross upon him. This *Baptism* of theirs is performed by a threefold Immersion; but before he administers this Sacrament, the Priest<sup>a</sup> breathes three Times on the Infant, which is looked upon as an *Exorcism*, and Deliverance from the Power and Malice of the Devil; afterwards he plunges him three Times all over in the Baptismal Font, and at each Immersion names a distinct Person in the sacred Trinity. The Relations who bring the Child to be baptized take care to have the Baptismal Water warmed, and throw into it a Collection of the most odoriferous Flowers; whilst this Water is warming, the Priest sanctifies it by a Prayer, breathes upon it, and then pours Oil into it, and with the same Oil anoints the Infant in the Form of a Cross. This Oil is a Symbol or Figure of Man's Reconciliation with his Maker. This Unction is performed by the Priest upon the Child's Forehead and Breast, all round about his Ears, and upon his Loins, during which he pronounces these Forms of Words, *viz.* in anointing the Forehead, *the Servant of the Lord is anointed*. When he anoints his Breast, *For the Cure of his Soul and Body*; at the Unction of his Ears, he adds, *that the Faith may be received by hearing*.

“ If 'tis a Male-Child that is to be baptised, the Godfather, says *Ricaud*, stands before the Font, but the Godmother, in case it be a Female. Both the one and the other think it a Duty incumbent on them to be as careful of the Child's future Education, as if they were in Reality its Parents.” If they are punctual and exact in the Observance of these Duties, they are doubtless, in that Particular, much better Christians than the Natives of most other Countries. All those who have stood Godfathers and Godmothers together, are prohibited from intermarrying with each other. “ A Godfather, according to *Ricaud*, must not marry the Widow of his *Compeer*; “ neither must the Son of the latter marry the Daughter of the former. . . . Such “ Families as are allied by Vertue of this Ceremony can never intermarry for several “ Generations, unless they are resolved to lie under the Imputation of an incestuous “ Marriage, and incurring the Censure and Reprehension of the Church. These Scru-

<sup>a</sup> Σφραγις a Mark, or Seal, κατασφραγιζω to mark, or seal.

<sup>d</sup> *Ricaud's State of the Greek Church*, and others.

<sup>e</sup> *Ricaud, Tournesfort, &c.*

<sup>c</sup> *Christoph. Angelus*, and others.



“ples of Conscience arise entirely from this received Notion, amongst others, that  
 “’tis indecent and dishonourable for a Man to marry a Woman that he has been *Spon-*  
 “*for* for at the Font.

THE three Immersions imply, according to the *Greeks*, the Death, Resurrection, and Immortality of a Christian. The first buries the *old Man*, the second regenerates, and restores him to Life again, and the third, entitles him to eternal Life. This Allusion, by which the *Greek Church* characterizes and describes the Sacrament of Baptism, is an incontestible Proof, of the Blessed Trinity’s being represented in their three Immersions; this was formerly introduced to distinguish between the Orthodox and some particular *Anti-trinitarian* Hereticks; all this, I say, supported, and fortified by a long and antient Tradition, may very probably have induced the *Greeks* to imagine, that our Effusion of Water on the Forehead of the Infant is not a sufficient Ablution to constitute this Sacrament. And some Historians affirm, that they so obstinately persist in their Prejudices, as to rebaptize such *Latins* as are admitted Members of their Church. Others again, if we may credit a certain <sup>2</sup> Missionary, *rest satisfied with a second Unction*.

<sup>h</sup> THE *Greeks* baptize, and confirm their Children at the same Time; but before I come to a Description of this Ceremony, I shall give you a short Account of the Manner in which their Chrism is prepared. “<sup>1</sup> *Good-Friday* is set apart for the Consecration thereof. The Bishop, or Archbishop, makes as much of it, as he thinks will “be sufficient for the whole Year. This Chrism is much of the same Consistency as “*Bûttèr*. Oil is the principal Ingredient.” <sup>k</sup> There are Abundance of aromatic Drugs thrown into the Composition. The Priest with a Deacon on each side of him, holding a <sup>l</sup> Fan in their Hands, preceded by a *Domestic*, and several other Deacons furnished with Lamps, carries this sacred Composition in an <sup>m</sup> *Alabaster Box*, or rather, in a small Vessel, which bears that Name; because formerly ’twas made of *Alabaster*, whereas now they substitute a Glass or Chrystal Vessel in its Room &c. As soon as they are arrived at the Door of the Sanctuary, he presents the Vessel covered with a Veil to the Bishop, who sets it on the Communion Table, on the Left Hand. Then the Deacon says, *Let us pray*. After this, the Prelate goes to the Side of the Communion Table, and having uncovered the <sup>n</sup> Chrism, consecrates, or blesses it three Times with the Sign of the Cross; and concludes with a long Prayer. The Reader is here desired to observe, that this Prayer not only sets this Chrism in Competition with the Oil, and Unctions made use of by the *Jews*; but assures us likewise, that the <sup>o</sup> *Apostles* were anointed, in the

<sup>g</sup> Richard, the Jesuit, in his Account of the Island of St. Erini pag. 139.

<sup>h</sup> Ricaut’s State &c. Chap. viii.

<sup>i</sup> Ricaut *ibid*. He is mistaken with respect to the Day; for instead of *Good Friday*, he should have said *Maunday-Thursdai*. See Habert and Father Gear.

<sup>k</sup> Habert in *Observat. ad Pontif. Græc.* And the Pontifical itself mentions Wine, *Calamus Aromaticus*, Balm, *Echinante*, which very probably may be *Gilly-Flowers*, *Pepper*, *Myrrhe*, *Xylocassia*, which is supposed to be *Cinnamon*, *Folia Indica*, which may probably be the *Flowers of Nutmegs*. Ricaut takes notice but of three or four Ingredients in all. The Pontifical and Habert enumerate twenty others at least, which at present indeed, may possibly be omitted, and make no Part of the Composition of this Chrism.

<sup>l</sup> Πῦξ, or *μπῖξ* Flabrum. See Habert *ubi sup*.

<sup>m</sup> See Habert *ubi sup*. ἀλμύραρον, *Lecythus Unguentaria*, *Latinis etiam Alabaster*, &c.

<sup>n</sup> The Latin Translator of the Pontifical makes use of the Term *Velat*, in pag. 696, which is an Error. Ἀποσκεπαζο signifies, *he uncovers*. Ricaut translating from this Version has run into the same Mistake.

<sup>o</sup> See Pontif. Græc. pag. 690. or Ricaut’s Translation of the Prayer Chap. viii. *ubi supra*. I must observe by the Way, that Ricaut has misconstrued this Passage which relates to the Unction of the Apostles. He renders it, ‘Tis by this Unction, that &c. and hitherto all Persons have been baptized by them &c. Whereas he ought to have said, ‘Tis by this Unction, that &c. and all those who have been regenerated in Baptism by them, or their Successors, the Bishops. Although this Prayer implies that the Use of Chrism has been observed ever

the same Manner as the Priests were, under the *Mosaic* Law. But be that as it will, the Terms in which that Prayer is conceived are very emphatical.

THE Apostles confirmed their Converts by the Imposition of Hands only, which at that Time was attended with a visible and instantaneous Influence of the Holy Ghost. When there was no outward Manifestation of this divine Influence, the Church substituted other external Signs in their Room, to represent to all true Believers the internal Operation of the Holy Ghost upon their Hearts; which was the Origin of the Chrism. After the last Prayer in the Office of Baptism the Infant is confirmed in the following Manner. <sup>p</sup> *Behold the Seal of the Gift of the Holy Ghost*, says the Priest, as he applies the Chrism, in the Form of a Cross, to the Forehead, Eyes, Nose, Mouth, Ears, Breast, Hands, and Feet of the Infant. I shall here shew you, as brief as possible, the Difference that there is between the Confirmation of the *Greeks*, and that of the *Latins*. First, the *Latins* make the Sign of the Cross at Confirmation on the Forehead only. 2dly, The Form made use of by the latter is something more emphatical. And 3dly, The Bishop only amongst the *Latins* is invested with the Right of Confirmation.

“<sup>q</sup> SEVEN Days after Baptism, the Infant is brought to Church in order to be washed. The Priest pronouncing the Prayers directed in their *Ritual*, not only washes the Infant's Shirt, but cleans his Body with a new Sponge, or a Linen Cloth prepared for that Purpose, and dismisses him in the following Form of Words, *Thou art now baptized, surrounded with a Celestial Light, fortified with the Sacrament of Confirmation, and sanctified and washed in the Name of the Father, and of the Son, and of the Holy Ghost.*”

THAT Confession is a Custom observed amongst the *Greeks* is past all Dispute. A modern Protestant applauds this Practice to a high Degree, and looks upon it, 'as one of the fundamental Pillars of the Eastern Church, 'tis upon this Axis, says he, that their whole Ecclesiastical Policy turns. Without this Support the Clergy would no longer have any Authority, or Influence over the Consciences of the People, and would very seldom be able to reprove them for their irregular Conduct in a Country, where they could fly to the Arms of Infidels for Shelter and Protection from the Censures and Reprehensions of their own Spiritual Pastors. He carries this Point still further, he don't scruple to call it, an Evangelical Institution, and an excellent Motive to kindle the Fervour of Devotion . . . the use whereof has been laid aside, and neglected on account only of some Abuses that have been discovered in it. Why might not Prayer be set aside too, since 'tis equally liable to Abuses? There are several Sects who give into enthusiastic Practices, under the Disguise or Colour of *serious Meditations*, and *divine Contemplations*. Nay public Assemblies in Churches are not always void of the greatest Abuses and Disorders. 'Tis surely a straining of Matters to too high a Pitch, to drop the Practice of what is good and laudable, under Pretence of putting a Stop to the Evil that might possibly attend it.

THERE are four stated Times in the Year for Confession, which must be made to a lawful Priest, and one who has the Bishop's Licence for acting in the Capacity of a

ever since the Days of the Apostles, yet *Habert* has confuted that Notion, in his *Observations on the Greek Pontif.* pag. 702, & seq.

<sup>p</sup> *Habert ubi supra in Observat.*

<sup>q</sup> *Tournefort's Voyages, ubi supra.*

<sup>r</sup> *Ricaut in the Preface to his State of the Greek Church.*

ghostly Father. 'He who intends to confess his Sins, applies himself to the Priest, who after the usual Interrogatories withdraws with him to some remote Corner of the Church. 'The Penitent there sits down, with his Head uncovered; and the Confessor thereupon assures him, that *"the Angel of the Lord is there present to take his Confession. Take Heed therefore, adds he, that neither through Shame or any other Motive whatever, thou art any ways tempted to conceal thy Sins: I am a Man and a Sinner as well as thy self."* Whilst the Penitent is at Confession, his Confessor still continues to exhort him to conceal nothing from him. The enjoining of Penance follows Confession, and consists, for the Generality, in fasting for a few Days, or giving Alms to the Poor. \* Ricaut adds Pilgrimages, and some other Penances of the like Nature, which are not near so strict and austere, as those enjoined by Confessors in former Ages.

\* AFTER Confession, the Priest pronounces the following Absolution. *By Vertue of the Power and Authority which the Apostles received from our Blessed Lord himself, and which they have transmitted down to the Bishops, and by the Commission which I have now received from my Bishop, I absolve thee in the Name of the Father, and of the Son, and of the Holy Ghost, and I do hereby declare and pronounce, that thy Portion is amongst the Number of the Just.* After this, he reads a Prayer over the Head of the Penitent, who gives him some small Gratuity of Money for his Trouble.

THE Priests, and all in Holy Orders, are obliged to go to Confession once a Month, and the People once a Year, that is, just before their Grand Lent, or that which precedes Easter. I shall here add, that the *Greeks* expressly recommend Confession to such as are in a sick and languishing Condition, as an effectual and absolutely necessary Remedy for the Consolation of their Souls, and the Quiet and Repose of their guilty Consciences.

THUS I think I have given the Reader a full and satisfactory Account of the Confession of the *Greeks*; but if we may credit a very judicious and learned Traveller, the Practice of Confession amongst them is perfectly vicious and irregular, with respect to the Priest as well as the Penitent. "Their Priests, who act as Confessors, know not so much as the Form of Absolution. If a Penitent acknowledges he has robbed another, they immediately ask him whether the Party injured be a Native of his own Country, or a *Frank*. If the Penitent says the latter; then there is no Harm done, says the Priest, provided we share the Booty between us." These are the natural Consequences of the Ignorance and Poverty of the *Greeks* in general. The Prejudices which they have imbibed through the former, induce them to question the Validity of the *Romish* Confession, and even to look upon it as a Sin. But we ought not to exclaim too much against their Ignorance and Stupidity; since amongst our selves, there are thousands who will reject the most self-evident Truths, supposing they proceed from the Mouth of an heretical Preacher. How many of our Priests

<sup>c</sup> *Christoph. Angelus de Statu Græc.*

<sup>d</sup> *Allatius de Consensu, &c. Lib. III. Cap. ix.*

<sup>v</sup> 'Tis very probable, that by this Term which signifies *one that is sent*, they mean no more, than the Confessor himself.

<sup>w</sup> *State of the Greek Church. Chap. vii.*

<sup>x</sup> *Christoph. Angelus de Statu Græc. Cap. xxii.*

<sup>y</sup> *Tournefort, ubi sup.*

<sup>z</sup> 'Tis to these Prejudices that we must ascribe an infinite Number of those Chimerical Errors, which will serve from this Time to latest Posterity for the Publication of new Editions of the long Catalogue of Heresies.



are so bigotted, as not only to stigmatize as Hereticks, but excommunicate all such<sup>a</sup> as converse with Persons of a different Persuasion, live amongst them, or talk with that *Philosophick Freedom*, which since the Beginning of the past Age has made such glorious Discoveries?

A REFUSAL to submit to the Ties and Obligations of Religion, or, indeed, meerly to the Statutes and Injunctions of the Church, is always looked upon as Impenitence and Disobedience, and Excommunication is the Consequence. <sup>b</sup> *Christophilus Angelus* has given us, in a short Compass, the Form of this Excommunication, which excludes the Offender from the Pale of the Church, deprives him of all Communion with the Father, Son, and Holy Ghost, cuts him off from all Communion with the three hundred and eighteen Fathers of the first Council of Nice, and with the Saints; consigns him over to his bellicose Companion the Devil and the Traytor Judas, and, in short, condemns his Body to remain after Death as hard as a Flint or Piece of Steel, unless he humbles himself, and makes Atonement for his Sins by a sincere Repentance. The Greeks tell strange Stories of these poor excommunicated Wretches; but before I enter upon the Particulars, 'twill be proper to say something to the Form of this Excommunication as 'tis set forth by *Ricaut*. 'It abounds with the most direful Imprecations; and if it does not absolutely deprive the Delinquent of the Enjoyment of the four Elements, it calls down more Curses on his Head, than is requisite to render that Enjoyment insupportable; and even prohibits his Interment after his Decease. The awful Apprehension of such shocking Misfortunes contributes very much, without all Dispute, towards imprinting on the Minds of the *Greeks* a lively Idea of their Duty; to which we must add, what they assert, with respect to those excommunicated Persons, who die in Impenitence, that their Bodies will never dissolve, or moulder away, till such Excommunication be taken off. The Devil, according to a received Notion amongst the *Greeks*,<sup>d</sup> enters into their lifeless Coarces, and makes them subservient to his wayward Will and Pleasure. These Bodies, thus animated, are called *Vroucolacs*; a compound Term, derived from *Bourca*, or *Vrouca*, Mud, or Dirt, and

<sup>a</sup> Because *Descartes* went twice or thrice to the Protestant Church whilst he resided in *Holland*, some zealous Catholics were very angry, and looked upon such an unguarded Action as a most notorious Crime. On the other Side, *Voetius*, a Protestant Divine, was so incensed against him, that he attempted to have him punished by the secular Arm, at *Utrecht*, for being a profest Atheist, and the Ring-Leader of a monstrous Sect of Libertines. When *Descartes* heard the News, that some of his Writings were condemned to be burnt at *Utrecht*, he said with a Smile, that *Voetius* had articked beforehand with the Hangman to make such a large Bonfire for that Purpose, as that the Flames of it might be seen all the World over. See *Descartes's* Letters, Tome. III.

<sup>b</sup> *Christoph. Angelus* ubi-sup. Cap. xxv.

<sup>c</sup> *State of the Greek Church*, Chap. xvi.

<sup>d</sup> In order to prevent the Devil from animating the Bodies of such excommunicated Persons, *Ricaut* informs us, that they dismember, cut them in Pieces, and boil them in Wine. The *Greeks* are likewise of Opinion, that by burning the Hearts of the Deceased, they hinder the Devil from having any Influence or Power over them. The same *Greeks* assure us, that the Devil reanimates the dead Bodies of no *Greeks*, but such as are of their own Communion. Bless us! why this Distinction? 'tis because the Priests, and their Emisaries durst not presume to send the Devil into the dead Carcasses of the *Turks*, and would find but very few *Dupes* fit for their Purpose amongst the *Latins*. *Tournefort* in his Travels to the *Levant* has given us a particular Account of one of these Impostures. But nothing sure is merrier than the pious Exclamations of Father *Richard*, with respect to these *Vroucolacs*. He first, says he, believed that they were the Souls of the Deceased, who returned to beg Assistance, in order to be redeemed the sooner from the Torments of Purgatory. . . . But then, adds he, Purgatory cannot be the Abode of those who obstinately deny that there is any such Place; and such Souls as come from thence are never guilty of such flagrant Extravagances as these commit. He gives us afterwards several Stories relating to these *Vroucolacs*, which he firmly believes to be all Matter of Fact. He informs us likewise, that several are of Opinion, that the real Cause, why no *Frank*, who dies in the Belief and Faith of the *Romish* Church, ever becomes a *Vroucolac* must be ascribed to nothing else but the Goodness of their Holy Oils, and the Virtue and prevailling Power of their Holy Water. See Father *Richard's* Account of the Island of *St. Erini*.

This Father takes notice of one other Circumstance, which is too remarkable to be omitted; and that is, that the Priests always meet on a Saturday, to perform the Ceremony of Exorcism, imagining, that they shall not find the Body, which the Devil makes so free with, in the Grave, upon any other Day.

*Laccos a Ditch.* Their History of these *evil Genii* abounds with as many Lies and Impostures, as those of our *Ghosts* and *Hobgoblins*. But be that as it will, these *Chimæras* make the People so tractable and obedient, that if a Priest does but threaten them with Excommunication they will instantly acquiesce in any thing, how disagreeable soever, which he proposes. And on the other Hand, such is the abject State and Condition of these unhappy Priests, that they are obliged, through Indigence and Necessity, to sell both their Penances and Absolutions, and to invent all these mean-spirited knavish Impostures, to preserve, and keep up that Veneration and Respect with the Vulgar, which, as I have already hinted, is, in *Greece*, of no small Importance to the Christian Religion.

\* *Christophilus Angelus* likewise gives us an Account of the deceased Delinquents, who at the Year's End become *Tympaniticks*; that is to say, their Bellies, when beat upon, sound as hollow as a Drum: Besides, they are as hard as all the *Vroucolacs* are, and stand upright against a Wall without the least Support. All such excommunicated Persons turn black, their Hair likewise grows dark, but their Nails white. These Bodies, however, will dissolve, and moulder away by the Aid and Assistance of a proper Exorcism, which consists in the Priest's reading several Prayers in his Pontifical Vestments, in the Presence of all such, as have contributed, directly or indirectly, to the Excommunication of the Deceased, if they are well and able to be personally present. After these Prayers, which effectually absolve him, his Body immediately dissolves and crumbles into Dust and Ashes. Supposing this to be Fact, the natural Cause of such Dissolution is this. The fresh Air penetrates into these Bodies, petrified, as it were, by the saline Particles of the Earth, which have insinuated themselves into the Pores, Fibres, and Nerves of these dead Bodies: It melts the saline Particles and relaxes by its Humidity the Nerves and Fibres; and thus the Body resolves immediately into Dust: And this is the wonderful Work of Nature during the Prayer of Absolution.

To these Superstitions just mentioned, is owing the Custom of digging up their Dead twelve Months after their Interment. A good Colour and a sweet Smell are in the Opinion of the superstitious *Greeks*, an incontestable Testimony of the Sanctity of their departed Friends. They carry their Prejudices so far, as to think it absolutely requisite, that the Person who reads the Excommunication, should likewise pronounce the Absolution, altho' turned *Mahometan*, or *Pagan*. For which Reason, <sup>b</sup>according to *Allatius*, a Patriarch once made his Applications to a *Renegado*, to dissolve one of these departed Delinquents, whom he had excommunicated while he was a Christian.

THE Devil not only concerns himself about the Dead, but it often happens, in *Greece*, as well as in other Countries, that he enters into, and possesses the Living.

<sup>a</sup> *De Statu Græc. ubi. sup.*

<sup>b</sup> *Allatius*, in *Epistol. de quorundam Græcor. Opination.* gives us after his usual emphatical Manner, a Description of one of these *Tympaniticks*. 'Tis too prolix to be inserted in these Remarks; I shall, therefore, content my self with observing, that the *Tympanitic*, as far as we can form a Judgment of it from his Description, was no more than a dead Body petrified in the Earth.

<sup>c</sup> The beforementioned *Allatius ubi sup.* produces several Instances of the like Dissolutions of dead Bodies, as the immediate Consequence of their Absolution. He does not, indeed, attest them on his own Knowledge, but on the Veracity of several Persons of the strictest Honour and Reputation.

<sup>d</sup> *Allatius ubi sup.*

Their Method of Cure is Exorcism. *Christophilus Angelus*, who was an Eye-Witness of the Exorcism of a *Demoniac*, gives us the following Account of the Operation. The Patient was chained down to a Post; after which, several Priests, drest in their sacerdotal Vestments, read to him, for six Hours together, a considerable Part or Portion of the four Gospels. And as in one particular Place of <sup>b</sup> *St. Matthew* it is said, in express Terms, *that this Kind of Devil goeth not out, but by Prayer and Fasting*, the Exorcists took particular Care to fast about twenty four Hours before. The next Day they observed the same Penance, and continued to read as before. 'Twas three Days at least before these Lessons were over. In the mean Time the *Demoniac* cursed his Maker, and raved against all Mankind, swearing, hollowing and hooting, and making a thousand ridiculous Grimaces. All his Contortions, however, were no Impediments to the Priests in the Prosecution of their Reading; nor did they condescend so far as to make the least Réply to the impious Blasphemies of Satan. 'Tis observable, that the Priests read alternately, without Intermision, and that with such <sup>1</sup> Care and Circumspection, that before one had well finished the other was ready to begin. After they had done reading the four Gospels, another Priest, remarkable for his Sanctity of Manners, was made choice of for an Assistant. His Province was to read to the *Demoniac* the Exorcisms of *St. Basil*. Though this Lecture, it seems, put the Devil into the utmost Confusion, yet it did not prevent him from retorting in the most opprobrious Language imaginable: The Priest, however, so severely rebuked him, and in such a peremptory Manner enjoined him to come out, that in short, he was forced to comply. At his Departure he shewed his Resentment to the utmost of his Power, tormented the miserable Wretch as much as possibly he could, and left him in short motionless, and like a dead Corpse, upon the Ground.

BEFORE I proceed to their Marriages, and the Ceremonies relating thereto, I shall take notice of some Distinctions which the *Greeks* have made between one *Vroucolac* and another. They are of Opinion, that the Influence of Excommunication is either proportioned to the enormous Quality of the Delinquent's Crime; or to the Dignity of the Priest who pronounces it; and to that the Differences are ascribed. The Forepart of the Body of one who has neglected the Observance of some Injunction, or has received some Malediction, remains whole and entire after his Decease.

A Person that has been anathematized grows yellow, and his Fingers become intirely contracted: One excommunicated by the Laws of God turns perfectly white; but he who is excommunicated by a Prelate becomes as perfectly black.

I PROCEED now to their Marriages; the particular Ceremonies and Preliminaries whereof are as singular and remarkable as those in other Countries: but before we give an Account of such as are purely civil and worldly, we shall describe those which may, with Propriety, be termed religious. In the Office of Matrimony there is a <sup>m</sup> Prayer for the Bride, who is to be muffled up either in a Veil, or a Hood. Such as are inclined to be joined together in the Bands of Wedlock, those Christian Bands, which Death alone can dissolve and break asunder, by which too many find themselves linked, to their Cost, to such outrageous Devils, that the most audacious Ex-

<sup>a</sup> *De Statu Græc.* Cap. xlix.

<sup>b</sup> *St. Matthew*, Chap. xvii. ver. 21.

<sup>1</sup> This is a Paraphrase on the *Greek* Terms, which literally signify *he snatches the Word out of the Mouth of him who preceded.*

<sup>m</sup> See Father Goss's *Euchologia*.



orcist will never attempt to cast them out or approach them: Such, I say, as are willing to take this Leap in the Dark, and fetter themselves for ever, make their Applications to the Priest as soon as Mass is over for the Solemnization of their Nuptials. The Bridegroom stands on the Right Hand, and the Bride on the Left. Two Rings, one Gold, the other Silver are deposited near one another on the right Side of the Communion Table, the latter pointing to the Right Hand, and the former to the Left. The Priest who performs the Ceremony makes several Crosses upon the Bride and Bridegroom, puts lighted Wax-Tapers in their Hands,thurifies, or incenses them, in the Form of a Cross, and accompanies them to the Temple. The Choir and the Deacon pray alternately that the Bridegroom and the Bride may prosper in all their Undertakings, and be blessed with a numerous, and hopeful Issue. When these Prayers are over, the Priest gives the gold Ring to the Bridegroom, and the silver One to his Spouse, saying three Times successively, *I join* (or *I tie*) *N. and N. these Servants of the Almighty here present in the Name of the Father, &c.* Having pronounced this Form of Words, he makes the Sign of the Cross with the Rings over their Heads, before he puts them on the proper Fingers of the Right Hand. Then the <sup>a</sup> *Paranymph*, or *Brideman* exchanges these two Rings, and the Priest reads a long Prayer, in which the Vertue and Dignity of the Nuptial Ring are typically compared to *Joseph's Ring*, and that of *Daniel*, and of *Thamar*, &c.

WHILE the <sup>a</sup> *Bride and Bridegroom* are crowned, the same Priest accompanies the Ceremony with several Benedictions, and other emphatical Prayers. After that, the Bridegroom and his Spouse enter the Church with their Wax-Tapers lighted in their Hands; the Priest marches in Procession before them with his Incense Pot, singing as he goes along the 128th *Psalms*, which consists of a Promise to the faithful *Jews* of a prosperous and fruitful Marriage. At the Close of every Verse the Congregation repeats the *Doxology*, or the *Gloria Patri* &c. The Deacon, as soon as the *Psalms* are over, resumes the Prayers, and the Choir makes the usual Responses. If after so many solemn Vows, and so many pathetick Prayers, wherein all the <sup>b</sup> *Blessings* conferred on *Abraham*, *Isaac*, and all the *Patriarchs*, on *Zacharias* and *Elizabeth*, the Father and Mother of the *Fore-Runner* of our *Blessed Saviour*, &c. are particularly specified; if after all these Benedictions, I say, the new married Couple should find the Yoke gall them, and sincerely repent of their indissoluble Union, what other Account can we give for the Misfortune, but that the Work of Religion is shamefully marr'd and corrupted; through the Depravity and Weakness of Human Nature?

AFTER all these Prayers, the Priest sets the Crown on the Bridegroom's Head, saying; *This Man, the Servant of the Lord, is crowned, in order to be married to this Woman* &c. After which, he crowns the Bride, and repeats the same Form, which is followed by a triple Benediction, proper Lessons, and sundry Prayers. The Priest; in the next Place, presents the Bridegroom and the Bride with a Goblet, or large <sup>c</sup> *Glass*, full of Wine ready blest for that Purpose; after which, he takes off their Crowns:

<sup>a</sup> Or *Paranymphs* in the plural; because, for the generality, they have several. These *Paranymphs* are, for the most part, the Godfathers and Godmothers of the new-married Couple, as from a Passage, which I shall produce hereafter from *Tournesfort*, will more plainly appear.

<sup>b</sup> A particular Custom of the *Greeks*. See *Goar's Euchologia*.

<sup>c</sup> See the two Prayers for the Bride and Bridegroom in the *Euchologia ubi sup.*

<sup>d</sup> *Thevenot*, in his *Travels*, says, that the Priest who drinks last, breaks the Goblet or Glass, saying, *May the Bridegroom treat his Spouse's Virginity in the same Manner.*

One Prayer more, accompanied with a proper Benediction, and several Compliments paid the new married Couple, conclude the Solemnity.

BEFORE I proceed to those other Ceremonies which cannot so properly be termed religious, but to compensate for that Deficiency, are always gay and entertaining, and sometimes very humorous and merry, we shall take Notice of some particular Customs, the Observance whereof is looked upon amongst the *Greeks*, as an indispensable Obligation, and, in short, a fundamental Article of their Religion. If a Priest, after the Decease of his first Wife, marries again, he forfeits his Title to the Priesthood, and is looked upon as a Layman. If a Layman marries a fourth Wife, he is excluded from all Communion with the Church. When a Man has buried his third Wife, there is no Medium for him; he must either continue a Lay-Widower, or enter himself a Member of some Convent. The general Reason assigned for this severe Prohibition, as we are informed, is this, that fourth Marriages are absolute Polygamy. The *Greeks* do not entertain the same Idea of three subsequent Marriages; because, by a mighty refined Subterfuge and Evasion, which is scarcely intelligible, they insist that Polygamy consists of two *Copulatives*, and that three Marriages constitute but one *Plurality*, and a *Unity*. *Ricaut*, however, assigns a much better Reason for it, which is this, that this Custom of the modern *Greeks* is grounded on the Rigour of the antient Church, which checked and censured (in all Probability too austere) all such as indulge themselves in any sensual Enjoyments. Some of the primitive Fathers were so strict, as to make no Manner of Allowance for a Man's natural Constitution, the Climate he lived in, or admit of any other Circumstance, as a sufficient Plea for Indulgence; and there are at this very Day an infinite Number of Devotees as rigid in all Respects as they were.

*TOURNEFORT* gives us a Description of a Wedding that he saw himself at *Mycone*, the religious Ceremonies of which seem to differ in several Circumstances from those just beforementioned. To this I shall add that given us by *Spon*, and both together will give the Reader an complete Idea of the civil Customs of the *Greeks* with respect to their nuptial Solemnities.

"WE accompanied, says *Tournefort*, the Bride and Bridegroom to Church with their *Sponsors*, or Godfathers and Godmothers. They have sometimes three or four, especially when the Bride is the eldest Daughter." He observes, that the eldest Daughter is the principal Favourite. If a Father is possesst of ten thousand Crowns, he gives one-Moiety, or half Part of it to his eldest Daughter, and divides the Remainder amongst the rest of his Children, Share and Share alike. "I could not, says he, rightly inform my self of the true Reason for their Observance of that Custom . . . . After the Priest had received the Company at the Church-Door, he required the mutual Consent of both Parties, and put Garlands upon their Heads, composed of Vine-Leaves, embellished with Ribbands and Lace. After that, he took two Rings, which lay upon the Communion Table, and put them on their Fingers; that is to say, a Gold one on the Bridegroom's, and a silver One upon the Bride's. Saying, *This Man* &c. (according to the Form beforementioned) . . . . He inter-

\* *Christoph. Angelus ubi sup. Cap. xlix.*

\* *Ricaut's State of the Greek Church, Chap. xv.*

\* *Voyage to the Levant, Letter III.*



“ changed these Rings above thirty Times over during the Solemnity. When he put  
 “ the Bride’s upon the Finger of the Bridegroom, he said, *This Woman* &c. In short;  
 “ he changed the Rings over and over again, but at last the Bridegroom kept the  
 “ gold one; and the Bride the other. . . . . The Godfathers and Godmothers, after  
 “ the Priest had done, made the same Exchanges. The Man and Woman whose Pro-  
 “ vince ’twas to officiate that Day took off the Bride and Bridegroom’s Garlands; and  
 “ held them two or three Inches over their Heads. They turned themselves, hand  
 “ in hand, thrice round successively, and at the same Time the Assistants, Relations;  
 “ Friends, and Acquaintance kicked and buffeted them without Mercy, according to  
 “ an unaccountable whimsical Custom of their Country, which I cannot account for.  
 “ . . . . . After this was over, the Priest cut some Bread into several little Pieces, and  
 “ put them into a Porringer of Wine: When he had so done, he first tasted it him-  
 “ self, and then administered a Spoonful to the Bridegroom, and another to the Bride!  
 “ The Sponsors, or Godfathers and Godmothers, and other the Assistants had their  
 “ proper Portion likewise . . . . . and so the Ceremony ended. There was no Mass;  
 “ because their Nuptials were solemnized in the Evening.” . . . . .

“ I SHALL now amuse the Reader with some preliminary Marriage-Ceremonies  
 of the *Greeks* at *Athens* extracted from *Spon.* “ Their young Virgins never stir out  
 “ of their Houses before their Wedding-Day, and their Gallants make Love by Proxy,  
 “ or a third Person, who has free Access to them, and is some Relation or other, in  
 “ whose Fidelity and Friendship they can best confide . . . . . They don’t so much as  
 “ see therefore the Bride till the Day appointed for the Solemnization of their Nup-  
 “ tials. On that Day, they hand the Bride about in Publick a long Time; they do  
 “ not, indeed, march far, but then they move in a very slow and solemn Pace.  
 “ The Procession between the Church and the Bridegroom’s House takes up two  
 “ Hours at least, and is preceded by a select Band of Haut-boys, Tabors, and other  
 “ Instruments of Musick. During this Ceremony and the Procession the young Vir-  
 “ gins carry a large Crown on their Heads, composed of *Filigreen* Work, and decked  
 “ with costly Pearls, which is so cumbrous and troublesome, that they are obliged  
 “ to walk as upright as an Arrow. This publick Wedding would be looked upon  
 “ with an Eye of Contempt, if they were not painted, or rather dawbed over after a  
 “ very inelegant Manner; and this Day may as well derive its Name from Paint there,  
 “ as with us in *France* from the Ladies Head-Dresses.

“ *RICAUT* says (and his Account may serve as a Supplement to the foregoing) that  
 “ the Bride’s Relations conduct her into the Bridal-Chamber, where she sits amongst  
 “ her female Friends and Acquaintance with a Veil all over her Face, as before. The  
 “ Bridegroom enters, and with a trembling Hand lifts up her Veil, and salutes her.”  
 The Reader perhaps may imagine that this Trembling is either a necessary Part of the  
 Nuptial Ceremony, or the Effect of Bashfulness in a Lover that’s as modest, as much  
 dashed out of Countenance, and as great a Novice as poor *Thomas Diaforus* was:  
 But he is very much mistaken in the Matter. All our *Grecian* Lover’s Fear is, lest  
 instead of a *Beauty*, he should embrace the Figure of a *Succubus*. But be that as it  
 will, she’s the Wife, and he’s the Husband. The Indulgence which the *Greek* Church  
 shews for Divorces, must be altogether, or at least in a great Measure, imputed to such

“ *Voyages* Tom. II. pag. 183. published in the Year 1679.  
 “ *State* &c. ubi supra.



idle and extravagant Customs as these are. There is no Manner of Difficulty, as we are informed, in procuring a legal Separation; and the Patriarch, for a trivial Gratuity, will disannul a Marriage, and grant his Dispensation for a second. This Indulgence of the *Greek Church* to her own Members, in some Measure compensates, or is an equivalent to the Polygamy allowed of amongst the *Turks*, which is prohibited by the *Greek Church*, as being inconsistent with the Laws of Christianity. 'Tis surprising, that as the *Greeks* live amongst the *Turks*, whose Religion so openly countenances and encourages a Plurality of Wives, they should guard themselves against so bewitching an Infection. As for us who live at such a Distance from that dangerous Distemper, we are convinced by the Light of Nature, as well as the Laws of Christianity, by which the *Greeks* are equally restrained, that a thousand Inconveniences, and the Subversion of whole Families must inevitably attend the Indulgence of Polygamy. We comfort and content ourselves, therefore, with Polygamy of another Nature, one that is but of a few Hours Duration, in those Hospitals which are devoted to transient Marriages, and with some other reciprocal Acts of Infidelity, which are sometimes authorised by the mutual Consent of the Women and their Husbands.

To all these Customs we must add that other mentioned by *Ricaut*, of rocking the new-married Couple to sleep, and tying them together with a Garter. In several Places of *Greece*, where there is a more free and uninterrupted Intercourse between the two Sexes, Assignations, Intrigues, and lawless Enjoyments are so very common, that the Mothers, to avenge the Loss of their Daughters Honour, punish the Delinquents, as we are informed, with sewing up their Codpiece. To retrieve this Misfortune, and be enabled to give future Testimonies of his Manhood to any other Lady, he must first make his Applications to the injured Matron, and give her a valuable Consideration to get rid of the Charm.

I SHALL now proceed to their *Euchelaion*, that is to say, their *Oil of Prayer*, or rather *Oil with Prayer*, which are the Terms whereby the *Greeks* mean to express their *Extreme Unction*. According to *Tournefort* the *Monks of Monte Santo*, who are as covetous and simoniacal as any of the *Greek Priests* whatever, as well through that general and confirmed Corruption, which has infected not only their Sanctuary, but those who officiate at their Altars, as through the abject Poverty, and profound Ignorance of the Populace and their Instructors: These *Monks*, I say, "are perfect Vagabonds, "and wander all over *Greece* and *Moscow*, too, to dispose of this *Oil* to the best Advantage. They go to private Houses to hear Confessions, and administer their *Extreme Unction*, even to such Persons as are in a perfect State of Health. They anoint the "Back-Bone of the Penitent on his Declaration of each particular Sin; provided always that they are handsomely gratified for their Oil and their Labour. The lowest "Price of the least Unction is a Crown: Those for Fornication, or Adultery, are held "up at a higher Rate . . . Such as make the most regular Application of this Unction, make use of consecrated Oil, and at each Operation, repeat these Words of "the *Psalmist*. *The Net has been broken, and we have been delivered*. And a little further he adds, that they administer their *Extreme Unction* more frequently to such "as are in perfect Health than to those who are in a weak and languishing Condition.

\* *Non intelligo me Virum esse, non sentio*, says a Husband in *Petronius's Satyr*, who was hampered much after the same Manner.

<sup>1</sup> *Tournefort's Voyages*, Letter III.

“ These last they anoint with common unconsecrated Oil, on the Foreheads, Cheeks, Chin, and Hands, but on no other Parts. After this they besmear every Room in the House with the same and accompany the Ceremony with sundry Prayers. And finally trace out large Crosses upon all the Walls and Doors, singing the 90th Psalm during the Performance.

Now from the foregoing Recital it is very evident, First, that all Penitents, and such as are guilty of any mortal Sin, are ordered to be anointed; and secondly, that Unction is administered not only to such as are in a weak and languishing Condition, but such likewise as are at the Point of Death. 'Tis possible this last Unction resembles the former in the Matter only, not the Manner of its Administration. The Bishop, or Archbishop, assisted by <sup>a</sup> seven Priests, administers this Extreme Unction, which begins with a Prayer. The other Unction as well as this is called by the *Greeks*, *Apomuron*. They derive the Origin of this *Apomuron* from the Parable of the good Samaritan; and to render the Conformity still more conspicuous, they mingle Wine with their *Apomuron*, <sup>b</sup> because the Samaritan poured Oil and Wine into the Wounds of the Traveller, that fell amongst the Thieves.

BEFORE I come to shew the Difference which there is between the *Greeks* and the *Latins*, with respect to the Manner of administering the *Extreme Unction*, I shall give you a Description of several Ceremonies peculiarly belonging to the two Unctions of the *Greeks*. The Archbishop, or in his Absence, the Bishop consecrates, on *Wednesday* in Holy Week, the Oil of Unction for the whole Year. On <sup>b</sup> *Maundy-Thursd*ay the Patriarch or Bishop administers the Unction publickly to all the Faithful. The Prelate is anointed first by the *Oeconomist*, after which he himself anoints the whole Congregation. The Origin of this Custom is traced up to the Time of St. *John of Damascus*. The *Greeks* carry this Ceremony still farther. They anoint their Dead almost in the same Manner as they do the Living. Seven Priests administer this Unction. Each of them takes a Piece of Paper, dipped in the Oil, and sets it on Fire, in Order to purify, by this Kind of Sacrifice, the Soul of the deceased, and deliver it from the Torments due to its Demerits. This superstitious Custom must be looked upon, as a Remainder of the *Lustrations* practised by the *Pagans*. Some ascribe to the *Greeks* a strong Persuasion, that the Unction of the Dead has saved many Souls from eternal Damnation, and according to their Accounts, the Salvation of *Trajan*, and one *Thesphilus* an *Iconoclast* was purely owing to these specific Unguents.

THE other Circumstances relating to the *Unction* and *Extreme Unction* of the *Greeks* which are peculiar to themselves, are these, *viz.* That the Priest after he has dipt his Cotton which is fastned to the End of a Stick, into the sacred Oils, anoints the Penitent, or the sick Person, in the Form of a Cross upon the Forehead, Chin, Cheeks, the upper Side, and Palms of the Hands. After which he pronounces a short Prayer. The seven assisting Priests, if there be seven present at the Ceremony, anoint all the sick Persons one after another. Their Principal lays the Gospel upon his Head, whilst the others lay their Hands upon him.

<sup>a</sup> This is the Order or Institution; yet they have frequently less than seven, and sometimes but one, notwithstanding they are expressly enjoined to have three at least: Neither is the Bishop under any indispensable Obligation to assist at the Administration of their *Extreme Unction*.

<sup>a</sup> St. *Luke* Chap. x.

<sup>b</sup> Father *Goar* in his *Euthologium*.



FROM these Ceremonies I shall now proceed to the Differences which have been observed between the Unction of the *Latins* and that of the *Greeks*. I shall take no notice of the Difference in the Prayers, nor of the idle Objections which are made to the Term *Sacrament*, given to *Extreme Unction* by the *Latins*, and of *Mystery*, given to it by the *Greeks*, as well as to all the other Sacraments of the Eastern Church. The Protestants have laid some Stress on this Difference, which, however, upon a strict Examination consists in nothing more than a Misapplication. The real Differences then are these that follow. One Person alone, by the Laws of the *Latin Church*, may administer the Sacrament of *Extreme Unction*; whereas the Administration of it, in the Opinion of the *Greeks*, is irregular, unless three at least assist at the Celebration of it. By the *Latin Ritual* the Bishop only has Authority to consecrate the Oil; but the *Grecian* Priests as well as their Prelates, are invested with that Power. Besides the <sup>c</sup> Parts of the Body of their Sick which are differently anointed, 'tis customary with the *Greeks* to anoint their Houses also, and sign them at the same Time with several Signs of the Cross.

FROM their *Extreme Unction*, I shall proceed since the Transition is regular, to their funeral Solemnities: for notwithstanding their sick Devotees frequently recover after the Administration of *Extreme Unction*; yet the Intent and Design of it is, no doubt, to recover the Soul from all her Infirmities, which are much more liable to afflict and torment her during the precarious Consequences of a long Series of Sickness, than in the uninterrupted Enjoyment of a perfect State of Health, at which time but very few allow themselves the Leisure to reflect on a future State. *Extreme Unction* was instituted, likewise, with Intent to comfort and support Christians under their bodily Afflictions, and to turn their Hopes towards Eternity. I could expatiate much farther upon this Topic; but it is not my Business at present to ransack the Eucologies and Rituals. I shall proceed, therefore, to the Ceremonies which accompany the Agonies of a dying Man, and the first Moments after his Expiration, from whence the real funeral Solemnities of all Nations properly begin.

<sup>d</sup> *RICAUT* takes notice of several Ceremonies of the *Greeks* very remarkable in time of Sickness. He says, for instance, “ that the Priest bends the Head of the Patient with the Veil of the Chalice, and gives him a Draught of Holy Water, in which several odoriferous Herbs have been before infused. This Water must be consecrated by the Touch of a Crucifix, or an Image of the Blessed Virgin. This they prescribe to their Patients as a specific Remedy for the Health and Welfare of their Souls as well as their Bodies. . . . When the Patient grows worse and worse, and is given over, they have Recourse to their *Extreme Unction* . . . which is accompanied with several Prayers suitable to the Occasion, and some Lessons out of the new Testament, where mention is made of the Resurrection of the Dead.” The *Greeks* likewise observe the laudable Custom of making solemn Vows both to the Almighty and the Saints for the Restoration of their Health. Such Vows are paid, as in the *Latin Church*, by the Oblation of a golden, or silver Eye, Arm or Leg. This Custom was observed by the most antient Pagans, and amongst others by the *Philistines*, who, after they had been healed of the Distemper with which they were afflicted on Account of the Ark of the Lord, which they had seized, and taken into their Possession, sent it back with the Representation in Gold of the Parts affected.

<sup>c</sup> The *Latins* anoint the Eyes, Ears, Nostrils, Mouth, Hands, Feet, and Loins.

<sup>d</sup> *State of the Greek Church*, Chap. xiv.



The Christians very easily gave into this Practice of the Heathens. The Substitution of a material Oblation, in the room of the Sacrifice of the Heart is so commodious, that 'tis surprising to find it totally erased out of the Ceremonies of some certain Religions, which provide no other Amusement for such of their Devotees as are of a heavy Cast, than a narrow Scrutiny into the Actions of others; leaving their Minds indolent and unemployed, which in the Temple, as well as elsewhere, must needs incline them to censure and reflect on the Conduct of their Neighbours.

I HAVE read in some Accounts of the Missionaries, that the *Greeks*, (that is to say, either the more illiterate or superstitious Part of them) imagine, that such Members of their Church, as die on the Festival of some illustrious Saint, are more happy, and more venerable, than those that die on any common Day: but the *Greek* Devotees are not the only Persons who have given into this Notion, which is too refined to escape the Observance of our own. And for this Reason, several, according to the Account of a certain \* Missionary, have observed, " that the greatest Favourites of our Lady " have departed this Life during the Celebration of one of her Festivals; as St. Bernard, St. Hyacinthus, St. Ephraim, St. Bernardin, St. Philip of Thudert, the B. Stanislaus Kostka, &c." As we have not all Genius's alike, 'tis possible some weak Minds may be confirmed in their Principles by Refinements of this Nature.

THERE is an Image of our Lady at Corfu, in a Church called, upon her Account, *Panagia*, which is remarkable for the many Miracles it works: But for one in a more particular Manner, which consists in foretelling the Life, Health and Welfare of absent Friends &c. If the Answer proves favourable it must without all Dispute be very agreeable to sincere Friends, and very advantageous for loving Wives, and their uxorious Husbands. In order, therefore, for any Person to be satisfied whether such intimate Acquaintance, or near Relation be living, they must stick a Piece of Money upon this wonder-working Image, having their Thoughts intent at the same Time on the Person enquired after, whether Friend, or Relation, Wife, or Husband. If the Party, whose Health and Welfare they are thus solicitous about, be living and well, the Money remains fast and immoveable, but if dead drops down into a large Purse which is placed underneath the Image for that Purpose. Thus whether the Omen proves lucky or unlucky, the Priest is sure to reap the Advantage of it. It is to be observed, however, that this Miracle of Adhesion succeeds only in some particular Parts of the Image. For if the Money be improperly applied, it drops down directly. This Account we have from † *Wheeler*, who was doubtless one of those incredulous Hereticks, who let nothing of this Kind pass current without sufficient Proof. He found, he tells us, that this Miracle of Adhesion succeeded, or failed, according as the Money was applied to that particular Part of the Image which had been washed over with Varnish, or to that where there was none. But this bare Adhesion could not be sufficient alone to establish the Truth of the Miracle, even in the Opinion of the most illiterate. We must imagine, therefore, that such Adhesion or Falling of the Money had once or twice at least foretold the Truth; nor needs there more sufficient Grounds of Conviction with some Persons of weak Understandings, who are prejudiced in Favour of any particular Superstitions. But perhaps some may say a Recital of this Nature is an idle Digression, and foreign to my present Purpose: I own that the Charge is in some Measure just, and

\* Father Richard's Account of the Island of St. Erini.

† *Travels into Greece and the Levant*, Tome I.

that it bears but a very distant Affinity to the Funeral Solemnities: I hope, however; the Reader will excuse me, since I could not find a more proper Place to introduce it.

As soon as a dying Man has given up the Ghost, the whole Family appear like so many Actors at the Representation of a deep Tragedy; all are in Tears and Groans. “ The Body of the Deceased, whether Male or Female, is drest in its best Apparel, and afterwards extended upon a Bier, with one Wax-Taper at the Head, and another at the Feet. The Wife, if the Husband be the Object of their Sorrow, the Children, Servants, Relations, and Acquaintance enter the Apartment where the Deceased is thus laid out, with their Cloaths rent, tearing their Hair, beating their Breast, and even as *Ricaut* adds, disfiguring their Faces with their Nails.” The Farce of our Mourning is not quite so extravagant and romantic; and I am apt to believe, that none of the Natives, even of *Gascony*, or *Languedoc*, whether Wives, Children, or Husbands, shew at present any Slashes or the least Disfigurement in their Faces, as outward Marks or Testimonies of their inward Sorrow. We are taught by the Principles of the Christian Religion to repose all our Trust and Confidence in God alone, and there is no Injunction which is more readily complied with, in the literal and strictest Sense, than that which obliges us to comfort ourselves under the Loss of a Father, a Husband, or a Wife. When the Body of the Deceased is completely drest, as beforementioned, and decently extended on the Bier, for the regular Performance of his last Obsequies; when the Hour is come for his Interment, the Crucifix is carried in Procession at the Head of the Funeral-Train; “ and the Priests and Deacons who accompany them, reciting the Prayers appointed by the Church, burn Incense, and implore the Divine Majesty to receive the Soul of the Deceased into his heavenly Mansions. The Wife, for *Ricaut* is here speaking of the Burial of a Husband, follows his dear Remains, drowned in a Flood of Tears, and so disconsolate that if we may form a Judgement . . . from her Tears . . . and the Excess of her Cries and Lamentations, one would imagine she would instantly set her Soul at Liberty to fly after, and overtake her Husband’s. *Ricaut* adds, that there are some Women, however, to be met with, that have no Taste for these extravagant Testimonies of their Grief and Anguish . . . and yet their Mourning is not less solemn than that of their Neighbours.” . . . They have Women who are Mourners by Profession, who weep in the Widow’s Stead for a certain Sum, who by frequent Practice of their Art, can represent to the Life all the violent Emotions and Gesticulations that naturally result from the most pungent and unfeigned Sorrow.

“ As soon as the Funeral-Service is over, they kiss the Crucifix, and afterwards salute the Mouth and Forehead of the Deceased. After that, each of them eats a small Bit of Bread, and drinks a Glass of Wine in the Church, wishing the Soul of the Deceased a good Repose, and the afflicted Family all the Consolation they can wish for.” I had forgot to inform the Reader, that, according to the Accounts of some Travellers, a <sup>a</sup> Widow that has lost her Husband, a Child who has lost his Father or Mother, in short all Persons who are in deep Mourning, dress no Victuals at their own Houses. The Friends and Relations of the Deceased send them in Provisions for the first eight Days; “ at the End whereof they pay the disconsolate Family a charitable Visit, in order to condole with, and comfort them under their un-

<sup>a</sup> *Ricaut’s State of the Greek Church*, Chap. xiv.

<sup>b</sup> *Menconys*, and others.

“ happy Lofs, and to wait on them to Church, where there are Prayers read for the Repose of the Soul of the Deceased. The Men again eat and drink in the Church, whilst the Women renew their Cries and Lamentations . . . . But such as can afford to hire profess Mourners, never give themselves this second Fatigue, but substitute proper Persons in their Stead to weep over their Husbands Tombs three Days after their Interment . . . . At which time there are Prayers read for the Repose of his Soul. . . . After the ninth Day there are Masses and Prayers read again upon the same Occasion . . . . which are repeated at the Expiration of forty Days ; as also, at the Close of six Months, and on the last Day of the Year. After the Ceremony is concluded they make their Friends a Present of some Corn, boiled Rice, Wine, and some Sweet-Meats. This Custom, which is generally called by the *Greeks*, τα σπέρνα, *Ta Sperna*, is looked upon by them as very antient. They renew it with more Solemnity and Devotion than ever, on the *Friday* immediately preceding their *Lent*, that before *Christmas*, on *Good-Friday*, and the *Friday* before *Whitsuntide*; which Days the *Greek Church* have devoted to the Service of the Dead, not only of those who have departed [this Life according to the common Course of Nature, but such likewise as have unfortunately met with a sudden and untimely Death.”

WHETHER *Tournefort* was a more curious Spectator than *Ricaut*, or whether there is any Difference in their Funeral Solemnities at the Interment of a Wife, or whether, as seems most probable, the Ceremony be performed after this Manner in one Place, and after that in another, I cannot absolutely determine ; but be that as it will, the following Description is much more particular and curious than that of *Ricaut*. <sup>i</sup> *Tournefort* here gives you the Ceremonies observed at the Funeral of a Woman that was interred at *Milo*. “ Scarce had she given up the Ghost, says he, but our Ears were alarmed with the most hideous Outcries . . . . we were informed, that, according to the antient Custom observed by the *Greeks*, the Female Mourners performed this Funerál-Service over the Deceased. . . . . And to verify the Observation of <sup>k</sup> *Horace*, made such hideous Lamentations, and beat their Breasts to that Excess, that they were ready to sink under the Weight of their own Blows, whilst others being longing to their Company sang in doleful Ditties the <sup>l</sup> *Eulogiums* of the Deceased. . . . . During this extravagant Farce they made their formal Addresses at proper Intervals to the breathless Coarse, which are too humorous and entertaining to be inserted. *You are happy*, say they to their deceased Friend, *and now may marry such a one*; meaning some old Gallant, whom, according to the censuring World, the good Woman deceased had a peculiar Love for. *Pray*, says one, *remember me to all my Relations*; *give my Love and Service*, says another, *to my old Friend and Companion such a One*; and a thousand other foolish, impertinent and ridiculous Requests of the like Nature. After that, they repeated their hideous Outcries, and accompanied them with a Flood of Tears, and such bitter Sobs, as if their Hearts were breaking. They rent their Breasts, tore off their Hair, and seemed, at least, desirous of being buried in the same Grave with the Deceased.

“ THE Funeral Procession began with two young country Lads, holding wooden Crosses in their Hands, followed by a Priest in a white Cope escorted by several other

<sup>i</sup> *Voyages to the Levant* Letter III.

<sup>k</sup> *Ut qui conducti plorant in Funere, dicunt*

*Et faciunt prope plura dolentibus ex Animo* — HOR. in *Arte Poet.*

<sup>l</sup> The Antients called these *Nenia*, which were the *Eulogiums* of the Dead, sung by the Mourners, and accompanied with a soft Harmony of Flutes.



“ Priests drest in party-coloured Stoles, but Slovens from Head to Foot. After them  
 “ came the Corpse exposed to publick View, drest, after the Manner of the *Greeks*,  
 “ in all her bridal Apparel. The Husband followed the Bier, supported by two Per-  
 “ sons of Distinction, who used all the prevailing Arguments they could think of to  
 “ keep him from expiring under the Weight of his Affliction. And yet, after all, ’twas  
 “ whispered, that his poor Wife died of meer Grief. Of all Comedies that of Mar-  
 “ riage surely is the most comical, provided a Man does not personate the Hero. When  
 “ he does, indeed, he is obliged, as it were, to assume the Character that is partly  
 “ childish, mean, foolish, hypocritical, and sometimes roguish. Were we to form a  
 “ Judgment of Things by their outward Appearance, one would imagine, that the  
 “ *Grecian* Husbands have an inexhaustible Fountain of Tears, that they can bemoan  
 “ the Loss of their Wives in such a clamorous and publick Manner.” Is the Blessing of  
 “ a good Wife less common with the *Greeks*? Can no other Country boast it? Are good  
 “ Wives so scarce a Commodity amongst the *Greeks* above all other Nations?” *God*  
 “ defend the Dead! says <sup>m</sup> *Rabelais*, I must think of finding out another Help-Mate. “ One  
 “ of the Daughters of the Deceased, continues *Tournefort*, who was of Years of Ma-  
 “ turity, and agreeable enough, her Sisters, and some other Relations, marched in  
 “ their proper Order, with their Hair dishevelled, leaning on the Arms of some of  
 “ their intimate Acquaintance. When their Voice failed them, or when they were  
 “ at a Loss to express themselves any longer, they tore the Hair off their Heads in  
 “ the most violent and frantic Manner imaginable, first on one Side, and then on  
 “ the other; but Nature cannot long be concealed under this thin Disguise, and ’tis  
 “ very easy to distinguish, on these Occasions, the sincere Mourner from the hypocri-  
 “ tical Impostor. If there are any fine Cloaths in the whole Town they are brought  
 “ out on this publick Occasion. The Friends and Relations are ambitious of making  
 “ the best Appearance they possibly can . . . . Whereas amongst us, we, one and all,  
 “ are drest in black. This Gaiety of theirs is no Bar or Impediment, however, to the  
 “ Expression of their Concern by the deepest Sighs, and most hideous Groanings.  
 “ If a Person happens to die in any Part of the Town whatever, their very Enemies  
 “ as well as Friends and Relations, nay the whole Neighbourhood great and small,  
 “ without Distinction, think themselves obliged to weep and wail, since they would  
 “ make an ill Figure if they did not seem at least to drop a Tear on such a melan-  
 “ choly Occasion.” From whence we may reasonably conclude, that such an extra-  
 “ vagant, such a noisy Expression of their Sorrow must be wholly owing to the Mode  
 “ of the Country; an Ambition to imitate those who are actually in Distress, and the  
 “ Nature of the Climate in which they live.

“ THERE is no Mass said for the Dead on the Days of their Interment, but forty  
 “ in every Parish the Day following, at seven Pence *per* Mass. As soon as they were  
 “ got into the Church, the Priests read aloud the Office for the Dead, whilst a young  
 “ Clerk repeated some particular Psalms of *David* at the Foot of the Bier. When  
 “ the Office was over, there were twelve Loaves, and as many Bottles of Wine dis-  
 “ tributed amongst the Poor at the Church-Door. Every Priest had ten *Gazettes*, or  
 “ *Venetian* Pence, and the Bishop who accompanied the Corpse, three Half-Crowns.  
 “ The *Grand Vicar*, *Treasurer*, and Keeper of the *Archives*, who are next to the

<sup>m</sup> Lib. II. Chap. iii. of his *Pantagruel*.

<sup>n</sup> The *Oeconomist*, or *High-Steward*, the *Sacellarius*, and the *Chartophylax*, of whom sufficient mention has been made above.

“ Prelate in Point of Dignity, had three Crowns, or a double Fee. After this Distribution, one of the Priests laid a large Piece of a broken Pot upon the Breast of the Deceased, on which a Cross, and the usual Characters ° I. N. B. I. were engraved with the Point of a Penknife; or some other Tool or Instrument proper for that Occasion. After that they withdrew and took their Leave of the Deceased. The Relations, but more particularly the Husband, kissed her pale Lips; and this is looked upon as so incumbent a Duty, that the Neglect of it cannot be dispensed with, tho’ the Person should die of the most infectious Distemper. Her Friends embraced her, and her Neighbours saluted her; but no Holy Water was sprinkled upon her. After the Interment was over, they conducted the Husband back to his House. When the Funeral Assembly departed, the hired Mourners repeated their Lamentations; and in the Evening, the Relations sent the poor afflicted Husband an agreeable Collation, and went and caroused with him by way of Consolation.

“ NINE Days afterwards the *Colyva* was sent to Church;” that is, as some translate it, a Bowl of Corn, or boiled Wheat. *Ricaut*, as we have already observed, has taken but very little Notice of it; but *Tournefort*, who was either more curious, better informed, or an Eye-Witness of a Custom that was observed after a different Manner in different Places, has given us the following Description of it. “ The *Colyva*, according to the *Greeks*, is a large Dish of boiled Wheat, garnished with blanched Almonds, Raisins, Pomegranates, Sefame, and strewed round with Sweet-Basil, and other odoriferous Herbs. The Middle of the Dish is raised in a Pyramidical Form, adorned at Top with a large Bunch of *Venetian* artificial Flowers: Large Lumps of Sugar, or dried Sweet-Meats are ranged, like *Maltese Crosses*, all round the Borders. And this is what the *Greeks* call, the Oblation of the *Colyva*, established amongst them, that the true Believer may commemorate the Resurrection of the Dead; according to those Words of our Blessed Saviour, recorded in St. *John* . . . . . *Except a Grain of Wheat fall into the Ground and die, it abideth alone: but if it die, it bringeth forth much Fruit.*” It must be acknowledged, that true Piety and Devotion have contributed very much towards the Establishment of such Sort of Ceremonies; but it must be allowed likewise, that by a Kind of Fatality, which too frequently attends the most pious Institutions, this, as well as thousands of the like Nature, has degenerated into Superstition. ’Tis very observable, that this Ceremony of the *Grecian Colyva*, described by *Tournefort*, as peculiar to their Funeral Solemnities, their ninth Day’s Devotion, their *Quarantains*, and their Anniversaries, Days appointed for the Commemoration of their Dead, are observed likewise on their most solemn Festivals. But to return to *Tournefort*, “ Their Confits, or Sweet-Meats, and other Fruits, are added for no other Reason, but to render their boiled Wheat a little more palatable: The Sexton, or Grave-Digger, carries this Dish of *Colyva* upon his Head, preceded by an Attendant with two large Flambeaus made of Wood, and gilt, embellished with several Rows of large Ribbands, and edged with Lace six Inches deep. This Grave-digger is followed by three other

° These are the initial Letters of four *Greek* Words, which signify *Jesus of Nazareth King of the Jews*.

° *Colyba*, or *Colyva* seems to be a Corruption of the Term *Κόλλυβα*, which in some *Greek* Authors signifies Confits or Sweet-Meats (*Bellaria*). The Decoration of the *Colyva* now made use of at Funerals, consists of nothing but Sweet-Meats. I shall take the Liberty to observe here, that these Funeral Collations bear a very near Affinity with the *Epulae Ferales*, and the *Parentalia* of the *Antients*. Some Ecclesiastical Writers, however, give us a quite different Idea of the Origin of the *Colyva*.

° According to some Authors, this Custom seemed at first View to have little or no Conformity with the Resurrection.

° The *Gospel* according to St. *John*, Chap. xii. ver. 24.

“ Attendants,

“ Attendants, or Waiters, one with two large Bottles of Wine in his Hands, another loaded with two Baskets full of Fruits, and the third carrying a *Turkish* Carpet, which is to be spread over the Tomb of the Deceased, and made use of as a Table-Cloth for their *Colyva*, and their Funeral Entertainment.

“ THE Priest reads the Service of the Dead, whilst this usual Oblation is carried to Church, and afterwards is complimented with a large Share of it: There is drink served in Plenty to all Persons of a tolerable Credit or Repute, and the Remains are distributed amongst the Poor. As soon as this Oblation is carried out of Doors, the hired Mourners repeat their hideous Outcries, as on the Day of the Interment: The Relations, Friends and Acquaintance likewise express their Sorrow in a thousand ridiculous and antic Grimaces. All the Gratuity, however, which the hired Mourners have for their whole Flood of Tears, is five Loaves, two Quarts of Wine, half a Cheefe, a Quarter of Mutton, and fifteen Pence in Money. The Relations are obliged by the Custom of some of these Places, to pay several Visits to the Tomb of the Deceased, and weep over it. As an incontestable Testimony of their unfeigned Sorrow, they never change their Cloaths all the Time of their Mourning; The Husbands never shave themselves, and the Widows suffer themselves to be overrun with Vermin. There are some Islands where the Natives mourn constantly at home, and where the Widowers and Widows never go to Church, or frequent the Sacraments, whilst they are in Mourning. Sometimes the Bishops and Priests are forced to compel them thereunto under Pain of Excommunication, which the *Greeks* have a more awful Apprehension of, than of Fire and Sword.”

I SHALL now give you the Description of another Funeral Solemnity which the beforementioned *Tournefort* saw at *Mycone*. There are several, and such remarkable Differences between this and the former, that I flatter myself the Reader will not charge me with Tautology, or an impertinent Repetition of the same Story. As soon as any Person dies; the Bells are rung . . . . . The Relations, Friends, and hired Mourners make a hideous Noise, and hover round the Corpse, which is carried to Church in such a Hurry, and in so short a Time, that for the Generality 'tis hardly cold. They rid themselves of it without being well assured that the Party is actually dead . . . Or 'tis enough that they imagine the Person only to be so, whether he is or not . . . . . The Funeral Train stop in the Center of one of their most publick Places, where they seem at least to weep most bitterly: The Priests say the Office of the Dead over the Corpse; after which 'tis carried to Church, and there interred, after the Repetition of a few Prayers suitable to the Occasion, accompanied with a Flood of Tears, and the most bitter Sobs and Groanings . . . . .

“ THE Day following the Bells are rung again; at which Time they serve up a *Colyva* in the House, on a Carpet spread on the Floor: The Relations and Friends place themselves all round about it, and devote two Hours to weeping and wailing, whilst Mass is said at Church for the Repose of the Deceased. In the Evening a second *Colyva* with a Bottle or two of Wine is carried thither. The Relations and Children of the Deceased, if married, send the same Provisions for the Funeral Entertainment. The Dishes are distributed amongst the Priests who read the Office for

“ From whence we may conclude, that they are allowed the Use of Bells at *Mycone*.



“ the Dead. Each of them may eat and drink as plentifully as he pleases, provided  
 “ he does but now and then fetch a Sigh, or shed a Tear in Point of Decency and  
 “ good Manners.

“ THERE are fresh *Colyvas* sent in on the third Morning; and as there is but one  
 “ Mass a Day read in one Church, the Priests first take their Dues and then repair  
 “ to their respective Chapels. From the third to the ninth Day they only say Masses.  
 “ On the ninth the same Ceremony is repeated as on the third. On the fortieth Day  
 “ after the Person’s Decease, and at the Close of three, six, or nine Months, and at  
 “ the Expiration of the Year, the same Ceremony is repeated as that observed on the  
 “ third Day; with this Proviso always, that they do not omit the necessary Outcries and  
 “ Lamentations: All Sons and Heirs send annually their *Colyva* to Church on the  
 “ respective Days of their Father’s or Mother’s Decease: This Ceremony, however, is  
 “ not attended with the usual Lamentations. Every Sunday during the first Year, and  
 “ sometimes the second, after their Decease, they give to such poor Person as they  
 “ think a proper Object of their Charity, a Cake, a small Quantity of Wine, some  
 “ Meat, and a little Fish. On *Christmas-Day* they renew their charitable Contributions  
 “ . . . . The Priests distribute amongst the Poor such Part or Portion thereof as they  
 “ think fit, and regale themselves with the Remainder; for ’tis a Custom amongst  
 “ them, to send all their charitable Oblations from Church to their Places of Abode:  
 “ By which Means their Priests have more Provisions sent them in than they know how  
 “ to dispense with; and besides their casual Perquisites they have Presents sent them  
 “ in Abundance. Such Heirs, as before mentioned, give to the Poor every Morning  
 “ and Evening for the first Year, the same Quantity of Meat, Bread, Wine, and  
 “ Fruit which their Parents would have eaten had they been living.

As to their Notions of Purgatory, the Reader is desired to have Recourse to my first  
 Dissertation. *Tournefort’s* Assertion, that their Idea of it is very dark and confused, is  
 very just. It must be acknowledged, that, for the Generality, they leave the Decision  
 of eternal Salvation or Reprobation to the Day of Judgment. They are at a Loss,  
 however, to fix and determine the Place, where the Souls of the Deceased reside till the  
 final Day of Resurrection. In this State of Incertitude they never fail to pray for them,  
 hoping that God, of his infinite Goodness, will incline his Ear to their Supplications  
 for them. This Benevolence and pious Concern for the Salvation of their Friends is  
 doubtless very commendable. How happy would many Christians be, if, instead of  
 wrecking their Brains about the various controverted Points of Faith, which are too  
 mysterious for them, and above their Comprehension, they would humbly acquiesce,  
 and plod on peaceably and quietly in the direct Road to Salvation with the same Zeal  
 and Fervour of Devotion! “ The *Greeks* are as much at a Loss to determine the  
 “ Situation of Hell, as they are of Purgatory: *Tournefort* observes, that they are  
 “ wretched Geographers.” And to speak ingenuously, ours, in my Opinion, may  
 shake Hands with them.

I SHALL proceed now to their Ordination, of which I have already given the Reader  
 some Hints, but not a particular Description. The first, or lowest Order of their  
 Priesthood is their *Lecturer*, whose peculiar Province it is to read the sacred Scriptures  
 to the People on solemn Festivals: these are gradually advanced, first to be *Choristers*  
 or *Chanters*, then *Subdeacons*, who at Mass sing the Epistle. After that, they are or-

dain'd *Deacons*, and sing the Gospel. The last Order is that of their Priests, who are either *Seculars*, or *Regulars*. The '*Papas* are, as we are informed, always Secular Priests, and can rise no higher than to be *Protopapas*, whom *Tournefort* calls *Cures*; *Archipretres*, or *Arch-presbyteral-Rectors*. "All these several Persons, says '*Ricaut*, "are initiated, and blessed by the Bishop, who lays his Hands upon their Heads, "and afterwards delivers a Bible to the "*Anagnostes*, and to the "*Psaltes*, or *Chanter*, "the *Psalter*, blessing both Books, and signing them with the Sign of the Cross. After this, the Persons thus ordained have their Heads tonsured in Form of a Crown." The following is a particular Detail of these Ceremonies, which, though of little Information perhaps to the learned Criticks, yet is absolutely necessary to be inserted in such a Dissertation as this is.

'THE *Lecturer*, at his Ordination, stands bare-headed, and is drest in a Clergyman's Habit, that is, in a black Cloak or Gown which is decent and suitable to his intended Profession. If he be a Monk, he appears in a Monk's Habit, which in the *Pontifical* is called '*Mandyum*, or *Mandyas*; and is signed by the *Ordinant* three times successively with the Sign of the Cross. After that, his Head is shaved in the Form of a Cross, *in the Name of the Father*, &c. In the next Place, he receives what they call the Tonsure, and then is presented again to the *Ordinant*, who presents him with the *Phenolium*, which is much the same with our *Planet* or *Chasuble*. This is likewise bestowed upon such as are not Monks. The *Ordinant* signs the Candidate again with the Sign of the Cross three Times successively, lays his Hands upon him, and prays for him. When the Prayer is over, he delivers the '*sacred Scriptures* into the *Lecturer's* Hands, who reads a few Verses in it *pro Forma*. This inferior Order must, without all Dispute, be very antient; and the absolute Necessity of it is sufficient Ground for such a Supposition. As for the rest, there is no Manner of Difference in the Ordination of a Priest and a Chorister or Chanter, or in their respective Functions; for to use the Expression of the Bishop of *Vabres*, *One sings what the other reads*.

WHEN the *Lecturer* or *Chanter* is advanced to be a *Sub-Deacon*, he stands before the *Ordinant* with his *Phenolium* on, *Mandyum* if he is a Monk: Upon taking them off, the *Sticharium*, which is a Kind of *Dalmatick* with a *Surcingle*, is substituted in their Room. Then the *Bason*, and a clean Napkin is brought for the Ceremony of Ablution. The *Ordinant* then signs him three Times with the Sign of the Cross upon his Head, lays his Hands upon him, and prays for his becoming an Ornament to his Profession. After this Prayer, the *Ordinant* takes the Napkin, throws it over his left Shoulder, and sets the *Bason* before him. The new *Sub-Deacon* kisses the *Ordinant's* Hands, and pours Water upon them. After which, he receives the Benediction, and repeats three times the *Trisagium*, &c. And accordingly the Office of *Sub-Deacon* principally consists in waiting on the *Celebrant*, and providing him with Water, and a Napkin to wipe his Hands. 'Tis his Province, however, to light up the Lamps likewise, and to take Care that the Church is kept clean and decent. Some are of Opinion that this Office of a *Sub-Deacon* was originally instituted in St. *Cyprian's* Time; and that of Washing their Hands before the Celebration of the holy My-

<sup>1</sup> *Tournefort's Voyages*, Letter III.

<sup>2</sup> The *Lecturer*.

<sup>3</sup> *Pontif. Græc. Haberti* pag. 37, & seq.

<sup>4</sup> The Note in the *Pontifical* has *Mandyas*, a short Cloak, and a Monk's Mantle, *Mantelum Monasticum*.

<sup>5</sup> The *Apostolic Book*. See *Haberti Observat. in Pontif.* pag. xliii.

<sup>6</sup> *Pontif.* &c. *ubi sup.*

<sup>v</sup> *State of the Greek Church*, Chap. x.

<sup>x</sup> The Chorister or Chanter.

steries, or Sacraments &c. in the Days of St. *Denys* the *Arcopagite*, and St. *Clement*. The former in his *Constitutions*, and the latter in his *Hierarchy*, speaks of this pious Custom, as a lively Emblem or Representation of the Purity of the Soul: both these Works are rejected by most. I should be inexcusable should I omit taking Notice of the shrewd Discovery made by this imaginary St. *Denys*, who assures us, that this washing of their Hands is a Symbol or 'Figure of the Soul's last Thoughts; that is, those which determine her Resolutions. The Evidence of this smart Conceit is this, that as the Hands are the extreme Parts of the Body, so the conclusive Thoughts of the Soul, are her Extremes. Who can withstand such an incontestable Demonstration?

As for the *Deacon*, that is to say, he who is going to be advanced from the Sub-deaconry to the Deaconry, he has the Napkin taken off from his Shoulder, and the Surcingle from his Waist. He bows the Knee directly before the Communion Table, or High Altar, where the *Ordinant* lays his Hands upon him, and the Ceremony is consecrated by several Prayers, adapted to the Office of a *Deacon*. After that, the *Ordinant* delivers the *Fan* into the Hands of the new *Deacon*, and salutes him. The other *Deacons*, likewise, salute their new Brother, who enters immediately into the Possession of his Office.

As to the *Deaconry*, the Antiquity of it can never be disputed; since there is mention made of *Deacons*, and their first Institution in the *Acts of the Apostles*: Their first Institution, I say; for their Function does not appear to have been then absolutely the same as in Process of Time. However, we find, that not long after the Apostles Time, they are called the Bishop's Assistants; which must be understood, with respect to that Duty which is incumbent on *Deacons* at the Altar; but they are not barely Assistants to the Bishop; they must likewise assist the officiating Priests. In order to convince those of their Error, who are of Opinion that they were established at first for no other Purpose but to distribute the charitable Contribution of well-disposed Christians amongst the Poor, it must be supposed, if that, as mentioned in the *Acts*, was their sole Employment, there had been no Manner of Necessity for the Imposition of Hands, which is an essential Article of Ordination.

I HAVE informed the Reader already, that 'tis the *Deacon's* Province to read the Gospel. I shall not mention all his other Employments, since I have treated sufficiently before on that Topick in those Extracts which I have produced from the Liturgy of the *Greeks*. I have likewise said as much as is requisite with relation to the *Fan*.

Two *Deacons*, according to the Orders in the *Pontifical*, do, or at least ought, to wait on him who is to be ordained a Priest to the *sacred Doors*, and there deliver him into the Hands of the Priests. The *Protopapas*, and he who is next in Dignity to him, lead him three times round the Altar, singing the *Hymn* of the *Martyrs*. The same Ceremony is observed at the two preceding Ordinations. This Candidate for the Priesthood kneels down, and the *Ordinant* signs him three Times over the Head with the Sign of the Cross, repeats the Prayers adapted to that particular Occasion, and lays his Hands upon him. In one of the Prayers in particular, the *Ordinant* enumerates the principal Functions of a Priest, *viz.* those of sacrificing, preaching the

c 'Ερχάται.

d Habert. ubi supra pag. 188.



Gospel, and administering the Sacrament of Baptism &c. After these Prayers are concluded, he orders the new Priest to rise, and puts the *Band* of the *Horary*, which hung down behind, over his right Shoulder. This *Horary*, which I have already sufficiently described, is a *Mark* or *Badge* of the *Deaconry*. He then presents him with the *Epi-trachelium*, called in our Translation the *Stole*, and the *Phelonium*, which according to some is the *Surplice*, and the *Chasuble* or *Planet* in the Opinion of others. The Choir sing all the Time this Ceremony is performing. Afterwards a *Deacon* pronounces the following Exhortation, *Let us love one another*. Then the Patriarch, in case he assists at the Ordination, kisses the Altar; and each Priest approaches in order, according to his Rank and Dignity, the sacred Table, and kisses it likewise; as also the Patriarch's Hand which lies upon it, and then his Cheek. The Priests salute each other, and the Deacons follow their laudable Example. All the other Particulars related in the *Pontifical* regard the Administration of the Lord's Supper.

We have already hinted, that their Priests are allowed to marry once, but not a second Time; we have further added, that a Priest is obliged, not only to be a *Virgin* himself; but to marry a *Virgin*; for otherwise, he cannot be admitted into Holy Orders. They wear a white woollen Fillet behind their Hats or Caps, which hangs down upon their Shoulders, and is called *Peristera*, that is to say, a *Dove*, and is looked upon as an Emblem or Figure of the Innocence and Purity of the Priesthood. *Ricaut* assures us, that the Bishop retrenches this Dove from any Priest under his Jurisdiction who proves guilty of any enormous Offence; and most of them are so notoriously vicious, it seems, that very few can boast of wearing their Badges for a long Space of Time.

I SHALL now proceed to the Ordination of a Bishop. The Priests deliver him into the Hands of two Prelates, who oblige him to make a formal Procession round the High Altar &c. as in the preceding Ordinations. After these preliminary Ceremonies, the *Chartophylax*, or *Archivist*, delivers the *Contacium* to the Patriarch, in case he officiates at the Ordination. This *Contacium* is a small Collection of Decrees, Forms, &c. relating to the Election of a Bishop, which was formerly made use of, and may be so still for ought we know to the contrary. The present State of the *Greek Church* has occasioned abundance of Confusion and shameful Omissions in all their Elections. For which Reason, I shall give you a Description of these Ceremonies as I find them ordered and appointed in the *Pontifical*; that is to say, not as they now are, but as they ought to be performed. The Patriarch takes this *Contacium* in his left Hand, and lays his right on the Candidate for the Bishoprick in order to read the Form of his Election. After this Lesson, he opens the Book of the Gospels and lays it open, on the Head of the Candidate; all the assistant Bishops laying their Hands on the Book at the same Time: But before that, the *Ordinant* had made the Sign of the Cross himself, and the Assistants likewise signed his Head with the Sign of the Cross. These Ceremonies are accompanied with several Prayers suitable to the solemn Occasion. I shall not enter into any Detail of these Prayers which relate to the Consecration of a Bishop, the Benediction of his Ministry, &c.

\* *Duo Pontifices primarii*. The *Greek Term* is, ἀρχιεπίσκοποι.

† See *Habert. in Pontif.* pag. 59. with respect to this Book.

‡ The principal Design of this Ceremony is to insinuate to the Novice, that he must submit to the Yoke of the Gospel. See a beautiful Passage of *St. Chrysostom* upon this Topick, pag. 79. of the *Pontif. Græc.*





*MANIERE dont les GRECS attendent la descente du FEU SACRÉ dans le ST SEPULCRE.*



*La DISTRIBUTION du FEU SACRÉ aux GRECS par le PATRIARCHE*





AFTER the Prayers are over, the *Ordinant* takes the Book off the Head of the Bishop elect, and having deposited it on the Altar, presents him with the <sup>b</sup> *Pallium*, This Ceremony is accompanied with singing, and with Holy Kisses, or if you please, with those Salutations which I have already mentioned to be observed at the Ordination of a Priest, and concluded with several suitable Benedictions. Amongst these Benedictions, that of the supreme See, or, more properly speaking, the supreme Council is most remarkable; for that is, according to the Bishop of <sup>i</sup> *Vabres*, the Benediction of the sacred Trinity, and the celestial Host of Saints and Angels, which ought by no means, in the Opinion of that right Reverend Prelate, to be confounded with the others, as it tends more immediately to the Glory of God, and our humble Acquiescence in the Dispensations of his Divine Providence &c. I shall not dwell upon this; neither shall I take any notice of several Passages and Lessons, extracted from the sacred Scriptures; as also some particular Verses from the *Psalms*; nor of the Frankincense with which the Deaconthurifies, or incenses the Patriarch, the Assistant-Prelates, the rest of the Hierarchy, and the Altar; nor of the Lesson which the Deacon reads out of the Gospel; nor of that other Benediction, which the Deacon requests of the *Ordinant*, in Favour of the *Minister of the Gospel*, meaning himself. In short, I shall purposely omit all the Orders, or Injunctions, which are afterwards prescribed in the *Pontifical*, for the more acceptable and honourable Discharge of this *Spiritual Office*, the Evolutions, Repetitions, and Ceremonies whereof are as various, and as often repeated as those of our Church, and I don't in the least question, but that the keeping up, and preserving a perfect Harmony between the external Gesticulations of the Body, and the internal Motions of the Soul, is as difficult a Task for the one, as for the other.

To inform the Reader, that the Benediction of the Bishop is preferable to that of a Priest, and to that of the inferior Clergy, would be idle and impertinent, and nothing new: I shall only make this Remark, therefore, that, amongst the *Greeks*, the Officiant-Prelate pronounces his solemn Benediction at the Door of the Sanctuary, after the General Administration of the Lord's Supper; whereas, amongst the *Latins*, the Bishop gives his Benediction at the Communion Table, and before he administers the Blessed Sacrament. I shall observe, likewise, that the *Greeks* very seldom, if ever, kneel whilst this Benediction is pronounced: that the *Greek* Prelate takes particular Care, in the Delivery of it, to form the initial Letters of *Christ's* Name with his Fingers; that is to say, the following Capitals, I. C. X. C. As to the Mysteries comprised in the Extension of the Arm, and Expansion of the Hand of the Person that pronounces the Benediction, I shall submit them to the Determination of those Admirers of Types and Figures, who can find Allusions even in *Aaron's* Beard, and would find them still in that of a *Swiss*, were those bearded Gentlemen but the Guards and Ministers of the Holy Altar, as the *Levites* were formerly amongst the *Jews*.

WHAT I have said with Relation to the Monks in the first Dissertation is not sufficient, and for that Reason I shall here resume the Subject. One of the Antients has honoured them with the Title of *Christian Philosophers*; and *Isidorus* calls their Discipline, or Government, *Monastic Philosophy*. As there were numberless Sects amongst the Pagan Philosophers, and as there have been so many different Orders and Degrees of Monks,

<sup>b</sup> The *Pallium* on the Shoulders of the Prelate is the Emblem of the stray Sheep that was found by his Shepherd, and laid across his Shoulders. We are indebted to the good *Isidorus* for this refined and beautiful Allusion. The *Greek* Bishops are entitled to wear the *Pallium*.

<sup>i</sup> *Habert* ubi sup. pag. 94.

who have professed the Christian Religion, we may very justly say of them, as of the former motly Breed, that they were enthusiastical, idle and romantic, judicious, irregular and licentious, temperate and abstemious, imperious and humble, foolish and wise, devout and superstitious. There is this Difference in general between the Philosophers and the Monks, that the former obscured the Light of natural Religion amidst the dark Errors of Idolatry; and the latter have too often cast an impenetrable Cloud over the Light of revealed Religion, by false Refinements, useles Controversies, and extravagant romantick Ideas; the natural Result of melancholy Deserts, and solitary Convents, which have too unhappily been honoured with the laudable Title of *Sanctity* and *Holiness*. The *Greek Monks*, in former Times, called their solitary Abodes by the same Name the Philosophers gave their Schools, which we may justly translate *their Houses set apart for the Education of Youth*; and these methinks bear a very near Affinity to our publick Seminaries.

FOR what I have to say farther to the <sup>1</sup>*Caloyers* (which is the general Term for all Monks) I shall in the first Place have Recourse to <sup>m</sup>*Ricaut* and *Tournefort's* Authorities. Such of them as read Mass are properly called *Regular Priests*, by which Terms we here understand the *Rule* and the *Ministry* of their Order. These regular Priests become *Hieromonachi*, that is, sacred Monks, in Process of Time, and never officiate but on solemn Festivals. For which Reason there are always *Papas* appointed for the Service both of their Churches and their Convents. Their Principal or Abbot is called *Archimandrite*, a Term which implies, according to the literal Sense of it, the Head of a Body of Men retired into some solitary Cavern, or <sup>a</sup> secret Corner. In a more lax Sense, it signifies *Shepherd*, or *Pastor*. Their *Hegumene*, or Leader, differs very little, if any thing, from their *Archimandrite*, and these two Terms are synonymous with our *Abbot*, or *Superior* of a Convent. The *Exarch* is superior in Dignity to the *Archimandrite*, and is much the same as our *General*, at least in respect of his being superior to an Abbot.

WE have already observed, that the *Superior*, or *Archimandrite* is dignified and distinguished by the venerable Title of *Father of the Convent*, *Father of the Monks*, &c. Some antient Authors have called the Monks themselves, as for instance, *St. Cyril of Alexandria*, by the Name of *Fathers*. This honourable Mark of Distinction, however, is more antient than some may imagine, since the Heathen *Greeks* often conferred it on their most celebrated Philosophers.

*WHEELER* says, the *Hegumene*, or *Superior*, is removed every two Years, and a new one elected in his Place. At the Expiration of his Term, however, he is divested of nothing but his Power and Authority. For afterwards, according to *Tournefort*, he assumes the honourable Title of *Proegumenus*, or *Ex-Superior*. The same Author adds, that this Superior is obliged to exert his Power and Authority, with all the Care and Circumspection imaginable, but in a more particular Manner, with respect to the Penances due to the Monks Demerits. For too great Severity, says he, would incline them rather to wear the *Turbant* than the *Hat* or *Cap* of *Monte Santo*.

<sup>k</sup> *Οφρυσσίου*.

<sup>1</sup> This Term is a Compound of two Words, which signify a *good Priest*. It may likewise be derived from two Words, signifying a *good old Gentleman*.

<sup>m</sup> Both the one and the other, *ubi sup*.

<sup>n</sup> *Mandra Lacabra*, afterwards a *Sheep-Fold*, by Analogy to the Cots or Huts where the Shepherds reside.

As no Order but that of St. *Basil* is regarded amongst the *Greeks*; so such *Greeks* as are *Regular Priests*, are consequently all of that Holy Order. Their Habit is a long Cloth Gown of the Colour of Camel's Hair, girt round with a *Surcingle*. Their Caps are made either of Felt or Wool, laid over with Black, and cover their Ears. This is *Ricaut's* Account, but what follows is extracted from *Tournefort*, who is much more particular and exact in his Description of their Monastic Drefs. The °Habit of the *Caloyers*, says he, is black, or at least a dark brown, 'tis a Kind of Cassock, which is perfectly plain, girt round about them, with a *Surcingle* of the same Colour. As to their Caps the Crowns of them are flat, they are black and made with Ears. ¶ A Piece of black Cloth is sewed to the Lining, and hangs down upon their Shoulders. Moreover, it must be observed, that as there are three several Degrees of Perfection in the Monastic Life; so there are three Sorts of Habits whereby they are distinguished. Such as are meer Monks, that is to say, *Caloyers*, or Monks of the lowest Order, wear nothing but a plain Tunick, made of a coarse Cloth. The professed Monks wear a larger, and much handsomer Vestment. The most fervent of the younger Sort are called Monks of the lesser Habit; but those who have arrived to the *Acme*, or Pitch of Perfection, have the Honour to wear a *full-sleeved Gown*, and a ° *Scapulary*, and likewise to be buried in these venerable Badges of their Profession. These last are dignified and distinguished by the Title of Monks of the ° *Grand Habit*, being looked upon and revered by the *Greeks*, as perfect Saints or Angels. They may very properly be deemed Hermits, or Anchores. As to their Discipline they are infinitely more rigid and austere than any other Monks. And this naturally leads me to their *Ascticks*, or contemplative Devotees, who are a Kind of *Savage Quietists*, who not contented with excluding themselves from all the little innocent Amusements and Comforts of Life, would be glad perhaps to rise out of their very Graves, and afterwards live for all Eternity, if it was in their Power, in a new Series of Penances, and Afflictions, in order to testify their unfeigned Love and Affection for the Supreme Being, and their ardent Zeal for the Promotion of his Glory. Their severe Penances, their Solitude, and excessive Poverty, if we may credit *Tournefort*, very frequently turn their Brains, and most of these *Ascticks* give into such idle and romantic Notions, as are widely distant from the true Knowledge of their Duty. Thus the true Religion is planted between the two Extremes, which the Generality of Mankind are too apt to run into, *viz.* Enthusiasm and Licentiousness. The Monks in former Ages, by the Orders and Institutions of the Church, were confined to their respective Convents, and prohibited from concerning themselves with any Matters foreign to their Monastic Vocation. But these wholesome Laws have been very much enervated, if not totally frustrated all over the East, through Poverty in Excess. The Authority which our Monks have acquired, either by a pompous external Shew of Devotion, or by their Dexterity and Address in insinuating themselves into the Secrets of State, has proved of as fatal Consequence in the West. We have trading Monks, others who are Courtiers, and others again who are shrewd Politicians. The Remissness in point of Discipline of the Eastern Monks has not been any ways owing to a Spirit of Intrigue, or prevailing Power of Ambition, but to the heavy Yoke they groaned under, and their abject State and Condition. The major Part of them, as we are informed, are obliged to earn their Bread with the Sweat

° *Mandyum*, or *Mandya*.

° *Paramandya*.

¶ *Anolobus*, which is translated *Scapulary*, is a long Tunic without Sleeves, which may likewise properly enough be called *Super-Humerale*; the *Cuculle*, or *Coucuille*, is a long Robe with Sleeves. See, amongst several others, Father *Bonanni* upon this Topic, *ne' gli Ordini de' Religiosi*.

¶ *Magni & Angelic. Habitus*.



of their Brow, and to follow the meanest and most servile Employments; that is to say, ' to till the Ground, or prune the Vineyards. ' Most of them, except such as are *Regular Priests*, and *Hieromonachi*, are either ordinary Mechanicks, or Shepherds, who tend and take care of their Cattle for the Space of one Year, after which they return to their respective Convents. There are some of them, says *Wheeler*, that make Hats, and spend their whole Time in such like mechanical Operations. To conclude, Travellers in general agree, that these Monks are a Parcel of illiterate, ill-bred Abby-Lubbers, who for the smallest Consideration imaginable, engage in the most scandalous Undertakings, and betray their fraudulent dishonest Principles in all their Actions. This abject State of Mind is too often the natural Result of Want and Slavery.

SUCH as are ambitious of becoming *Caloyers* make their Applications to a *Hieromonachus*, in order to take the Habit; and the Expences which attend the Ceremony of it, amounts, according to *Tournefort*, to twelve Crowns, or thereabouts. Before the Declension of the *Greeks*, the Superior always examined the Novice, or Candidate, and obliged him by way of Probation, to reside for three Years in the Convent: At the Expiration of which Term, pursuant to an Order for that particular Purpose, he was shaved in Form of a Crown: The stated Time for this Ceremony was when the young Men attained the Age of fifteen, and the Maidens theirs of seventeen. This Custom was established in the Reign, and by the particular Direction and Appointment of the Emperor *Justinian*. In process of Time the Year's Probation was reduced to six Months; the Novice, however, it must be acknowledged, was obliged, tho' in a Layman's Habit, to practise for some considerable Time the Laws and Constitutions of a Monastic Life. If at the End of the Term appointed for his Probation, he was determined to persevere in his first laudable Undertaking, the Superior accompanied him to Church, and there addressed him in the following Manner. " We are now in the Presence of the Angel of the Lord, before whom we must not presume to lie, or have any mental Reservations. Is it not the awful Apprehension of some severe Punishment due to your Demerits, that induces you to fly for Refuge and Protection to our Convent? Is it not some domestic Pique or Resentment, some Love-Disappointment, some enormous Offence the Motive to your Settlement amongst us? The Novice then answered, that the great Concern of his future Happiness, and the Salvation of his precious and immortal Soul &c. were the sole Grounds for his Renunciation of the Poms and Vanities of this wicked World. Thereupon the Superior gave him the Habit, and after some particular Prayers, suitable to so solemn an Occasion, cut off a Lock of his Hair, which he affixed with a piece of Wax to the Church Wall, close to the Altar." The Ceremony is still continued, according to a modern *Greek* Author, in the very same Manner; but the Severity of their Discipline is very much relaxed and disregarded. They often admit Children into their Order at ten or twelve Years of Age; being, according to *Tournefort*, the Sons of their *Papas*, and are instructed in reading and writing, and employed in the most servile Offices, which is looked upon as a Kind of Probation. As for the rest, I shall make no Repetition of their Fasts, or *Lents*, or their Method of

<sup>r</sup> It is proper to observe, however, that the Monks in former Times worked hard for their Livelyhood: Amongst many other manual Operators, there was Abundance of them that followed manual Labour and Husbandry. We shall refer the Reader no farther back than to the seventh Century to prove the Assertion.

<sup>s</sup> *Christoph. Angelus*, Cap. xxvii. *Lib. de Statu*, &c.

<sup>v</sup> *Pontif. Græc. in Edicto ad Exarchas*.

<sup>w</sup> *Christoph. Angelus de Statu Græc.* Cap. xxxviii.

Living, which is extremely mean and pitiful; neither shall I enlarge on their Slovenliness, which all Travellers allow is a vicious Habit, that all their Priests in general are guilty of.

THERE are several Lay-Brothers called Profelytes in every Convent, in order that the Monks may not be diverted from their respective Functions, and other Acts of Devotion, who take up the Monastic Habit, and oblige themselves to observe all the Laws and Statutes of the Society to which they respectively belong. These are Persons, says *Ricaud*, who have taken a Dislike to the World, or having been guilty of some enormous and mortal Sin, embrace the austere Institutions of *St. Basil*, in order to reconcile themselves to God, and work out their Salvation with Fear and Trembling. These, continues he, are entrusted with the Management of all their household Affairs; take care of their Cattle; . . . . . and their Vineyards . . . . . the Monks being allowed to drink of what is in their own Cellars . . . . This recalls to my Remembrance, a very remarkable Custom, observed in a particular Convent of *Arcadia*. \* *Tournefort* assures us, that they have a Vault well stocked with the choicest Wines, which they are not allowed to touch, without the Licence and Consent of their Superior, who, fond of his liquid Treasure, annually gives it his solemn Benediction, as soon as their Vintage is over.

THE Convents have their Mendicant Friars, who strol about even into the most remote Parts of the Country, in order to raise the charitable Contributions of well-disposed Persons. These Mendicants, according to *Ricaud*, hold their Commission for five Years, and as soon as their Term is expired, they return to their respective Convents, and withdraw into their particular Cells for a whole Month at least, in order to examine themselves with respect to their past Conduct, and the particular Sins they had committed during their Absence in order to repent of, and make an Atonement to the Almighty for them.

As to the Provisions in the *Greek* Convents, the Distribution thereof, according to \* *Tournefort*, is equal and impartial. The Superior is served no better than the meanest Member of the House, and they observe the very same Method with respect to all the other Conveniences of Life. I shall here add † *Wheeler's* Account of the Customs which are observed by some Monks in their Refectory or Hall. Several Offices are read, and divers Ceremonies observed both before and after Dinner. Before they go out of the Refectory, a Piece of Bread, and a large Glass of Wine are deposited upon a Plate, and presented to the *Hegumene*, who sits at the upper End of the Hall at a little Table by himself, and consecrates this Bread and Wine, as it were, by several Prayers suitable to the Occasion. After that, these Oblations are carried round the Hall, and each Member of the Society breaks a Bit of the Bread, and takes a Sup of the Wine. The Ceremony concludes with some proper Prayers, and then they withdraw to their respective Cells.

As to the Nuns, *Tournefort* says, that they are far from leading such rigid, austere Lives as the Monks do. " Most of them are antiquated, worn out Ladies of Pleasure, who " afterwards make a solemn Vow to practise those Virtues for the future, which in

\* *Travels to the Levant*, Letter I.

† *Tournefort ubi sup.* Letter III.

‡ *Voyage to Dalmatia, Greece, &c.* pag. 363. in the Description of a Convent in *Bastia*.

“ their Bloom, they too shamefully neglected and despoiled. They shut themselves up, “ in short, within a Convent, in order to live after a little more regular and’ reputable “ Manner, only under the Care and Inspection of an <sup>a</sup> Abbess.” *Ricaut* assures us, likewise, that these Nuns are not subject to such severe Laws and Restrictions as the *Caloyers*. Some of these Nuns are young Ladies, who after they are converted to the Practice of Piety, have made a solemn Vow of Chastity and Poverty, and voluntarily retired within a Convent, to wean themselves from the Poms and Vanities of a wicked World : Others are Widows, who confess and repent of their Sins ; and perhaps being old and treated by the Male-Sex with Coldness and Indifference, think to retreat with Honour, labour to become Profelytes, do Penance, and habituate themselves at last to the constant Practice of Devotion. For in all these things Custom has an unaccountable Prevalence over the Mind, and renders those Things agreeable and entertaining to it which were once the Objects of its Abhorrence and Detestation. There are Female Devotees who at the Age of Sixty shall do Penance for their past Sins with as much inward Alacrity as a consummate Coquet at twenty five dwells upon her numerous Amours, and disappointed Lovers. And there are, moreover, old Gentlemen too that take as much Delight in the Contemplation of spiritual Objects, as a young Debauchee in the Recollection of the many Beauties he has enjoyed. This is the general Consequence of a late Repentance, and a Fast for spiritual Enjoyments, when Folks grow peevish, and weary of the World. <sup>b</sup> These Nuns observe the same Statutes, and are under the same Regulations as the Monks. They spend their Time in divers manual Operations, and dispose of their respective Trinkets to the *Turks*, who, as we are informed, are very fond of, and value them at a high Rate. The Abbot of the Convent, which that of the Nuns is subordinate to, and governed by, sends one of his most venerable old Monks, to visit them every Day, and officiate for them as their Priest, and Father Confessor.

I COME now to the Monks of Mount <sup>c</sup> *Athos*, which the *Greeks* call the *Holy Mountain*, and is looked upon by the *Greeks*, to make use of *Belon*’s Expression, as sacred as *Rome* by the *Catholicks*. *Tournefort* assures us, very abruptly, that the Convents of Mount *Athos*, how regular soever they are to all outward Appearance, send abroad the most profligate Rascals, Emissaries altogether unqualified to act as Apostolical Instructors, or to re-establish the true Church-Discipline. ’Tis pretended likewise, that these Monks have been very corrupt in their Principles, both religious and moral, ever since the Year 1430. *Ricaut*, however, talks in a quite different Strain from *Tournefort*. “ <sup>d</sup> These Monks, says he, are, for the most part, upright and righteous Men, “ who dedicate their whole Time to the Study and Practice of Piety and Humiliation “ . . . . they always talk of spiritual Things with the utmost Reverence and Veneration ; inasmuch that without being prejudiced, or too easy of Belief, we have all “ the Reason imaginable to look upon these Monks, not only as Men of Morals, but “ as Persons, in some Measure, inspired with the Spirit of God ; and ’tis not to be “ questioned but their chearful Submission to the Divine Will, and their fervent Devotions will conduct them, with more Safety into the high Road to eternal Salva-

<sup>a</sup> In the vulgar Greek, *Hegumenisse*.

<sup>b</sup> *Allat. de Ecclesi. Occid. & Orient. Consensione* Lib. III. Cap. viii.

<sup>c</sup> This Mountain lies in *Macedonia*, and forms a Kind of *Peninsula* on the Side of the *Egean* Sea.

<sup>d</sup> *State of the Greek Church*, Cap. xi. He begins the Chapter with this Assertion, that there is no Place upon the Face of the whole Earth, where the Principles of the Christian Religion and the Austerity of the Antients are so religiously observed and maintained, as in this Mountain.



“ tion, than all the Wisdom of the most profound Philosophers, or the Speculations of  
“ the ablest Divines.”

SUCH *Greeks* as profess the Christian Religion go in Pilgrimage to this *Mount Athos*, and visit the Churches there, and all their sacred Relicks; that is to say, a Lock of the Blessed Virgin's Hair, her Girdle, a small Quantity of our Saviour's precious Blood, several Tatters of his Swaddling-Cloaths, and the Foot and Shoe of St. *Parasceva*. The pious Contributions which are raised on their Account, the valuable Presents these Monks receive from their liberal and munificent Benefactors, and the Collections brought in by their Mendicants amount together to a very considerable Revenue, if we may credit *Ricaud*, who assures us likewise, that they are dextrous Fellows in their Vocation, and for the Generality return home plentifully laden with the most valuable Effects that are to be met with in that Part of the Country where the *Greek* Religion is publicly profest. As an Encouragement for their Art, Industry, and Application, he who proves most successful is generally elected their *Prior* for the Year ensuing. I shall venture to dwell a little longer on the Character which this *English* Traveller gives us both of the Monks who receive, and the Devotees who bestow these valuable Favours: The Character of the former cannot chuse but diminish, in some Measure, the extraordinary Merit which he ascribes to those rigid Monks, as will quickly appear from the Sequel.

“ THESE *Caloyers* are for ever complaining of their Poverty, and cruel Fortune, which  
“ is very surprising to those who are conscious of the valuable Effects in their Possession. Unless we say of them as of . . . . . some rich Misers, who starve amidst  
“ their Bags of Gold and Silver . . . . If we did but observe the Magnificence and costly  
“ Decorations of their Altars, and their Churches, we should never entertain the least  
“ Idea of their being so poor as they pretend to be.” But these sacred Utensils, the Monks will cry, are all devoted to the Service of the Convents, and the publick Worship of the Supreme Being. They have nothing for themselves, therefore, but the Product of their own Grounds. But even this is not altogether contemptible. How then can a Monk who professes to lead a Life of Solitude and Retirement, in a more abstemious Manner than the Generality of Mankind, with any Justice complain of his deplorable Condition? *Ricaud* treats afterwards of their costly Ornaments, part whereof are covered over with Pearls and precious Stones; of their sacred Vessels made of solid Gold and Silver, their numberless golden Crosses set with Diamonds; their Rituals, and other Church Books beautifully bound covered with Gold. All these valuable Effects “ enable these *Caloyers* (of *Mount Athos*) to walk in Procession on their grand  
“ Festivals with all the solemn Pomp and Magnificence imaginable. Nay, their daily  
“ Procession during Divine Service is so solemn and pompous, that it strikes such a  
“ religious Awe, and commands in so extraordinary a Manner the Regard and Veneration of the People . . . . . that scarce a Devotee presumes to withdraw without  
“ giving an incontestable Proof, by some valuable Present, of his Zeal for the Cause  
“ of Religion . . . . without such charitable Contributions they would imagine themselves excluded from all the Benefits and Advantages that attend the Church's Benediction.” This is the Sum and Substance of his Character of these Monks, as what follows is of those Devotees who so generously encourage them. “ The *Greeks*,  
“ according to the same Author, are for the Generality either very poor, or very  
“ covetous; and yet, either through Pride and Vanity in some, or Zeal for the  
“ Glory

“ Glory of God in others, they think it an indispensable Duty incumbent on them to bestow their Alms on the Holy Mountain. Nay, there are some of them who having plundered their Neighbours, and lived upon Rapine and Violence, imagine to appease the Anger of the Almighty, and to obtain a full and free Remission of their Sins, by sacrificing some small Share of their ill-gotten Treasures to this sacred Mountain.” There is no Necessity to travel so far as the Eastern Countries to meet with Devotees who give into this Notion. There are thousands of the same Principles in *Europe*, and indeed in all Communions whatsoever. By this Means, they enter, to their no small Advantage, into a Composition with the Almighty, to whom the whole of Right belongs, and for his Sake bestow some small Part upon the Poor, whom he calls his Members; after which they enjoy the Remainder without the least Remorse, or Stings of Conscience.

“ THE *Caloyers* of this Mountain, including Priests, Deacons, and Lay-Brothers, amount to about six thousand; out of which Number, there are usually two thousand absent from the Convents; who are sent out in the Capacity of Mendicant Friars.” *Ricaut*, in the Sequel, informs us, that there are twenty Convents in this Mountain, which (three only excepted, on Account of their extreme Poverty) pay the Tribute of a thousand Crowns a Month to the *Grand Signior*; but they are not all assessed alike; some more, some less, according to their Abilities; that these Convents are under no manner of Subordination to the Patriarch, and that they shew no Testimonies of their Allegiance and Submission to him; that all the Power and Authority he has, consists in constituting two Archbishops over them, one of which<sup>c</sup> resides at *Carcis*, and the other at *Sidero Capti*, both dependent on the Archbishop of *Thessalonica*. “ These Prelates, continues he, are obliged to no other Duty whatsoever but to read the Liturgy, and ordain such as are desirous of being admitted into Holy Orders. Their Fee for every Ordination is a *Venetian Zechin* . . . . The Management of all their Affairs is vested in the Hands of their Superiors, or Priors . . . . Moreover, the Patriarch has no Right or Title to send a Bishop, for the Purposes aforesaid, to nine of these Convents out of the twenty, they having bought off that Mark of their Submission . . . . In the other Convents (of *Greece*) the Patriarch has full Power not only to confer Ordination on the Priests, but also to nominate and appoint Superiors, and bestow the Priories on the best Purchasers . . . . *Bostangi Bachi* is Protector of the Convents of Mount *Athos*, and that of *Maura-Mola*, on the *Bosphorus*. He nominates an *Aga* every Year, to collect the annual Tribute of twelve thousand Crowns; ten<sup>d</sup> Purfes whereof he claims as his own Dues . . . . But besides that Sum, every Convent presents him with a Sheep once a Month, not to mention the other less expensive Complements of Lambs, Kids, &c. which they send him every *Easter*. The *Aga* always resides at *Carcis*, and is attended there by three or four Men-Servants . . . . Each of these Convents have a publick Apartment, or Common-Hall, where they hold their *Synod*, . . . . and settle the Affairs of the Convents. This *Synod* is entitled the *Convocation of the Elders*. . . . Every

<sup>c</sup> *Ricaut* ubi supra.

<sup>d</sup> The Reader is desired to observe, however, that *M. de la Haye*, in his Voyage to *Constantinople*, peremptorily asserts, that the Monks of Mount *Athos* do acknowledge themselves subservient to the Patriarch of *Constantinople*. This ought not to have been insisted on, 'tis true, without some Restriction: But there may have been a great Alteration in the State of the Affairs since the Time of this Ambassador.

<sup>e</sup> A Town situate in the very Center of the Mountain; see the Description of it in *Ricaut*, ubi supra. No Women are permitted to frequent the Markets which are held in this Town. Here 'tis that the *Caloyers* vend all their respective Wares and Merchandizes.

<sup>f</sup> Every Purse contains about 500 Crowns.

“ Convent is assessed, or taxed, in Proportion to its Revenues, for the Maintenance  
 “ and Support of the publick Buildings, and the Inhabitants who reside there, and to  
 “ defray the Expence of Candles, Oil, and Lamps; as also for the Provision and Sub-  
 “ sistence of those who read the Liturgy every Week, that is to say, on their Market-  
 “ Days. Under this their *Aga*, to whom they are thus tributary, their Liberty and  
 “ Power is so great, with respect to spiritual Affairs, as well as temporal, that there  
 “ is not a *Turk* who dares to visit this sacred Mountain without his free Licence and  
 “ Consent.”

THE *Caloyers*, properly so called, for the generality, spend their whole Time in  
 mechanical Operations. They are Gardiners, Labourers in the Vineyard, Taylors,  
 Weavers, Hatters, &c. and all for the publick Benefit and Advantage of the whole  
 Society. “ The *Greek Monks*, according to *Ricaut*, are very indifferent <sup>1</sup> whether  
 “ these mechanical *Caloyers* can either read or write, or not. Scarce one in a Hun-  
 “ dred of them is so well accomplished. All they require of them is, to know how  
 “ to sign themselves with the Sign of the Cross, and be well versed in their <sup>2</sup> *Metagniai*,  
 “ that is to say, to be ready at their Prostrations to the very Ground, after the recital of  
 “ some particular Psalms, with the *Doxology*, or *Gloria Patri* at the End of them.  
 “ some of these Monks repeat this Kind of Devotion three hundred times together.

“ THE Regular Priests are of a superior Rank or Class. They can all write and  
 “ read, from the Priest to the meanest Deacon; but there are very few of them that  
 “ have any tolerable Idea of the *School Greek*; and the most learned of them are some-  
 “ times at a Loss to explain, in a proper Manner, all the difficult Terms in their Li-  
 “ turgy: In all other Respects, however, 'tis so familiar to them, through Practice,  
 “ that they can read it from one End to the other without the least Pause, or He-  
 “ sitation, and so quick, that a Man must have a delicate Ear, and a tolerable Idea  
 “ of the *Greek Language*, to comprehend the different Sounds, as they pronounce  
 “ them. After that, their principal Study is to learn, *Memoriter*, the Hymns of St.  
 “ *John of Damascus*, to find out the Lessons proper for the Day, the several Offices  
 “ &c. If there are any of them who apply themselves more close to their Studies than  
 “ the rest, all their superior Knowledge consists in reading the Fathers, and Councils of  
 “ their Church, and some Ecclesiastical Writers of the first Century, after *Constantine*  
 “ the Great . . . . They look down with Contempt on all Philosophical and Mathe-  
 “ matical Learning, as human Sciences, and altogether useless, and unworthy the Re-  
 “ gard of such, as devote themselves to the constant Practice of Piety and Humilia-  
 “ tion,” to whom, by Consequence, the Study of any other Topick, but that which  
 directly tends to their Regeneration and Growth in spiritual Grace ought absolutely to  
 be forbidden. I shall beg leave to make this one Reflection, upon this depraved Taste,  
 which is almost universal amongst the Monks, that those who make a due Improve-  
 ment of their Philosophy and Mathematicks, are fully convinced, that those beauti-

<sup>1</sup> In *Belon's* Time, they were all in general so illiterate, that 'twas impossible, says he, if you search  
 Mount *Athos* all round, to find above one *Caloyer* in a whole Convent that was a Man of any tolerable  
 Parts . . . . Out of the whole Tribe of six thousand of them who are dispersed in Shoals all round about the  
 Mountain, one shall scarce find two or three at most in a Convent, that can either write or read, &c. *Vide*  
*Belon* Chap. xxxix, and xl. of his Observ. and remarkable Passages &c. *M. de la Hoya*, likewise in his  
 Voyages, informs us, that there are very few of them know how to read.

<sup>2</sup> The Term, *Metagnia*, in the antient *Greek*, signified Penances. The *Greek Pontifical* pag. 70. under-  
 stands by the Word *metagnia* an Adoration, that consists in Abundance of low Bows, and the most profound Re-  
 verences. In another Place *Ricaut* assures us, that each *Caloyer* is obliged to perform his *Metagniai* three  
 hundred Times in twenty four Hours, unless he be indisposed, and in that Case, his *Santolo*, or Priest, who  
 gave him the Habit, is obliged to perform that religious Office for him.



ful Sciences instruct them in a sort of Self-denial and Humiliation, which is equal, at least, if not superior to all the 'flegmatic, melancholy Contemplations of the Monks. And no one surely can be ignorant, that the Sciences enlighten the Mind, and fortify the rational Faculties, in a much nobler Degree, than the severest Austerities, which too often ruffle and discompose the Conduct and Oeconomy of the Body to which the Soul is so nearly allied. We must be so just and impartial, however, as to acknowledge, in Favour of the Convents, that if all Christians are not contemplative, ignorant Abby-Lubbers, the Sin does not lie at their Door.

“ EVERY Convent has a <sup>1</sup>Library belonging to it situate in a Kind of Tower, or Turret . . . . The Librarian, to whom the whole Care and Inspection of the Books is entrusted, is likewise superintendant of the Convent, and keeps an exact Account of all Receipts and Disbursements. . . . There are Bells likewise in every Convent; some of the smaller Size . . . . for daily Use, and others, of about four or five hundred Weight, which are rung out upon extraordinary Occasions, on solemn Festivals, and other Days of publick Rejoicing. These are hung like those in *England* . . . . It would be a difficult Task peremptorily to fix the Time when the Monks first settled in Mount *Athos*; but 'tis very probable it might be in the Reign of *Constantine the Great*.”

THEY have a steel Collar with a Cross of about seven or eight Pound Weight hanging upon it, which they shew to Travellers as a great Curiosity. This Collar was formerly the Property of one St. *Athanasius*, who lived in the ninth-Century, and by his Interest procured the Foundation of St. *Laura*, which is one of the principal Convents in all Mount *Athos*. This Collar is always made use of upon the Admission of a new *Caloyer* into their Order. The Cell likewise of the beforementioned Saint, and a white Marble-Stone upon which he used to say his Prayers, are shewn as equal Curiosities. There is a Cavity it seems in this Stone, of about four or five Inches deep, occasioned, if we may rely on the Veracity of these *Caloyers*, by the Saint's kneeling so frequently upon it.

WE had some Thoughts of Concluding our Discourse in relation to their Hierarchy and Monks, with a particular Detail of the Degradation of their Bishops and Priests, the Ecclesiastical Penalties &c. But we are informed, that all these Points of ancient Discipline are so much neglected, and laid aside at present, and indeed is so dangerous to practise, that he who should be fond of reviving them too rigorously, would make more *Mussulmen*, than Christian Converts.

### Several superstitious CUSTOMS of the GREEKS.

I SHALL conclude this Dissertation with an Account of several superstitious Customs observed by the *Greeks*, either through the Weakness of their Understanding, which is the too usual Consequence of Poverty and Distress, or through that universal Ignorance that reigns amongst them. I have already taken notice of some of their superstitious Practices; but shall add a few more, which could not so properly be introduced in another Place. <sup>m</sup> *Ricaut* assures us that the *Greeks* ascribe a peculiar Sanc-

<sup>1</sup> *Ricaut* gives us but a very contemptible Idea of their Libraries.

<sup>m</sup> *State of the Greek Church* &c. Chap. xx.

tity to some Fountains, which they look upon as miraculous Waters, especially when they are devoted to the Service of any particular Saint. This superstitious Notion seems the true Copy of a Pagan Original.

THEY think it a Duty incumbent on them to refrain from Blood, and all Meats that are strangled; but our *English* Author adds, that notwithstanding this Scruple of Conscience they are very incurious with respect to what Provisions are set before them. If they be strict, however, in the Observance of this Custom, they are in that respect allied to the *Jews*.

I SHALL only just mention their Idea of the *Nile*, which they call the *Monarch of the Floods*. They are of Opinion, that the Overflowing of this River, is a peculiar Blessing, and an Indulgence of God Almighty to *Egypt*; on Account of our Saviour and the Blessed Virgin, his Mother being sheltered and protected therein from the Persecutions of *Herod*.

THEIR Art of Physick, which is for the most part practised by Empericks and ignorant Pretenders, is shamefully exposed to a thousand Superstitions. *Tournefort* has given us the following flagrant Instance. "When their Patients Heads are so very much disordered, as that they grow delirious, they use the same Means for their Recovery, as with a Demoniack, or one possessed with the Devil. The Physician in this Case prescribes no longer for him; but his Friends make their immediate Applications to an *Exorcist*, that is, one of their *Papas*, who approaches the Patient's Bed-side, and not only reads several Prayers over him, but sprinkles him with Holy Water. He pours likewise a plentiful Quantity of it into the Bed where the Patient lies, and in short, sprinkles the Room all over. The Exorcisms ensue, and the *Papas* in the most solemn Manner expel the imaginary Demons, or rather those others which nothing will avail to baffle, or prove effectual against but the Medicines of an able Physician. See in *Tournefort* an Instance of the Consequences of these ridiculous Exorcisms.

THE *Greeks*, as we are informed, are extremely fond of visiting their Churches and Chapels, especially such as are on Precipices and Places very difficult of Access; and indeed the greatest part of their Devotion consists in such voluntary Fatigues. On their first Arrival at the Church or Chapel, they cross themselves over and over and make a thousand Genuflexions, and profound Bows. They kiss the Image which is erected there, and treat it with three or four Grains of the choicest Frankincense; and recommend themselves to the Protection of the Blessed Virgin, or the Saint whom the Image represents: But in case the Saint does not incline his Ear, and hearken to their Vows, they soon make him sensible of their Resentment. Here, as in other Places, these Pilgrimages, and peculiar Foundations of Chapels are looked upon as meritorious, and become the Effects of meer Superstition, when the internal Motions of the Soul have no real Tendency towards rectifying the Irregularities and Disorders of the Will.

WE shall here add one Word or two with respect to the pious Fraud of the Urn of *Amorgos*, which is looked upon as the Oracle of the *Archipelagus*. It hath this in common with the antient Oracles of *Greece*, that, 'tis indebted to the *Artifice* and

<sup>a</sup> *Tournefort* ubi sup. Letter IV.

<sup>o</sup> See *Tournefort's* Description of this Island, Letter IV.

<sup>p</sup> The whole Secret of this Imposture is related at large in Father *Richard's* Account of St. *Erini*.

Roguary of the Priests, for the Fame of its Predictions. This Urn which stands near a Chapel, consecrated to St. *George*, fills and disembogues itself again several Times a Day, and sometimes within so small a Space as Half an Hour, which is looked upon as a Miracle, and ascribed to the prevailing Influence and Power of St. *George*. <sup>a</sup> This is the very same St. *George*, who at *Scyros* flies at and seizes upon those impious Persons who neglect to perform their Vows. His Image, as we are informed, lays violent Hands on the Delinquents, jumps upon their Shoulders, and gives them very severe Blows over the Head and Back, till they have discharged the Duty incumbent on them: They see him sailing in the Air, and frisking about from one Place to another, till at last he settles upon the Back of a blind Monk, who carries him he knows not whither. Those who consult the Urn of *Amorgos*, before they engage in any Affair of the last Importance, are sure to prove unsuccessful, if, upon their first Approach, they find the Water lower than ordinary. See in *Tournefort* a long and particular Account of this Superstition. Father *Richard* likewise <sup>r</sup> assures us, that the Islanders annually at *Easter* consult this Urn of *Amorgos*, who, from its Fulness or Emptiness, presage a plentiful or a bad Harvest.

I SHALL now amuse the Reader with a Custom, though not a superstitious one, that is observed in the Island of *Andros*, which bears no Analogy with the Meekness and Humility of our Blessed Saviour. <sup>r</sup> At the Procession on the Festival of *Corpus Christi*, the Bishop of the *Romish* Church who carries the Body of our Blessed Saviour, tramples under Foot all the Christians, of what Administration soever, who lie prostrate before him in the Streets. The same Custom is observed at *Naxos*, and the <sup>r</sup> Missionary who relates the Story adds, that such as have any sick Persons in their Family, bring them out, in order to lie in the Way of the Blessed Sacrament.

THE superstitious Notion which I have beforementioned <sup>r</sup> with relation to the Dead, obliges me to take Notice of that of the Natives of *Chios*, which, no doubt, is derived from the former. The Inhabitants of <sup>w</sup> some Parts of this Island, are of Opinion, that a dead Corpse, that is not corrupted in forty Days, is transformed into a familiar Spirit, or Hobgoblin, which is very troublesome and impertinent, knocks at People's Doors, and even calls them distinctly by their Names. If any Person presumes to answer to his Call, they think he will most assuredly die in two or three Days at farthest.

If this which follows is not a superstitious Notion, 'tis a very ridiculous and extravagant one, and as such, we think it worth our Observation. At *Nicaria*, near *Samos*, the Inhabitants, who are all Swimmers, will marry their Daughters to none but such young Fellows as can dive eight Fathom deep at least. "They are obliged," says *Thevenot*, to produce their Certificate. When a *Papas*, or some substantial Islander is determined to dispose of his Daughter in Marriage, he appoints a Day, when the best Swimmer shall bear away the Prize. As soon as the Candidates are all stripped naked . . . . the young Lady makes her personal Appearance, and in they jump. He who continues longest under Water is the fortunate Bridegroom."

<sup>a</sup> In *Tournefort* ubi supra.

<sup>r</sup> Account &c. ubi supra.

<sup>r</sup> *Tournefort* ubi supra Letter VIII. *Thevenot's* first Part.

<sup>r</sup> *Missions to the Levant*, Tom. I

<sup>r</sup> See above the Account given of the *Burcolacks*,

<sup>w</sup> *Thevenot's* first Part, Chap. lxiii.









*DEUIL des FEMMES GREQUES a RAMA.*



*BAPTÊME des GRECS dans le JOURDAIN.*



BUT what shall we say of those *Greeks* of the *Holy Land*, who assert, and firmly believe it to be real Fact, that the Birds which fly round about *Jerusalem*, never sing during *Passion Week*, but stand motionless and confounded almost all the Time, that they seem to testify a sympathetic Sorrow and Compassion? \* An *English* Traveller, among several others, made this Remark, and demanded of his Guide the Reason of this wonderful *Phenomenon*. If his Account be Fact, I will be bold to say, either the *Greek* was very easy of Belief, or that he bantered that foreign Traveller.

I SHALL here introduce an Account of the *Sacred Fire* of the *Greeks*, a Ceremony more superstitious and extravagant than religious, a whimsical, merry Custom, which is justly a stumbling Block and Rock of Offence to several serious *Mahometans*, and gives them a contemptible Idea of the Eastern Christians. In short, 'tis nothing but a Piece of Priestcraft, to chouse the too credulous Pilgrims out of their Money, by making them believe, that on *Easter-Eve* a Fire descends from Heaven into the *Sacred Sepulchre*. The *Turks* are no Strangers to this pious Fraud, but connive at it, because 'tis very advantageous to them, and the Patriarchs, on their Part declare, they could never pay their Taxes, and their Tributes, if this Stratagem, however unbecoming the Practice of a Christian, should be blown and exposed. † *Thevenot* has given us the following Description of this religious *Farce*. “ About eight in the Morning the *Greeks* extinguished all their Lamps, and those in the sacred Sepulchre . . . . Then running and staring about like Persons distracted, they bawled and made a hideous Howling . . . . without any Regard or Reverence to the sacred Place. Every Time they went by the holy Sepulchre, they cried out, \* *Eleyfôn*. ’Twas very diverting to see them afterwards jump upon one another’s Backs, kick one another’s Shins and Posteriors, and lick each other on the Shoulders with knotted Cords. A whole Crowd of them got together, and took up some of their Comrades in their Arms. Then running for some time with them round the Sepulchre, at last they threw them down in the Dirt, and laughed till they hollowed again at their own unlucky Gambols. Those, on the other Hand, who had thus been made Laughing-Stocks of, ran after the others, in order to be equally mischievous, and revenged for the Affront. In short, they acted like a Parcel of idle Fools and *Merry-Andrews*. . . . . Every now and then they would lift up their Eyes to Heaven, and hold up, with outstretched Arms, their Wax-Tapers, as if they implored the Almighty to send down his Celestial Fire to light them. After this Folly and Extravagance had continued till about three o’Clock in the Evening, two Archbishops, and two *Greek* Bishops . . . dressed in their Patriarchal Robes and Coifs (in the Patriarch’s Absence) marched out of the Choir attended by the Clergy, and began their Procession round the Sepulchre . . . The *Armenians* likewise attended with their Clergy . . . . The *Coptic* Bishop did the same; all separate but closely following one another. After they had taken three solemn Tours around the Sepulchre, a *Greek* Bishop came out of the † Chapel of the Angel, and informed him who personated the Patriarch (of *Jerusalem*) that the sacred Fire was descended from Heaven. Then he entered into the Holy Sepulchre with a large Bundle of Wax-Tapers in each Hand, and after him the Prelate who represented the *Armenian* Patriarch, and the Bishop of the *Coptic*. Some short Time afterwards the *Greek* Archbishop came out in a very whimsical Posture,

\* *Domenico Laffi Viaggio in Levante.*

† Voyage to the *Levant* Chap. xliii. and turn to the Print annexed.

\* *Have Mercy upon me.*

\* A Chapel at the Entrance into the Sepulchre.



“ marching with his Eyes cast down upon the Ground, and both his Hands full of  
 “ lighted Wax-Tapers. As soon as he appeared, the Mobile crowded upon one an-  
 “ other's Shoulders; each prest forwards, kicking one, and boxing another, to reach  
 “ the Prelate, and light his Taper by one in his Hand; because that Fire which  
 “ comes immediately from his, is looked upon to be the purest, and most holy. In  
 “ the mean Time, the *Janisaries* (who were the Guards of the Sepulchre) laid  
 “ on, first on one Side, and then on the other, to make room for the Archbishop,  
 “ who used his utmost Endeavours to get clear of the Crowd. At last, he came to  
 “ a Stone Altar, which stood before the Door of the Choir, over-against the Door of the  
 “ holy Sepulchre. Immediately the Populace flocked round about him for some of this  
 “ sacred Fire; but those who had lighted their Tapers, in endeavouring to retreat,  
 “ were overpowered by others,” who very devoutly struck them with their Fists, and  
 took away the Fire that had cost them so much Labour and Fatigue to procure: In  
 short, the gravest of them all threw down and trampled their Neighbours under Foot,  
 to get close to the Prelate . . . . . “ At last, the *Greek* Archbishop withdrew, and the  
 “ *Armenian* Bishop retired to the Church of the *Armenians*, and the *Coptian* to that of  
 “ the *Copti* . . . . . In the mean Time, the *Turks*, who kept the Door of the holy  
 “ Sepulchre, let none go in, but what paid for lighting their Wax-Tapers at the  
 “ Lamps of that Sanctuary, being the first that are touched by the sacred Fire. In a  
 “ few Minutes after, the Church was illuminated with above two thousand Branches  
 “ of blazing Torches . . . . . This numerous Congregation, hooting like Madmen,  
 “ began to repeat their former Frolicks . . . . . A Man, with a Drum at his Back,  
 “ ran with all the speed imaginable round the sacred Sepulchre, and another pursued  
 “ as fast after him and drummed upon it with two Sticks; when he was tired, a third  
 “ supplied his Place.” . . . . Devotion, or rather Custom, enjoins the *Greeks* not to  
 eat or drink that Day, till they have received the sacred Fire.

SOME ascribe the Origin of this Superstition to a real Miracle which they pretend  
 was formerly wrought in the Presence of the whole Congregation on *Easter-Eve* in the  
 Church belonging to the holy Sepulchre. God Almighty sent down celestial Flame  
 into this Divine Monument, which kindled or lighted again, all the Lamps which  
 the Church orders to be extinguished in *Passion Week*, and thus indulged them with  
 new Fire. Every one was an Eye-Witness of the Descent of this new Flame from  
 Heaven, which darted from one Place to another and kindled every Lamp and Taper  
 that was extinguished. 'Tis added also, that God Almighty, being provoked at the  
 Irregularities and Disorders of the Christian *Crusades*, refused to work this Miracle one  
*Easter-Eve*, when they were assembled together in the most solemn Manner, to be  
 Spectators of the Descent of his celestial Fire; but at last he vouchsafed to have Mercy  
 on them, and incline his Ear to their fervent Prayers, and repeated Supplications.  
 This Account is owing to *Faucher* of *Chartres*, Almoner to *Baudouin* the First.  
 We are informed, that this celestial Fire has never descended since that Time, that is  
 to say, since the Beginning of the twelfth Century after the Continuation of it for  
 seven hundred and fifty Years after the Time of *St. Jerome*. 'Tis a thousand Pities,  
 that *St. Jerome* did not, for the Confirmation of this Miracle, take some Notice of  
 it, and that from his Time down to *Faucher's* we find no one but Pope *Urban* the  
 Second, whose Authority can give any Sanction to this Miracle.

THIS Ceremony, which is so whimsical and extravagant, and so unbecoming the Practice of a Christian, has introduced another superstitious Custom very conformable to its romantic Original. In this same Church of the holy Sepulchre there are some Men and Women who have several Pieces of Linnen Cloth lie before them, which they mark from one End to the other with a Cross, made by the Tapers kindled at the sacred Fire. Thus marked, they serve for the Shrouds or Winding-Sheets of these good Devotees, and are reserved for that solemn Purpose, as the most sacred Relicks. This Account is extracted from *Thevenot's Travels*, where he informs us further, “ that  
 “ there are some Devotees, who measure Pieces of Linnen Cloth by the Holy Sepulchre and the <sup>b</sup> *Unction-Stone*, and cut off the Length of these *Sanctuaries*, in order  
 “ that the Pieces may serve them hereafter for Shrouds or Winding-Sheets.

I MAY here venture to reckon amongst their superstitious Customs the Marks which their Pilgrims imprint upon their Arms, which they take Care to produce as a Certificate of their Pilgrimage to *Jerusalem*. These Marks are made with some particular wooden Moulds, filled with Charcoal-Dust, and afterwards pressed hard upon the Arm. As soon as the Part is thus stamped, it is pricked with an Instrument full of Needles; then bound up, and a Scurf or Scab generally arises upon the Place, which falls off again in about two or three Days, but the blue Impression remains ever after.

THERE is a Stone still to be seen not far from *Bethlehem*, which is perfectly white, which Colour we are told is owing to the extraordinary Virtue of the Blessed Virgin's Milk. The *Greeks* assure us, that this Stone will infallibly fill a Woman's Breast with Milk. The *Turks* themselves and the *Arabians* are so strongly fixed in the same Belief, that they oblige their Wives, who have sucking Infants at their Breasts, to take a little of the Powder of this Stone infused in Water, for the Purpose beforementioned. The Medicine, 'tis true, is said to have that good Effect, but no one presumes to say, that it makes Profelytes of the Muslemen to the Christian Faith. Mount *Sinai*, Mount *Horeb*, the Frontiers of the *Holy-Land*, the *Holy-Land* itself, in short, all the Countries from the *Red-Sea* to *Jerusalem*, are, as it were, so many Sources, which have Time out of Mind supplied the *Greeks* with Fictions, and their Bigots with Superstition. By how much the Light of the Gospel has spread itself more in those Parts than elsewhere, the Fallacy and Illusion of false Doctrines has more shamefully prevailed; as will farther appear from the following Instances. Upon Mount *Horeb*, the *Greeks* pretend to shew the Place where the Prophet *Jeremiah* concealed the Tables of the Law, and a particular Stone, whereon are several *Hebrew* Characters, carved, say they, by the Prophet himself. Upon this Notion they pay a superstitious Homage to this Stone, which consists in divers Inclinations, and numberless Signs of the Cross, repeated with the utmost Hurry and Precipitation, and by Consequence, with little or no Attention, as indeed it deserves none at all.

THE *Grecian* Populace ascribe to the Waters of *Jordan*, and almost all the Fountains of the *Holy-Land*, the supernatural Virtue of healing several Distempers. The Plant, generally known by the Name of the *Rose of Jericho*, is in their Opinion a sure Defence against Thunder and Lightning, and a speedy Relief for a Woman in the Time of her Travail. A certain Traveller, with an Air of Piety and Devotion, assures

<sup>b</sup> Near Mount *Calvary*, before you come to the *Holy Sepulchre*. They give it this Name, because *Joseph* of *Arimathea* anointed the sacred Body of our Lord *Jesus Christ* upon this Stone.

us, that this last Quality is owing to the *Blessed Virgin*, <sup>c</sup> of whom *that Vegetable is the Figure or Representation*.

I SHALL pass over several superstitious Traditions, which the *Turks*, and other *Mahometans* have communicated to the *Greeks*, and Eastern Christians, concerning the Virtue of their *Talismans*, and the Mysteries contained in several superstitious Treatises &c. Our Western Christians may be too justly charged with the same extravagant and romantic Practices. There is one, however, so very remarkable, that I cannot forbear inserting it. The *Easterns*, the *Turks*, and the *Greeks* draw ominous Conclusions from the involuntary Twinklings of their Eye-Lids, or the sudden Shudding of any other Parts of their Body, and have a particular Form of Prayer, adapted to every Part thereof.

<sup>d</sup> *Christophilus Angelus* offers three Reasons, to justify the Celebration of *Easter*, according to the Custom of the *Greeks*. I shall only take Notice of the third, which is this, that on the Day which our Blessed Lord himself solemnized his last Supper, the Lands all round about *Cairo*, and the *Nile* throw up their Dead, and continue so to do till *Ascension-Day*; after which, they retain them as usual. Now this Miracle bearing an exact Affinity to the antient Manner of Calculation with respect to the Festival of *Easter*, 'tis impossible not to declare in Favour thereof; but more especially since the *Greeks* once attempted to celebrate that Festival, according to the *New-Kalendar*, and at that Time the beforementioned Lands threw up none of their Dead, neither did the Celestial Fire descend at that Time as usual. And this Miracle, the good *Christophilus Angelus* has thought proper to record, as altogether worthy of the Supreme Being.

To conclude, if we may rely on the Veracity of some Narratives, and more especially those of some particular <sup>e</sup> Missionaries. The *Caloyers* frequently make a prophane and superstitious Use of their Excommunication. They make use of the Consecrated Bread to act the Conjurer, and discover lost Goods, and petty Larcenies &c.

<sup>c</sup> *Morison's Travels to Mount Sinai*, printed at *Thoule*, in 1704.

<sup>d</sup> *De Statu Græc.* Cap. xlii.

<sup>e</sup> See, amongst others, Father *Richard's* Account of *St. Erini*.





THE THIRD

# DISSERTATION

ON THE

RELIGION of the *GREEKS*, &c.

VOL. V.

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THE THIRD  
DISSERTATION

ON THE  
RELIGION of the GREEKS,

CONTAINING

The various Branches of the *Greek* Schismatics, who are dispersed and scattered all over *Asia*, *Africa*, and *Muscovy*, &c.

IN this third and last Dissertation on the Religion of the *Greeks*, I shall endeavour to give the Reader a clear, and perfect Idea of the Tenets, and religious Ceremonies of those *Greeks*, who are dispersed and scattered all over *Asia*, *Africa*, and *Muscovy*, &c. And I know of no better Method to perform my Promise effectually, than by inserting in this present Discourse, the Remainder of the judicious, and justly admired Father *Simón's Critical History of the Faith and Doctrines of the several Nations of the Levant*. I shall content my self with distinguishing his Text from my own Additions, after the usual Manner, and embellishing it with several curious Remarks, extracted from the most celebrated Authors.

Of the MELCHITES.

THE religious Principles, as well as Ceremonies of the *Melchites* are the very same with those of the *Greeks*. They were called *Melchites*, or *Royalists*, for no other Reason, but that they embraced the received Doctrines of those *Greeks*, who submitted to the Decisions of the *Chalcedonian Council*: and their Adversaries, as they seemed implicitly obedient to the Will of the Emperor, branded them with the Character of *Melchites*, to denote, that they were servile Professors of his Religion. However, the *Syrians*, *Copti*, or *Egyptians*, and other Nations of the *Levant*, are all included at present under the general Denomination of *Melchites*, since they are all of one Persuasion, tho' not strictly *Greeks*: And 'tis for this very Reason, that *Gabriel Sionites* distinguishes them indifferently either by the Name, or

\* From *Melet*, a Term which, in the *Hebrew* and *Syriac* Languages, signifies *King*. The *Melchites* were so called, because they conformed to the Edict of the Emperor *Marcian*, for the Publication and Reception of the Council of *Chalcedon*. This Appellation, says Father *le Brun*, in his *Explication of the Ceremonies of the Mass*, Tom. II. subsisted for a long Time, and served to distinguish all those who were united to the Catholic Church, and since the Schism of the *Greeks*, signifies such as are under the Jurisdiction of the Patriarch of *Constantinople* &c.



“ Title of *Greeks*, or *Melchites*, and adds this further Remark, that they are dispersed  
 “ and scattered all over the *Levant*; that they<sup>b</sup> deny the Doctrine of Purgatory; that  
 “ they are professed Enemies to the Pope, and that there is no Sect, throughout the  
 “ East, that so strenuously opposes his Holiness’s Supremacy. But the Reader need  
 “ not be surprised to find them such implacable Enemies to the Church of *Rome*, since  
 “ they strenuously maintain all the Tenets of those *Greeks*, who were never reconciled  
 “ to the Communion of the *Latins*. As to their Notions, with respect to Purga-  
 “ tory, they are the very same with those generally received by the *Greeks* themselves:  
 “ and altho’ they join with them, in denying that there is any particular place called  
 “ *Purgatory*, where Souls are tortured by any real and material Fire; yet they ac-  
 “ knowledge a Purgatory in the Sense we have before explained it, in treating of the  
 “ *Greeks*. Moreover, the Notion of the *Melchites*, with relation to the Pope’s Supre-  
 “ macy, is likewise the same with that of such *Greeks* as never would submit to the  
 “ Decisions of the Council of *Florence*. In short, the *Melchites*, saving some few  
 “ Points of little or no Importance, which relate only to their Ceremonies and Eccle-  
 “ siastical Discipline, are in every Respect professed *Greeks*: Inasmuch that they have  
 “ a Translation, in the *Arabian* Language, of the *Euchologia*, or Ritual of the *Greeks*,  
 “ and most of their other Books set apart for Divine Service; which, however, is not  
 “ peculiar to them, since the other Sects of the *Levant* have likewise a Translation  
 “ from the *Greek*, for their particular Use of the *Euchologia*, and other Books relating  
 “ to Ecclesiastical Ceremonies. All their Versions, however, are for the Generality  
 “ very incorrect, and the *Arabian* Canons of the Councils are of little or no Service.  
 “ Those *Arabic* Translations of the *Melchites* are notwithstanding, in my Opinion, pre-  
 “ ferable to any other; since they are true *Greeks*, but not without their particular  
 “ Prejudices, whereby they are too often partial and insincere. In general, the Chri-  
 “ stians of the *Levant* are so far from being just and correct in their Translations of  
 “ the *Greek* Authors, that they imagine they have a Right and Privilege to make  
 “ them talk according to their own Sentiments. Every Sect takes all the Measures  
 “ possible to defend its own Principles; and without all Dispute, the spurious Canons  
 “ which are exhibited to the Publick under the Title of the Canons of the Council  
 “ of *Nice* translated from the *Arabic*, must be ascribed to no other Cause. The great  
 “ Authority of the Council of *Nice* was, doubtless, the original Cause of trumping  
 “ up the *Arabic* Canons, which every Sect accommodated to its own Principles. The  
 “ *Melchites* in these Canons ascribed to the Council of *Nice*, find sufficient Arguments to  
 “ justify their Notions against those of the *Jacobites*; and the *Jacobites*, on the other  
 “ Hand, by the very same Canons vindicate their Tenets, with respect to the Unity of  
 “ Nature in our Blessed Saviour. Both the one and the other make the Council of  
 “ *Nice* favour their own Opinions. The *Jacobites* charge the *Melchites* with the Cor-  
 “ ruption of these Canons. The *Maronites*, who were at first of the *Jacobite* Sect,  
 “ load them with the very same Imputation. *John Baptist Leopard*, who was a *Ma-  
 “ ronite*, and Archbishop of *Esdron*, in his<sup>c</sup> Treatise, entitled, *The Vintage of the Sa-  
 “ craments*, charges the *Melchites* with having interpolated some Words in the 55th  
 “ Canon of the Council of *Nice*, which favour their Opinion, with relation to Di-  
 “ vorces; and taxes them with having borrowed that Custom from the *Mahometans*,  
 “ which they inserted afterwards into the Canon. But there is no just Ground for

<sup>b</sup> *Purgatorium nullum existere pessimè crediderunt, indeque illis odium intestinum in summum Pontificem; ita ut eidem veracissimo Christi in Terris Vicario Primatum pertinaciter abnegent.* Gabr. Sion. de Relig. & Mor. Orient.

<sup>c</sup> *Abrah. Ecchell. Not. in Can. Ar. Conc. Nic.*

“ this heavy Accufation; ſince ’tis evident, that the *Greeks* and other *Levantine*s are allowed to put away their Wives, and marry others, eſpecially in Caſes of Adultery. “ The *Melchites*, therefore, have inſerted nothing in this ſpurious Canon of the Council of *Nice*, but what was conformable to the Practice of the *Greek Church*.

THE *Melchites* are ſubſervient to a particular Patriarch who reſides at preſent at *Damas*, and aſſumes the Title of Patriarch of *Antioch*, as well as that of the *Maronites*. For ſome Time paſt, ſays Father *le Brun*, the great Difficulty that they have met with in finding out ſuch Deacons and other Miniſters who could read *Greek*, has been the true Reaſon why they celebrate Maſs in the *Arabian* Language. And even thoſe that are acquainted with the *Greek* Language ſing the *Epistle* and *Gospel* in *Arabic* notwithstanding.

I SHALL here obſerve, that one Branch of the Chriſtian Schiſmaticks of the *Levant*, eſpecially thoſe of *Syria*, the *Neflorians*, *Jacobites*, &c. are called *Chriſtians of the Girdle*; on Account of the large leathern Belt, which they generally wear round their Waſts. This Cuſtom of wearing *Belts* was introduced by a *Caliph* in the ninth Century, who obliged the Chriſtians within his Dominions, to diſtinguiſh themſelves by this particular Part of their Dreſs from the *Mahometans*. “ This odious Diſtinction being in Proceſs of Time forgot, and the *Belt* becoming an additional Ornament to their other Apparel, the following Cuſtom might probably owe its Origin to it. When the Biſhop excommunicated a Chriſtian, and anathematized him; upon the Act of Excluſion, he cut his *Girdle*, and ſtruck him ſeveral ſmart Blows upon the Shoulders. Hence it came to paſs that the Term *Zonnar*, which is a Corruption from the *Greek*, ſignifies, according to theſe Schiſmaticks, *Church-Diſcipline* as well as a *Girdle*.

## Of the GEORGIANS, or IBERIANS the Inhabitants of COLCHIS, or MINGRELIA.

“ IN the ‘ Diſſertation, printed at *Rome* by *Galanus*, on the Reconciliation of the “ *Armenian Church* with that of the *Latins*, there are ſome curious Acts or Edicts which have a peculiar Relation to the State of the *Iberians*, and their Neighbours: “ Pope *Urban* the VIIIth ſent ſeveral Miſſionaries to theſe People, with Father *Avitalis*, a regular Prieſt, for their Superior; who wrote a Letter from thence to his “ Holineſs, in which he gave him a particular Account of the erroneous Tenets of the “ *Iberians*, which are the very ſame as are aſcribed to the *Greeks*; that is to ſay, that “ they acknowledge, indeed, a Purgatory, but not according to the Idea which the “ *Romiſh Church* entertains of it; “ for they conceive that departed Souls are only confined in ſome dark and melancholy Manſions, but not tormented by any Kind of “ Fire; that they deny a particular Judgment of Souls, being fully perſuaded, that “ when any one dies, his Soul is conveyed by his Guardian Angel into the Preſence of “ JESUS CHRIST; that the Souls of righteous Men are in a Moment admitted into

“ See *Herbelot’s Biblioth. Orient.*

“ Some have inſiſted, that this Name was given to the *Iberians*, on Account of their peculiar Veneration for *St. George*. “ ’Tis proper, however, to obſerve, that *Pomponius Mela*, who lived a long Time before, treats of the *Georgians* (*Georgi*) in two Places of his Diſſertation, and plants them amongſt the People who inhabit the Parts adjacent to *Mount Caucasus*, and thoſe along the Coaſt of the *Caspian Sea*.

“ *Clem. Galan. in Concil. Armen. cum Rom. Edit. Rom. Typ. Congreg. de propag. Fide. Anno 1650.*

“ *Purgatorium affirmant, non tamen per Ignem, ſed Animas cruciari in Loco obſcuro & Mæſtitudinis.*

“ the Realms of Light and Bliss ; and those of the ungodly doomed to dwell in im-  
 “ penetrable Darknefs. If a Sinner dies in a State of Repentance, his Soul is confined  
 “ only for a Time within the Regions of Darknefs and Horror ; from whence it is  
 “ afterwards removed and conducted to the Mansions of Bliss : and here all Souls  
 “ wait for the general Resurrection of the Dead, and for this Reason, because they de-  
 “ ny, that any Soul whatever sees the Face of the Almighty till the coming of that  
 “ great Day. The same Author tells us the *Iberians* are likewise of Opinion, that  
 “ Infidels have a particular Judgment assigned them, and that they will not appear  
 “ at the general Day of Judgment with the Christians. This Notion they ground  
 “ on these Words of the Evangelist, <sup>b</sup> *He who is an Infidel is judged already.* <sup>c</sup> They  
 “ deny likewise, that the Torments of the Damned are eternal ; but their Notion is,  
 “ that if a Christian dies guilty of any mortal Sins, and in a State of Impenitence, he  
 “ may be redeemed from Hell before the Day of Judgment by the fervent Prayers  
 “ and Supplications of the Righteous to the Almighty in his Behalf. I am of Opi-  
 “ nion, however, that this Principle of theirs, which bears a very near Affinity to the  
 “ Doctrine advanced by *Origen*, and which seems to be embraced by some of the Mo-  
 “ dern *Greeks*, is not the received Notion of the *Iberians* ; all their Articles of Faith  
 “ being the very same as those professed by the *Greek Church* ; but the real Ground  
 “ for ascribing this Notion to them, was this, that they have but one Place, after  
 “ Death, for the Souls of the Damned, and those who are only in a State of Pur-  
 “ gation. Now since they pray indifferently, and in general, for all such unhappy  
 “ Souls as are cast down into this Place of Darknefs, which they call Hell, that God  
 “ of his infinite Mercy would vouchsafe to deliver them from their Torments, and  
 “ translate them from their gloomy Prison to the glorious Mansions of Light and Bliss,  
 “ that is, *Paradise* ; it was obvious enough to conclude from hence, that they had no  
 “ Idea of the Eternity of Hell-Torments ; whereas in truth this ought to be under-  
 “ stood in a limited Sense, with Restriction, and Regard only to some particular un-  
 “ happy Souls, who are there in a State of Purgatory.

“ THE *Iberians* likewise entertain the very same Ideas of Confession as the *Greeks*,  
 “ and talk of it in the very same Style.” But, according to Father *Zampi*, the *Min-  
 grelians*, who must be ranged amongst the *Iberians*, seldom or never practise the Duty  
 of Confession, not even at the Point of Death. He adds, that the Priests hold up  
 Confession at an extravagant Price ; for which Reason 'tis so shamefully neglected ;  
 which 'tis evident, must rather be ascribed to the insatiable Avarice of their Ecclesi-  
 asticks, than the Ignorance, and necessitous Circumstances of the People. As the  
*Greek Priests*, for the Generality, take the Advantage of the Foibles, and awful Ap-  
 prehensions which terrify and shock their Devotees, and prevail on them, by proper  
 Gratuities, to make Atonement for their Sins, the *Papas of Georgia*, in Imitation of  
 the *Greeks*, have established the Custom of vending their Confessions. And this is the  
 true Origin of that scandalous Practice. The same Missionary adds likewise, that 'tis  
 customary for these People to sit down contented with procuring a titular Confessor  
 only, whom they call *Moraguary*. They make him a small Acknowledgment for  
 taking the Title upon him, but never trouble themselves about any Confessions. 'Tis  
 customary, likewise, for them to purchase an unlimited Absolution for all their Sins,  
 past, present, and to come ; but such an extensive Absolution bears a handsome Price.

<sup>b</sup> *John the III.*

<sup>c</sup> *Inferorum Pœnas non faciunt æternas.*



Such as die possessed of it, carry it with them into the other World. In Short, we are informed likewise, that the Ecclesiasticks themselves avoid Confession, being frequently either *Polygamists*, Whoremasters, or Adulterers. Instead of Confession, they repair to some River, and wash themselves, by way of Purification, before they read Mass. <sup>k</sup> *Zampi* in his Account gives a more particular Description of these Abuses. But to return to Father *Avitabolis*. “ They follow their respective Occupations on “ the most solemn Festivals; nay *Christmas-Day* itself is, with them, no Day of Rest; “ in which respect they have not swerved from the Practice of the earliest Ages of Christianity. As to Baptism, their Method is this: In the first Place, the Priest reads “ a great Number of Prayers over the Child; and when he comes to that Form of “ Words wherein we make the Essence of the Sacrament to consist, he never breaks “ off, but reads on, without baptizing the Child at that Time; that as soon as the “ Lesson is ended, the Child is stript, and baptized by the Godfather, and not by “ the Priest; which Ceremony is performed with only a Repetition of a few Words “ which were pronounced before. They concern themselves very little whether they “ are baptized or not: They rebaptize all such as, after Apostacy, return to the Faith. “ The Priest alone is, with them, the only Minister who has a Right and Privilege “ to baptize; <sup>l</sup> so that if no Priest can be met with, a Child may die without Baptism; but, according to the Opinion of some of their Doctors, the Mother may officiate and save the Child’s Soul in such emergent Cases. When they baptize their “ Children, they confirm them, and administer to them the Blessed Sacrament “ of the Eucharist at the same Time. They make their first Confession on their “ Wedding-Day, and repeat it whenever they think themselves at the Point of Death, “ but sum it up, however, in four Words only. If a Priest confesses himself guilty of “ an actual Sin of Impurity, his Confessor will not permit him to read Mass; for “ which Reason they always avoid Confession. <sup>m</sup> They administer the Sacrament of “ the Eucharist to dying Children, but very seldom to adult Persons while they enjoy “ their Health; nay, there are thousands who never receive it on their Death-Beds. “ Their Sovereign obliges both Priests and Bishops, when Occasion requires, to take “ up Arms, and appear in the Field of Battle; and at their Return, they celebrate “ Mass, without having any Dispensation for the Irregularity thereby contracted. They “ are of Opinion, that they ought to read but one Mass in one Day at one Altar, “ and in one Church. They consecrate the Sacrament in wooden Chalices, and <sup>n</sup> carry “ it to the Sick in a very irreverent Manner without the least Light, or the least Attendance. On some particular solemn Festivals the Priests assist all together at the “ Bishop’s Mass, who gives the Eucharist into their Hands, and they themselves put “ it into their Mouths. Their Ecclesiasticks don’t severally rehearse the *Breviary* “ every Day; but one or two only, and the others attend. He who reads the Office, “ is, for the generality, a Priest, and those who assist, seldom regard one Word that “ he says. The greatest Part of the *Iberians* scarce know the first Principles of Religion. If they have no Children by their Wives, by the Licence and Consent of the “ Priests, they put them away, and marry again; they are allowed the same Liberty “ in Case of Adultery, or any other Matrimonial Controversies and Debates. They insist, that Miracles are ceased in the *Romish* Church, and that the <sup>o</sup> Pope has no

<sup>k</sup> Inserted in Tom. VII. of the *Collection of Voyages to the North*.

<sup>l</sup> *In Periculo obitûs, si desit Sacerdos, Infans non baptizatur.*

<sup>m</sup> *Pueris morientibus præbent Eucharistiam.*

<sup>n</sup> *Eucharistiam deferunt ad infirmos maximâ cum irreverentiâ, sine Comitatu & Luminibus.*

<sup>o</sup> *Sentiant Pontificem in Jure duntaxat positivo, dispensare posse, sed in re levi, non gravi.*

“ Power to grant Dispensations, but in such Cases only as are of Human Right, and  
 “ that it is requisite likewise, those should not be Matters of any considerable Im-  
 “ portance.

“ <sup>P</sup>FATHER *Avitabolis*, in the same Letter to Pope *Urban* the VIIIth, describes the  
 “ political State of the *Iberians*, and makes particular mention, amongst other Things,  
 “ of the arbitrary Power of their Princes and Nobility: for their Sovereigns, without the  
 “ least Regard to what is generally called the Liberty and Immunity of the Clergy, treat  
 “ the Priests, as their domestick Servants. They despise the Bishops and frequently chas-  
 “ tise them. Moreover, they are under no Subjection to the Patriarch himself, who  
 “ assumes the Character of *Catholick*, or *Oecumenical*; and by Consequence, ’tis not the  
 “ Patriarch who is *Supreme Head* of the Church, but the Sovereign, who is absolute  
 “ Lord over all Affairs, both temporal and spiritual. The Nobility are as arbitrary  
 “ to the full in their respective Dominions, and keep the Bishops and Priests as much  
 “ under Subjection. The Sovereign has a Vote with the Bishops in the Election of  
 “ a Patriarch; and they never chuse one but whom he approves of. The Will of the  
 “ Prince, and of each respective Nobleman in his particular Territories, is an absolute  
 “ Law, and they have no Judges to hear and determine any Causes whatsoever; nei-  
 “ ther have they any established Ordinances for their Regulation; nay, they don’t so  
 “ much as admit of producing Evidences on any publick Occasion. Their Princes  
 “ arbitrarily dispose of their Subjects and their Effects in such Manner as they see most  
 “ convenient. To conclude, the Patriarch of *Constantinople* frequently sends several  
 “ *Caloyers* into their Country, to revive and aggravate their Abhorrence and Detesta-  
 “ tion of the Pope.

“ THIS Letter was written in the Year 1631, to Pope *Urban* the VIIIth, by Fa-  
 “ ther *Avitabolis*, who was then at *Goris* in *Georgia*, or *Iberia*; and in the before-  
 “ mentioned Treatise of *Galanus*, are inserted the King of the *Georgians* Letters to  
 “ *Urban* the VIIIth, which are deposited in the Archives of the Congregation  
 “ *De propaganda Fide*. This Prince, amongst other Things, observes in his Letter,  
 “ that their Faith had been preserved pure and uncorrupted in his Kingdoms, from  
 “ the Reign of *Constantine the Great* to his own Time, and that he allows the *Romish*  
 “ Missionaries a Chapel to pray to God for his Prosperity and Success. This Letter  
 “ bears date *anno* 1629. Pope *Urban* answered this Prince’s Letter, and added an-  
 “ other to *Zacharias* the Metropolitan.

“ THAT which the Sovereign of the *Georgians* wrote to Pope *Urban*, relating to  
 “ those Articles of Faith, which he insisted had been inviolably observed and profest  
 “ throughout his Dominions, ever since the Reign of *Constantine the Great*, is exactly  
 “ conformable to the <sup>9</sup> History of *Socrates*. And <sup>9</sup> *Balsamon* ranges the Churches of  
 “ *Iberia*, or *Georgia*, amongst the Metropolitan, and Mother Churches, without al-  
 “ lowing any one of them to be the *Supreme*, and on which the rest are dependent.  
 “ He further remarks, that this Alteration happened in the Time of *Peter*, Patriarch  
 “ of *Antioch*, by an express Order of the *Synod*, and that at that Time this Church  
 “ was dependent on that of *Antioch*. And hence it was, that the Archbishop of  
 “ *Georgia* became dignified and distinguished by the Title of Patriarch.

<sup>9</sup> *Avitab. Rel. Theatin.*

<sup>9</sup> *Bals. Annot. in Can. 2. Conc. 2. General.*

<sup>9</sup> *Socr. Lib. I. Cap. xvi.*

“ *GALANUS* joins the Natives of *Colchis* or *Mingrelia* to the *Iberians*, and asserts, that as they are Neighbours, they profess the same Faith, with this Difference and Distinction however, that the *Mingrelians*, residing in the Mountains and Woods, are more vicious, and depraved in their Morals, than the *Georgians*. They are so ignorant, as to the Principles of their Religion, that they scarce understand the Form of Baptism, tho’ they administer it according to the Custom of the *Georgians*; and in order to render that Sacrament still more solemn, sometimes baptize their Infants with Wine instead of Water. But what we have already said with respect to the *Georgians* is, we presume, sufficient. The Exposition we have given of their Faith confirms the Tenets of the *Greeks*. It would be no difficult Matter to demonstrate, that ’tis very antient, and that their Sacramental Forms of Baptism, Marriage, &c. are all legal, tho’ not administered according to the Ceremonies observed in the *Latin Church*. What we call the *Matter* and *Form* of Sacraments is no Manner of Rule for other Christian Nations, who are perfect Strangers to those Terms. It is past all Dispute, that the Easterns acknowledge no other Form of the Sacraments than the Prayers they make use of at the Administration of them.

“ Not long since I met with a ‘Manuscript History, supposed to be written by Father *Zampi*, a *Theatine Monk*, wherein he expatiates on the Ignorance and Errors of these People, but more particularly of the *Mingrelians*, whose Priests themselves, if we may credit our Author, are, for the generality, at a Loss to determine whether they are really of the Sacerdotal Order or not; for it frequently happens, that those who ordained them were never baptized. Their Bishops, who for the most part are more illiterate than the Priests, never make any Enquiries, as to the Capacity of the Persons who are to be admitted into Holy Orders, but whether they are able to defray the Charges that attend their Ordination, which amounts to as much as would purchase a good Horse.” There are several of these Bishops who are still more dissolute than they are ignorant, that can neither write nor read, and in order to discharge their Duty, learn to say Mass by Heart, which, however, they never do at all without being very well gratified for their Trouble. “ Their Priests are allowed not only to marry, according to the Custom of the *Greek Church*, before Ordination; but many marry again, at the Expence only of a Dispensation from the Bishop, which amounts to about a Pistole.” They may marry, in short, a third or fourth Time upon paying double Fees for every new Indulgence. The Patriarch likewise never ordains a Bishop without being first paid the Sum of five hundred Crowns. (According to Father *Zampi*, this Patriarch, who exercises his Ecclesiastical Jurisdiction over the major Part of these People, without the least Regard to the Patriarch of *Constantinople*, is dignified and distinguished amongst them by the venerable Title of *Catholicos*.) “ When any Person is very much indisposed amongst them, he sends for a Priest who attends him rather in the Capacity of a Physician, than a ghostly Father; for he never mentions one Word of Confession to his Patient: But turning over the Leaves of a particular Book, which he carries about him for that Purpose, with Abundance of seeming Gravity and Circumspection, he pretends to find therein the real Grounds of his Distemper, which he usually ascribes to the high Displeasure of some of their Images; for ’tis a received Notion amongst them, that their

‘ Breve Compendio nel quale se rachinde tutto cio che a’ sacri Riti e al divino Culto s’aspetta della Nazione de’ Colchi detti Mengreli e Georgiani. A Translation of this History is inserted in Tom. VII. of the *Collection of Voyages to the North*.



“ Images are capable of gratifying their Repentments. For which Reason the ghostly  
 “ Physician enjoins his Patient to make Atonement for his Sins by some acceptable  
 “ Oblation to the incensed Image, that is to say, some valuable Present in Money or  
 “ Effects, which he always takes care to apply to his own private Advantage.

“ It is, moreover, affirmed in this Account, that as soon as ever an Infant comes  
 “ into the World, the Priest only anoints him with the Chrism; and after he has  
 “ made the Sign of the Cross upon his Forehead, defers his Baptism till he is two  
 “ Years old, at which Time he is plunged into warm Water, and anointed again  
 “ almost all over. Then they give him some consecrated Bread to eat, and Wine to  
 “ drink, which seems to be the ancient Form of Baptism, when the three Sacraments  
 “ of Baptism, Confirmation, and the Eucharist were all administered at the same Time.  
 “ 'Tis a received Notion amongst these People that Baptism principally consists in  
 “ anointing the Infant with Oil consecrated by the Patriarch; which bears a very near  
 “ Affinity to the Doctrine of the Easterns in general, who call such Unction the *Per-  
 “ fectiō of Baptism*.”

As Father *Simon* has only treated of this Ceremony in general, I shall give you a Description of the Ceremonies and religious Customs of the *Mingrelians*, with respect to their Baptism, extracted from Father *Zampi*. As soon as an Infant is born, the *Papas* makes the Sign of the Cross on his Forehead; and eight Days afterwards anoints him with *Myron*, that is, their consecrated Oil: But he never baptizes him till two Years after; the Form then observed is as follows. The Child is brought to Church, and presented to the *Papas*, who immediately asks the Child's Name, and lights a little Wax-Taper; after which, he reads a long Lesson, and repeats several Prayers suitable to the Occasion. After that, the Godfather undresses the Infant, and plunges him naked into a Kind of Font or Bathing-Vessel, full of luke-warm Water, mixt with Walnut-Oil, and washes his Body all over, without the *Papas* having any Hand in this Part of the Ceremony, or pronouncing one Syllable all the while. After this general Ablution, however, he advances towards the Water-Vessel, and gives the *Myron* to the Godfather, to anoint the Infant. The Godfather accordingly anoints his Forehead, Nose, Eyes, Ears, Breast, Navel, Knees, Soles of his Feet, Heels, Hams, Buttocks, Loins, Shoulders, and the Crown of his Head. After this Ceremony is over, he plunges him again into the Font, or Water-Vessel, and offers him a Bit of blest Bread to eat, and a Sup of sacred Wine to drink: If the Child swallows them it is looked upon as a happy Omen. In Conclusion, the Godfather returns the Infant to its Mother, saying three Times, *You delivered him into my Hands a Jew, and I return him to you a Christian*. During all this Ceremony, the *Papas* continues silent. I shall omit several other Circumstances which are less remarkable, and content my self with referring the curious Reader to Father *Zampi*'s Relation.

“ FATHER *Zampi*, who was no less prejudiced in Favour of the Theology of the  
 “ *Latins*, than the other Missionaries abovementioned, asked these People several  
 “ Questions resulting from the foresaid Theology. Amongst other Things, he de-  
 “ sired to know, if when they administered any Sacrament, they had any real Inten-  
 “ tion or Design to administer it. And then he very much questions, whether their

<sup>2</sup> Circa l'intentione, non fanno che sia, solo per usanza celebrano e per l'elemosina. Per cio se sia valida la Consecratione mi rimetto a' Dottori.

“ Consecration of the Bread and Wine be valid, since they don't understand what the Word *Intention* means. He asked them, moreover, wherein the Form of Consecration consisted. And having made the same Proposition to several of them, he found but one who was capable of giving him any Satisfaction by repeating the Form made use of in the Consecration. But 'tis easy to imagine, that this *Mingrelian*, who contented Father *Zampi*, on that Occasion talked in Conformity with the Father's Sentiments, rather than those of his own Countrymen. But what is more remarkable than all the rest, and still harder to be believed, is the Answer of a *Mingrelian* Priest to the following Question proposed to him by the same Father, *viz.* “ whether after the Consecration of the Bread and Wine, those Elements were truly changed into the Body and Blood of JESUS CHRIST? To whom he replied, with a Smile, that it was ridiculous to imagine, that JESUS CHRIST should descend from Heaven to Earth, and be circumscribed within the narrow Compass of a Piece of Bread. But this is widely distant from the Testimony which Father *Zampi* has given us in another Place of the Sentiments of these People, with respect to the Blessed Eucharist. And as such Interrogatories as these are foreign to the Purpose, and injudiciously proposed by the Missionaries to the *Easteris*, who were never instructed in our Controversies with respect to this Sacrament; so neither ought we to wonder at such Answers from them, as are altogether repugnant to our own Principles. This *Mingrelian Papas* thought of nothing, on this Occasion, but the Objects of Sense, and made much the same Answer as the *Capernautes* did to our Blessed Saviour, *Quomodo potest hic nobis dare Carnem suam?* Father *Zampi* added another Query altogether as impertinent and useless as the former. He asked the same *Papas*, whether the Mass, in Case the Priest should omit the Form of Words in the Consecration, was valid or not? To whom he replied, why not? The Priest, indeed, would be guilty of Sin, but the Mass would be valid notwithstanding. 'Tis surprising, that a Missionary should propose such improper Questions to a People, whom he knows to be brought up in such profound Ignorance, and who are so far from understanding such intricate Positions, which have been canvassed for a few Centuries in the *Latin* Schools only, that they have a very imperfect Idea of the Principles of the Christian Religion.

“ BUT what was the greatest Stumbling-Block and Rock of Offence to Father *Zampi*, was the little Regard which the *Mingrelian Papas* paid to the Sacrament of the Blessed Eucharist, which they deposit, not as our Priests, in the most costly Vessels, but in a little leathern Purse, or linnen Bag, which is always tied to their Girdles, carrying it wherever they go, and making use of it as Occasion offers, and administering it as a *Viaticum* to such Persons as they met with in a sick languishing Condition. When they go to bed, they lay this leathern Purse, or linnen Bag under their Bolsters. Neither do they scruple to let any indifferent Person, Man or Woman, carry it, according to their Directions; and as their consecrated Bread is hard, they break it into small Pieces in order to be steeped in any Liquor, never giving themselves the least Concern about the Crumbs that fall upon the Ground, or that stick to their Fingers.” They frequently reduce this *Viaticum* to Powder, infuse it into Wine, and administer it to their Patients; humbly imploring the Image for

\* Interrogai uno di questi Reverendi, se fatta la Consecrazione del Pane e Vino con le solite parole, veramente dopo questa Pane e Vino fosse il Corpo e Sangue di Christo. Questo soridendo, come se gli havessi detta una facetia, disse, chi porta Christo nel pane? & come puo venirvi, e come puo stare in cosi poco Pane? & perche si vol partire del Cielo per venir in Terra? ne mai è visto simil Causa.

“ whom

" whom they testify a more than ordinary Veneration and Respect, not to <sup>\*</sup> destroy them. Their Ignorance and Superstition still carries them a greater Length. Few of the *Mingrelians* will take this *Viaticum*, because they look upon it as an impropitious Omen in the Patient's House: But instead of administering it to him, they put it into a Bottle with some Wine, or into a small Cup, or Bowl, and afterwards make their Observations upon it. If the *Viaticum* sinks to the Bottom, 'tis a sign the Person who is ill is past all Hopes; if it swims on the Surface, 'tis a happy Presage of his speedy Recovery. " Altho' it must be acknowledged, that these People do not pay that awful " Respect and Veneration, which is justly due to that august Sacrament; yet 'tis unreasonable to expect, that they should be confined to all the outward Pomp and " Ceremony that is observed in the Western Church; since they have not the same Motives; since there are neither *Berengarians*, nor *Protestants* among them, to oblige " them to give some external Demonstrations of the Religion which they profess. " We can reasonably require no more of them than those outwards Forms which were " practised in the primitive Ages of the Church; and the *Mingrelians* are not the only " People who have deposited the Sacrament in a leathern Purse to serve them as a " *Viaticum*; some of the *Greeks* enclose it in the very same Repository, and hang it " up against the Walls of their Churches."

THE *Mingrelian* Monks, according to Father *Zampi*, never eat any Flesh-Meat, but fast and pray with Abundance of Decency and Order; and yet, notwithstanding this laudable Practice, they shew no Manner of Concern for the spiritual Welfare of those Souls which are entrusted to their Care. In order to initiate a *Bere* (for that is their general Term for a Monk) they put upon his Head, sometimes in his very Infancy, a Calot, or leathern Cap, which covers his Ears. From thenceforward he is obliged to abstain from all manner of Flesh-Meats, and receive his Instruction from the other *Beres*. As to their Nuns, they are not only free from Confinement in their respective Convents, but lie under no Obligation to lead a monastic Life any longer than it suits their Pleasure. They are no more, in short, according to the Account given us by this Missionary, than a Society of young Women who despise the Marriage-State, Maid-Servants out of Place, Widows quite worn-out, Wives divorced from their Husbands, poor distressed Girls, that are glad to except of any Lodging with-

" 'Tis not the Object represented by the Image, according to Father *Zampi*, that inspires and excites the Devotion of the *Mingrelians*, but the material Form itself; and their Zeal is languid or fervent in Proportion to the mean or gay Dress of the Image, or the more or less valuable Materials of which it is composed, &c. This good Missionary assures us, likewise, that in these Testimonies of their Devotion, they act more like *Jews*, or *Pagans* than sincere Christians. But 'tis surprising, that he should be so very ignorant of the Customs of the *Jews*, who are so far from paying any Homage to any Images or Pictures, that they never admit of any such Representations in their Synagogues.

\* Without entering into a tedious Detail of their ignorant and superstitious Veneration for their Images, and without taking any Notice of the ridiculous Petitions which they put up to them, in order to prevail on them, to avenge their Cause and destroy their Enemies, I shall only observe, that they swear by these Images, and that after such Evidences there is no future Appeal. There are some *Mingrelians*, however, who are so precise, to all outward Appearance, that they cannot be prevailed on to take any such Oaths, though the Occasion be never so solemn or important. There is one superstitious Custom of theirs which is very remarkable, and that is, their Oblations, which are accompanied with the most dreadful Imprecations against their Enemies, and made in the following Manner. " In this Case, says Father *Zampi*, they compliment the Image, " which is the favourite Object of their Devotion, with an Oblation consisting of two small Leaves, and a " little Bottle of Wine. The *Papas*, in the Presence of the Image, waves the Oblation round the Head of " him who presents it. Afterwards, he addresses it in the following formal Manner, and says, supposing it " to be a Thief whom he devotes to the Image's Repentment, *Thou very well knowest that I have been " robbed, and that I cannot discover where the Party who has injured me has concealed himself. In Gratitude " for this Oblation which I here make thee, I most humbly implore thee to avenge my Wrongs, and annihilate the " Villain.* At the same Time he drives a Stake into the Ground before the Face of the Image, with a " heavy Mallet, and closes the Ceremony with this formal Imprecation, *O! mayst thou serve the Man that " has robbed me as I have done this Stake."*



out Expende, and old Prudes out of Date. The Badge of their Profession is a black Veil and a Gown of the same Colour.

I SHALL now give you a more particular Description of the *Mingrelian* Mafs by way of Supplement to what Father *Simon* has said upon that Topick. Their Mafs is read in the *Georgian* Language, which Father *Zampi* calls *Literal* ('tis not in their *vulgar Tongue* at present). The Priest having his Vestments wrapped up in a Kind of leathern Wallet, or Portmantle, some Wine in a Calabass, a little Loaf under his Arm, and a Wax-Taper in his Hand, begins his *Oremus*'s near the Church where he is to celebrate Mafs. As soon as he arrives at the Church-Door, he disengages himself from all his Materials, and beats the sacred Wood, that is, a small Piece of Board about the Length and Breadth of a Battledore, by the Sound of which, he assembles his Congregation together: After that, he rings a little Bell, lights his Wax-Taper, resumes his Materials, enters the Church and there dresses himself, repeating with an audible Voice the usual Prayers at the same Time. As soon as he is drest, he sets the Altar or Communion-Table in proper Order, that is to say, he spreads a clean Linnen-Cloth over it, sets a Plate, which he makes use of as a Patin, on the Gospel-Side, and a Jug on that of the Epistle, which supplies the Place of a Chalice, and between them both the Bread which he intends to consecrate. All Matters thus disposed, he pours some Wine into the Chalice, takes the Bread and cuts it into little Pieces where 'tis marked, puts them into the Patin, and over it the *Camera*, that is, a Star made of two Semi-Circles. If there happens to be too much Bread cut, he lays it aside, covers the Patin with a clean Linnen-Cloth and the Wine with another. After that, he retires to one Side of the Altar, lets his Chasuble, if he has one, fall down behind him, says the *Pater Noster*, then reads the Epistle, then the Gospel, and having the Missal, or Mafs-Book in his Hand, sings the *Credo* in the Middle of the Church, with some additional Prayers for the Offertory. Then returning to the Communion-Table, he takes the Veil, with which the Patin was covered, and throws it over his Head, takes the Patin in his Left-Hand, holding it up to his Forehead, and in his Right the Chalice, which he rests upon his Bosom. He then advances in a slow and solemn Pace towards the People, till he comes again to the Middle of the Church, and making his Procession all round with the Elements of both Kinds, he sings the Hymn, which they call the *Chambic*, whilst the Congregation fall prostrate on their Faces, or make several low and profound Reverences. As soon as the Procession is ended, and the Priest returned to the Altar, he puts the Patin and the Chalice in their proper Places, takes off the Veil which he had thrown over his Head, holds it before the Elements, repeats several Prayers at the same Time, and pronounces, at last, with an audible Voice, and in a chanting Tone, the Form of Consecration over the Bread and Wine. With the Star, which he had moved before over the Patin and Chalice in the Form of a Cross, he makes several Signs over both the Elements: With the consecrated Bread, which he first raises over his Head, whilst he repeats several Prayers, he makes three more Signs of the Cross, and then puts it into his Mouth and eats it. If there be any Crumbs remaining in the Patin he carefully collects them all together and puts them likewise into his Mouth. When he drinks the Cup he holds the Chalice fast with both his Hands. It is almost needless to inform the Reader, that in the Solemnization of this Ceremony the officiating Priest turns his Face to the Congregation, and

\* Perhaps it ought to be *Cherubic*.

animates them to behave themselves with Reverence and Devotion. The Term he makes use of for that Purpose is *fuscit*, which signifies *trembling*, and, according to our *Italian* Missionary before quoted, concludes the Mass.

THE Loaf they make use of is round, about the Weight of an Ounce, and composed, as that Missionary informs us, of Meal, Water, Wheat, and Wine. The Mark put upon this Bread is like that of the *Greeks* in *Constantinople*.

I SHALL close this Description of the *Mingrelian* Mass with some Abuses, which will give the Reader a perfect Idea of the Ignorance and Stupidity of these People. If a Priest goes to read Mass, and finds the Church-Door shut, he very quietly sticks his Wax-Taper upon it, and reads Mass there. If there are several Priests to read Mass in the same Church, instead of each of them saying one in Particular, they all read together. They are such obstinate resolute Fasters, that, according to *Tournefort*, the Omission of so important a Duty can be atoned for, amongst them, no other Way, than by a second Baptism; and they prohibit the eating of all Manner of Flesh with that Strictness and Superstition, that they imagine, our Blessed Lord celebrated the Sacrament of his last Supper with Fish only, and that he never once tasted any Flesh-Meats of what Nature or Kind soever during his whole Life; and their Prints, or Pictures, wherein he is represented at the Celebration of that Holy Ordinance, are delineated accordingly. This Circumstance brings to my Memory an extravagant Conceit of a *Dutch* Painter, who very innocently served up our Saviour's last Supper in a Dish of painted Herrings.

As they are very superstitious, and very ignorant, they are excessively fond of fabulous History. They add, says *Tournefort*, by way of Supplément to the *Gospel* of JESUS CHRIST, a *smaller Gospel*, which is full of romantic Fictions; and, if we may form a Judgment of the Whole by the Sample that Traveller has given us, 'tis in every respect as pleasant and amusing, as the *Golden Legend*, or the Life of the Blessed Lady *Mary Alacoque*.

I SHALL now proceed to the Nuptial Ceremonies of the *Georgians*, wherein there are several Practices which are worth the Reader's Observation. 'Tis no better than a Contract, by way of Bargain and Sale, according to the Account of our Missionary; for Parents there bring their Daughters to Market, and agree with their Chapmen for a particular Sum, which is more or less, according to the Value of the Goods, and as precarious as the Sale of any other Commodities whatsoever. One that never was married, for instance, bears a much better Price than a Widow, and a Virgin in her Bloom, by Consequence, than a stale antiquated Maid. As soon as the Purchase-Money is raised, and ready, the Father of the Bridegroom makes an Entertainment, at which the Son attends with his Cash in Hand, and deposits it on the Table before he offers to sit down. At the same Time the Bride's Relations shew him a Kind of Equivalent, as near the Value of his Money as may be, consisting in all Manner of necessary Household Goods, Cattle, Clothes, Slaves, &c. a Custom which seems to be derived from the Days of Yore. But the Reader may easily imagine, that there are but few *Mingrelians*, who are thus handsomely provided for. After this Entertainment is over,

\* See Tom. I. of Father Simon's *Biblioth. Crit.* concerning this Custom.

the Bride repairs to the Bridegroom's House, attended by her Relations, Friends, and Acquaintance &c. The Procession is enlivened with a *Georgian* Concert of instrumental Music: But the Contractors go before, and inform the Family, that the new-married Couple will soon be at home. These Messengers at their first Arrival are presented with Bread, Wine, and Meat; and they without offering to go into the House, take the Flaggon of Wine, and pour it lavishly round about it. This Libation is, as it were, consecrated by their hearty Wishes for the Health, Prosperity, and Peace of the new-married Couple. After this they return to the Bride, and conduct her home to her Husband's Apartment, where the other Relations and Friends are all assembled together. In the Middle of the Room there is a Carpet spread upon the Floor, and a Pitcher of Wine, and a Kettle full of such \* Dough, as the *Mingrelians* make their Bread with, set upon it. The Bride immediately kicks down the Pitcher, and scatters the Paste with both her Hands all over the Room. What their mystical Aim or Design is in this Practice, we are at a Loss to determine. Perhaps 'tis intended as an Hieroglyphick of the Plenty and Fruitfulness of the Marriage-State; or the Representation of a certain Right and Privilege, like that of a Conqueror, who delights in the Trophies of his Victories; or, in short, 'tis possible, as they are such an ignorant and unpolished People, it may have no Manner of Meaning in it at all: But be that as it will, the Ceremony is attended with the usual Pastimes and other Demonstrations of Joy, as are customary on all such publick Occasions. The essential Part of the Nuptial Mystery, however, is not solemnized there, but in a private Apartment, for fear the Sorcerers should cast a Spell upon the new-married Couple. The Bridegroom and his Bride stand with their Godfather before a Priest, who reads over the Marriage-Words by the Light of a Wax-Taper. There are two Garlands of Flowers, either natural or artificial, set close by each other on a Table hard by, with Tufts of various Colours; a *Tavaiole*, (that is, a Veil) a Glass of Wine, a Piece of Bread, and a Needle and Thread. The Godfather throws the Veil over the Bridegroom's Head, and whilst the Priest is reading the Ceremony sews their Garments together. This Godfather likewise puts the Crowns upon their Heads, and changes them three or four Times successively, according to the Tenour of the Prayers repeated on that Occasion. After that, he takes the Glass and the Pieces of Bread into his Hands, and first gives the Bridegroom one Bit, and then the Bride another, which he repeats six Times, and then eats the seventh himself. In the next Place, he gives them the Glass three Times a-piece, and then drinks the Remainder, which concludes the Ceremony.

THE Veil made use of on this Occasion is the Emblem or Image of the Nuptial Bed, the Thread with which the Bridegroom and Bride are sewed together, the Symbol of the Conjugal-Knot; but as the *Mingrelians* are addicted to divorce or put away their Wives, and frequently guilty of Fornication and Polygamy, the Fragility of the Thread may very properly be looked upon, as a lively Representation of the precarious and uncertain Duration of this happy Union. The Bread and Wine, which denote their Community, or having Things in common together, may likewise be a Corruption of a religious Custom, which requires the new-married Couple to receive the Sacrament after the Nuptial Benediction. The Godfather drinks and eats the Remains, to intimate, as we are informed, that he has contracted a Kind of Relation with them; and that he ought to be an impartial Judge in any Controversies that may

\* They call it *Gom*, and the *Turks* *Pasta*. See the Description of it in *Chardin* Tom. I.



afterwards arise between them, and endeavour to reconcile their froward Tempers: A Task, as difficult in *Georgia*, or indeed any where else, as to pacify two zealous Theologists contending for the Orthodoxy of their most holy Faith.

THEIR Mourning, according to the Account Travellers give us of it, is like that of Persons in the very Height of Despair, and consists not only in weeping, or rather howling in Honour of their Dead, and in shaving, out of Love and Respect for them, not only their Beards, but according to Father *Zampi*, their Eye-brows likewise. <sup>b</sup> But moreover when a Wife loses her Husband, or some other near Relation, she tears her Clothes, strips herself naked to the Waist, tears her Hair, macerates her Body and scratches her Face all over. The Men likewise behave much after the same Manner, and are more or less violent and excessive in their Agitations, as Necessity, Inclination, or the Circumstance of their Mourning prompts them, which continues forty Days, with Diminution of their Sorrow, as that Term draws nearer to its Expiration. The ten first Days the Relations and intimate Friends and Acquaintance meet constantly together to weep over the Deceased. Their Cries and Howlings, their Transports of Sorrow, their Silence and Serenity of Mind, according to *Chardin*, are alternate, and succeed each other. On the last Day they inter the Corpse. <sup>c</sup> The *Catholikos* puts upon the Breasts of such as die in the Faith of his Church, a Letter or Petition, wherein he humbly beseeches St. *Peter* to open Heaven's Gate for them and let them in. This Ceremony is performed even before they put them in their Shrouds. *Tournefort*, who gives us this Account of the *Georgians*, adds, that the *Mussulmans* make their Applications much after the same Manner to *Mahomet* on the like Occasions. But be that as it will, on the fortieth Day of their Mourning, they have a funeral Entertainment for the Relations, Friends, and Acquaintance of the Deceased, at which the Men have one Table, and the Women another. The Bishops read a Mass for the Dead, and takes, for his Fee or Gratuity, all that was allotted to the Service of the Deceased.

FATHER *Archangelus Lamberti* <sup>d</sup> assures us, that in some Parts of *Mingrelia*, out of a barbarous Kind of Benevolence, they remove the Pillows from under the Head of such Persons as are at the Point of Death, and every thing that can possibly support and prop them up, that they may be strangled and freed at once from all their Sorrows. This Custom is suitable enough to a People, amongst whom, their Persons of the highest Distinction think it <sup>e</sup> the greatest Honour imaginable to be publick Executioners; and a most glorious Illustration of their Pedigree to be able to enumerate a long Train of such Officers amongst their Predecessors. The Motive to this Ambition is the false Conclusion which they draw from a true Maxim, *that there is nothing so beautiful, as the impartial Execution of Justice*. As for the rest, the funeral Entertainment for the Dead, and the forty Days Mourning were likewise observed by the antient *Schythians*; and 'tis from them likewise, or their Neighbours, that the *Mingrelans* have inherited the barbarous Custom of anticipating the Death of those, who are, to all outward Appearance, past Recovery. The only Plea that can possibly be made for this Practice, is, to suppose that this voluntary Dispatch of their dying Friends is the Result of their sincere Compassion, and tender Concern for their Afflictions.

<sup>b</sup> *Chardin* Tom. I.

<sup>c</sup> A Description of *Mingrelia* in Tom. VII. of the *Collection of Voyages to the North*.

<sup>d</sup> *Tournefort's Travels* Letter xviii.

<sup>e</sup> *Tournefort's Travels*, Letter xviii.

I SHALL not here enter upon the Description of the Festivals which they observe in common with other Christians, and particularly with the *Greeks*, but shall take notice only of such Days as are distinguished by some peculiar Customs, or uncommon Acts of Superstition, amongst which must be reckoned their first *Monday* in every Year, and in every Month. On the former, the Officers of the Court march in Procession before their Sovereign with all the *Regalia* which are entrusted to their peculiar Care. Thus, after the regal Diadem, and other costly Jewels, comes the chief Querry's Horse, the Land-Steward's Ox, the Head Cook's Kettle, &c. The Bishops and Priests follow, and the whole Retinue pass in Review before the Prince and the Nobility. They are all ranged in a direct Line, and each of them having a Wax-Taper in his Hand, touches with Abundance of Care and Superstition every individual that passes; for the Neglect thereof is, in their Opinion, a certain Presage of their ill Success all the Year after. This Superstition of the Court is mimicked, or copied by the Populace, who make their Procession in the same Manner. Their *Epiphany* is distinguished by a Benediction on their Waters, which is equally idle and romantic. A Priest preceded by a Trumpet, accompanied by a Standard-Bearer, the Officer who carries the Oil, and a *Calabash*, or Bowl, in which there are five *Wax-Tapers*, made in the Form of a Cross, and another Attendant, who carries the sacred Fire and the Frankincense, repairs to the River which is nearest him, and reads, upon the Bank-Side, some Prayers adapted to the solemn Occasion; after that, he thurifies, or incenses the Waters, pours Oil into them, and then lights the Wax-Tapers in the *Calabash*, or Bowl, which he sets afloat upon the Surface. In the next Place, he puts a Cross and his Holy-Water Stick into the River, and besprinkles the Assistants, who wash themselves in the consecrated Waters, and carry away with them a greater or less Quantity of it, in Proportion to their Zeal and Ardency for Devotion. Their Festival of *St. Agnes* is remarkable for her Cure of sore Eyes. They repair to the Church, and there make her their Oblations with as liberal a Hand as their Circumstances will permit. The Priest who receives them first waves them over the Devotee's Head, and then presents them to the Image, in order that the Favour may be retaliated, and the Eyes of the Votary preserved.

ON the Festival of the forty Martyrs, their most antient and venerable *Bere*, after a particular Prayer, repeated with Abundance of Sedateness and Solemnity, advances towards a large Vessel full of Water, which stands in the Middle of the Church; on the Surface whereof swims a square Cross, illuminated on each Side with Ten Candles. The grave old *Bere* makes a profound Bow before the Vessel, and extinguishes in the Water these forty Lights one after another, in Honour of the forty Martyrs.

THE first *Monday* after *Easter* is observed by the *Mingrelians* as a Festival, in Honour of their Dead. The Relations of the Deceased take care to carry a Lamb betimes in the Morning to the Place of his Interment. The Priest blesses it, cuts the Throat of it, and sprinkles the Blood of the Animal all over the Grave, which, in their Opinion, contributes very much to the Peace and Repose of their Friend's Soul. The Head and Feet are the Priest's Perquisites, and the Remainder is carried to their own Houses. This Ceremony is accompanied with an Entertainment which is served upon the Sepulchre. The Priest says Grace, and receives, as his Dues, some Eggs, Cheese, and *Gom*, which is the Bread of the Country, besides several Ells of Linnen-Cloth. After this, they divide themselves into two distinct Companies, in order to partake of the Colla-

tion. Towards the Conclusion one Company rising up falls a singing and so salutes the other. The other retaliates the Favour by sending them some Victuals and Drink from their Table, and then repay the former's Compliment in their Turn. They continue thus singing and dancing till 'tis late at Night to the Praise and Glory of God, and out of Love and Affection to their deceased Friends.

THE Festival of *St. Peter* is observed as another anniversary Commemoration of their Dead, which consists in their carrying Bread, Pears, and Filberds to the Place of their Interment. The Priest repairs thither in order to bless these friendly Donations, and receives their Alms by way of Gratuity for his Trouble. Much what the same Ceremony is observed on *Christmas-Day*, on which, as we are informed, some who are more superstitious than their Neighbours, cut the Throats of several Pigeons, and sprinkle the Graves with their Blood, in Compassion to the Dead.

THE Benediction of their Lands, by Vertue of a finall Bough with three Leaves upon it, some *Gom*, a little Wax, and a Sprig of the Strawberry Herb, blest by the Priest, and planted afterwards in the Middle of their Grounds, is a Ceremony observed on the *Assumption of the Blessed Virgin Mary*. The Immolation, or Sacrifice of Goats in Honour of the Prophet *Elias*, whose Favour they invoke, in order to obtain a plentiful Harvest, is a Ceremony observed on the Festival devoted to his Service. The Festival of *St. George* is distinguished by a Custom, which is very singular, though very conformable to the natural Tempers and Constitutions of these People. Upon the received Notion, that that Saint never fails to steal an Ox once a Year, that is to say, on his own Festival, every one takes the Advantage of his pious Example, and studies for fifteen Days together, which way to pilfer and steal away those of their Neighbours. It is very observable, that the Priests have always a Hand in this pious Fraud, thus ascribed to the Saint, by driving in the Night-time the first Ox that suits their Purpose into the Church. This is a Piece of Priest-Craft which their Clergy themselves acknowledge; but as it animates and excites the misguided Zeal of the Populace, they are very strict in the Observance of it. And as one Piece of Roguery is for the most part supported by another, they enjoin these poor, ignorant, deluded Bigots, not to come near the Place where this Miracle is to be wrought, under Pretence that the Saint who cannot endure to have any Supervisors, would kill all those, who at such Times should presume to approach his Church. This prophane Custom is grounded, say they, upon a certain Pagan's putting no Faith or Confidence in the Miracles of this Saint, and who once said, by way of Sneer and Ridicule: *I'll believe, said he, the Miracles of this Saint George, provided he can find out a particular Ox, and produce it to Morrow at my House.* The Pagan was taken at his Word. The Ox specified, which was grazing at above a hundred Leagues distance, was found at the Time and Place appointed. In Commemoration of this miraculous Occurrence, a Church was erected upon the Spot, which at the Time when *Zampi* wrote, was very magnificent, and very much revered both by these Demi-Christians, and the Infidels. This Veneration and Respect is entirely owing to that awful Fear which both the one and the other conceive of this *St. George*, which is inspired and augmented, as I have before observed, by the Artifice, and Roguery of the Priests.

ON the Festival of *St. George* they sacrifice the Ox which he had stolen. After the Immolation is over, they cut the Victim into several Pieces, which are sent to the

Princes



Princes of *Georgia*, the Nobility, and the *Beres*. I must not omit remarking, that before the Animal expires, they form various Predictions from the different Emotions and Disposition of the several Parts both internal and external. Since I have mentioned the Sacrifices of the *Mingrelians*, I shall introduce here a Description of their *Oquamiris*, being Sacrifices likewise, as well as those offered up on solemn Festivals. Both, indeed, are an Imitation of the *Pagans*, or the *Jews*. Their principal Sacrifice is that, at which the Priest, after he has pronounced some particular Prayers over the Ox, or such other Animal as is appointed and set apart for that solemn Purpose, singes the Victim in five several Places to the Skin with a lighted Taper; then leads it in Procession round the Devotee for whose particular Service it is to be slaughtered, and at last, having sacrificed it, orders it to be dressed, and brought to Table. The whole Family thereupon stand all round about it, each of them having a Wax-Taper in his Hand. He for whom the Sacrifice is peculiarly intended, kneels down before the Table, having a Candle or Wax-Taper in his Hand, whilst the Priest reads some Prayers that are suitable to the solemn Occasion. When he has done, not only he who kneels, but his Relations, Friends, and Acquaintance throw Frankincense into the Fire, which is placed near the Victim. The Priest then cuts off a Piece of the Victim, waves it over the Head of him at whose Request it is offered up, and gives it him to eat; after which, the whole Company, drawing near to him, wave their Wax-Tapers over his Head in like manner, and throw them afterwards into the same Fire, where they had but just before cast their Frankincense. Every Person that is present at this solemn Act of Devotion has the Liberty to eat as much as he thinks proper; but is enjoined to carry no Part of it away; the Remainder belongs to the Sacrificator. They have another *Oquamiri*, which is celebrated in Honour of their Dead: There is nothing, however, very particular or remarkable in it but the Ceremony of sacrificing some bloody Victims, upon which they pour Oil and Wine mingled together. They make their Oblations of Wine likewise to the Saints after divers Forms; a particular Detail whereof would be tedious and insipid, and of little or no Importance. I shall only observe, therefore, that besides the Wine, they offer up a Pig, and a Cock to *St. Michael*, and that the *Oquamiri*, which is devoted to the Service of *St. George*, when their Vintage is ripe, consists in consecrating a Barrel of Wine to him, which contains about twenty Flaggons; tho' it must not be broached till after *Whitsuntide*, on the Festival of *St. Peter*: At which Time the Master of each Family carries a small Quantity of it to *St. George's Church*, where he pays his Devotions to the Saint; after which he returns home and takes all his Family with him into the Cellar. There they range themselves in Order round the Barrel, the Head whereof is plentifully furnished with Bread and Cheese and a Parcel of Chibbols, or little Onions by the Master of the House, who before any Thing is touched repeats a Prayer. At last, he either kills a Hog, or a Kid, and sprinkles part of the Blood all round the Vessel. The Ceremony concludes with eating and drinking.

LIBATIONS are likewise in use among them, that is to say, before they sit down to Table they take up the first Glass of Wine that is poured out, and after calling upon the Name of the Lord, and paying their Respects to the Company, sprinkle part of it upon the Floor.

<sup>1</sup> See Father *Simon's Biblioth. Crit.* Tom. I. He is of Opinion that these Sacrifices are an Imitation of the *Agapes*, and insists at the same Time, "that excepting some few particular Circumstances, which border too much on Superstition, there is nothing in these Ceremonies that is any ways blame-worthy.

I HAVE but one Word to offer with respect to the Sign of the Cross, which they religiously observe at Table, when they happen to sneeze, when the Clock strikes, &c. when they pass by a Church they make the Sign of the Cross without ever going into it, turning themselves with Formality towards the four Corners of the Earth. Their Method of crossing themselves is like that of the *Greeks* in general from the right Hand to the Left; upon which Father *Zampi*, like an orthodox Christian, observes, that this Custom of theirs demonstrates, that they have fallen from Benediction to Malediction.

DID not the *Abassines* and *Circassians*, who inhabit the Parts adjacent to *Mingrelia*, profess themselves Members of the Christian Church, no one would suspect them to be Christians, except the bare Name, and that they are from Time to Time baptized by some of the *Greek* Priests, and instructed by them as far as their weak Capacities will admit of, there are no visible Footsteps of Christianity to be discerned amongst them. They observe several Fasts, and carry Provisions to the Sepulchres of their deceased Friends. The most remarkable Part of these pretended Christians, according to *Brerewood*, never enter into a Church till they are about threescore, that is to say, till old Age begins to take off the Edge of their Inclination, as well as their Ability to plunder their Neighbours. It may perhaps be doubted whether the *Circassians* have any Churches or not; but be that as it will, Rapine and Plunder is all their Occupation, and, in some Measure, the very Principle of their civil Polity; since they not only rob one another, without the least Dread or Apprehension of being punished for the Fact, but expect to be applauded for their artful, tho' illegal Practices. Nay, what is more shocking, they murder their Fellow-Creatures, and establish their Reputation by such inhuman Actions. Their Marriages consist entirely in their reciprocal Promise of Love and Constancy to each other before proper Witnesses. The Bridegroom makes his Mistress's Father some suitable Acknowledgment, and that ratifies the verbal Contract, but there are no Hopes of Success in their Matrimonial Compacts without this valuable Consideration. Their Funeral Rites are ushered in by the Cries, Sighs, and Groans of those who tend the Corps of their deceased Friends. The Relations lash themselves, and the Women disfigure their Faces, whilst the Priest says a *Requiem* over the Deceased, and incenses or thurifies the Corpse. After that, they bring out their Provisions, as I have before observed, and lay them upon their Sepulchres, which are surrounded with a rising Ground. The *Abassines* put their Dead into Coffins of the Trunks of Trees, hollow'd on purpose, and bound round with the Sprigs, or Branches of the Vine.

### *Of the RELIGIOUS PRINCIPLES and CUSTOMS of the NESTORIANS.*

“ THERE are several Sects of Christians in the *Levant*, who are known and distinguished by the Name of <sup>e</sup> *Chaldeans*, or *Syrians*: But the most considerable Part of them are those, who go under the Denomination of *Nestorians*, and in Reality revere <sup>h</sup> *Nestorius*, as their Patriarch, and invoke him in their Prayers.

<sup>e</sup> *Nestorianism* was first planted in *Syria*, afterwards in *Chaldea*, and from thence was diffused thro' *Tarsary*, the *Indies*, and *China* itself, as Authors pretend to demonstrate from a celebrated Monument which shall hereafter be taken notice of under this Article of the *Nestorians*. See likewise *Brerewood*, and Father *Le Brun* in his *Collection of Liturgies*, &c.

<sup>h</sup> Patriarch of *Constantinople* at the Beginning of the fifth Century.

“ These People, as well as several other Eastern Nations, have frequently attempted  
 “ to bring about a Reconciliation with the Church of *Rome*, which was actually ac-  
 “ complished in the Pontificate of *Julius* the III<sup>d</sup>, to whom the <sup>1</sup> *Nestorians* wrote a  
 “ pressing Letter, to induce him to confirm their late Election of a Patriarch, and im-  
 “ plore his Assistance at the same Time against a Family, that had for a long Time  
 “ detained the Patriarchate in their own Hands. And this is a Circumstance which  
 “ ought not to be passed over in Silence, since the Easterns very seldom have recourse  
 “ to the Pope, except when they have some private, self-interested Ends in View;  
 “ which is the true Reason why such Sort of Reconciliations are, for the Generality,  
 “ but of short Continuance.

“ THE Reconciliation of the same *Chaldean Nestorians* with the *Romish* Church in  
 “ the Reign of Pope *Pius* the V<sup>th</sup>. was more remarkable than the former. As the Re-  
 “ cords of this Reconciliation have been printed at *Rome*, we shall extract from thence  
 “ every Thing that will enable us to give the Reader an adequate Idea of the Principles  
 “ they profess; to which we shall add, as Occasion offers, some cursory Reflections  
 “ of our own.

“ \**STROZA*, who printed these Records, affirms, that the Sect of the *Nestorians* is  
 “ so numerous, that there are above three hundred thousand Families under their Pa-  
 “ triarch's Jurisdiction, the greatest Part whereof have been induced to a Submission  
 “ to the Pope, by the *Jesuits*. Pope *Clement* the VIII<sup>th</sup> even sent one of that Order  
 “ amongst them to act in the Capacity, and with the Authority of their Metropo-  
 “ litan. The *Nestorians* never acknowledged, till the Time of Pope *Julius* the III<sup>d</sup>,  
 “ but one Patriarch, who assumed the Title of Patriarch of *Babylon*: But as there  
 “ was then a Division amongst them, because they could not endure to have the Pa-  
 “ triarchate for ever in the Possession of one Family, wherein it had been settled for  
 “ above a hundred Years, as appeared by several <sup>1</sup> Letters wrote to Pope *Julius* the  
 “ III<sup>d</sup> to support and maintain their new Election. The Patriarchate was divided ac-  
 “ cordingly; for his Holiness appointed one *Simon Julacha*, a Monk of the Order  
 “ of *St. Pachoma*, to be their Patriarch, who resided at *Caremet*, in *Mesopotamia*,  
 “ where he acted in that Capacity, and ordained several Bishops and Archbishops.  
 “ After the Death of *Simon Julacha*, *Abdjesu*, or *Hebedjesu*, to make use of the *Chal-*  
 “ *dean* Term, was substituted Patriarch in his Room. *Abraham Ecbellensis*, who printed  
 “ a small Treatise of this *Abdjesu* in the *Syriac* Language, styles him Archbishop  
 “ of *Soba* in his Preface prefixed to that Work. He observes, that this *He-*  
 “ *bedjesu* had published several Discourses in Favour of the *Nestorians*, but going  
 “ to *Rome* in the Time of Pope *Julius* the III<sup>d</sup>, he renounced their Principles. This  
 “ was the same Person that is mentioned in the Life of Pope *Pius* the IV<sup>th</sup>, in whose  
 “ Time he made a second Voyage to *Rome*, in order to procure a Confirmation of his  
 “ Patriarchate, and assisted at the Council of *Trent*. As he was a very able and learned  
 “ Man, so he had the Dexterity and Address to prevail on a great Number of *Nesto-*  
 “ *rians* to embrace the *Roman Catholic* Religion. But those who succeeded being in-  
 “ ferior to him, both with respect to Conduct and Capacity, had not Art enough to  
 “ establish and confirm them in their new Profession of Faith.

<sup>1</sup> *Ep. Nestor. ad Jul. III. ex Syro in Latin. conversa per Andr. Mos.*

<sup>2</sup> *Pet. Strozza de Dogm. Chald. Edit. Rom. 1617.*

<sup>3</sup> *Ep. Nestor. ad Jul. III.*



“ *AHATHALLA*, who was likewise a Monk of the Order of *St. Pachoma*, succeeded  
 “ *Hebedjesu*; but dying soon after, one *Denba Simon* was constituted his Successor,  
 “ who was before Archbishop of *Gelu*: But he was obliged to fly from *Caremit*, and  
 “ withdraw into the Province of *Zeinalbeck*, in the remotest Parts of *Persia*, being  
 “ unable to withstand the Power and Authority of the Patriarch of *Babylon*. His Suc-  
 “ cessor, whose Name was likewise *Simon*, resided in the same Place; which very much  
 “ diminished the Authority of this second Patriarch. In this Posture stood the Affairs  
 “ of the *Nestorians* from the Time of Pope *Julius* the III<sup>d</sup> to Pope *Pius* the V<sup>th</sup>,  
 “ under whose Pontificate *Elias* Patriarch of *Babylon* made a solemn Reconciliation  
 “ with the *Romish* Church.

“ <sup>m</sup>THIS *Elias*, having received several Presents from Pope *Paul* the V<sup>th</sup>, and at  
 “ the same Time a Confession of Faith, sent some Envoys, on his Part, to return his  
 “ Holiness thanks for all Favours, and to testify his entire Resignation to his Will, ac-  
 “ knowledging the Church of *Rome* to be the Mother of all others. This is the Con-  
 “ fession of Faith, made in the <sup>n</sup> Letter which he addresses to the Pope, wherein he  
 “ anathematizes all such as refuse to acknowledge the Church of *Rome* to be the Mo-  
 “ ther of all other Churches. After which he adds, that his Church of *Babylon* was  
 “ different from the other heretical Churches, which have multiplied the Patriarchates,  
 “ without any Right or Title, and without the Knowledge or Concurrence of the Church  
 “ of *Rome*: Whereas the *Babylonish* Patriarchate has been established by the Autho-  
 “ rity of the Sec of *Rome*, as appears by their Annals, wherein it is written, that the  
 “ Patriarchs of the Eastern Church were ordained at *Rome*, to which Place they sent  
 “ afterwards several Deputies on their Part, in order to have their Election confirmed.  
 “ But as it too frequently happened, that such Emiffaries were murdered before they  
 “ got to their Journey’s End, it was at last decreed by the Pope in his Council, that  
 “ his Holiness should ordain a Patriarch for them, and give them Authority to elect  
 “ his Successors for the future. This, says the Patriarch *Elias* in the same Letter,  
 “ was the Origin of the Patriarchal See of *Babylon*, which we have by no Means  
 “ usurped, having received this Dignity from the Church of *Rome*.

“ ’TIS too evident to be denied that this whole History, relating to the Origin of  
 “ the Patriarchate of the *Nestorians*, was contrived and cooked up on Purpose by the  
 “ Patriarch *Elias*, whose Interest it was to ingratiate himself into the Favour of the  
 “ Court of *Rome*. The very same Judgment may be formed of those Letters, which  
 “ the *Nestorians*, convened and assembled together at *Mosul*, for the Election of a  
 “ new Patriarch, wrote to Pope *Julius* the III<sup>d</sup>, wherein they dignified and distin-  
 “ guished him by the Title of the Supreme Head of all other Bishops, in the same  
 “ Manner as *St. Peter* was the Chief of all our Blessed Saviour’s other Disciples. This  
 “ is not the usual Stile of the Easterns, with respect to the Bishop of *Rome*, whom  
 “ they acknowledge, indeed, as the Head of the Patriarchs; but this Supremacy of  
 “ his, according to their Notion, has regard only to his Honour and Dignity, and  
 “ not to his Power or Jurisdiction.

“ THIS Patriarch *Elias* annex to his Letter the Confession of Faith of his Church,  
 “ wherein it is particularly inserted that the Holy Ghost proceeds from the Father;

<sup>m</sup> *Stroza in Proleg.*

<sup>n</sup> *Ep. Patriarch. Babyl. ad Paul. V.*

“ that the Son took human Flesh in the Womb of the Virgin *Mary* ; that he is perfect as to his Soul and Understanding, and every other Qualification which the human Nature was capable of ; that the *Word* being conceived by the Blessed Virgin, was united to the Flesh and became Man, in the same Manner as Fire and Iron are united together ; that this Unity is without Mixture or Confusion ; and that the Properties therefore of each Nature cannot be destroyed after such Union ; they believe, that *JESUS CHRIST*, who was begotten of his Father before all Worlds, as to his Deity, was in the Fulness of Time born of a Virgin, and united to the Human Nature. As to that Reflection cast upon them, that they do not ascribe the Title of *Mother of God*, to the *Blessed Virgin*, but *Mother of our Lord JESUS CHRIST* ; he answers, that they purposely express themselves after that Manner, in order to condemn the Doctrine of the *Apollinarians*, who contend that the Divinity is not accompanied by the Humanity ; and to confute *Themistius*, who denied the Divinity of our Blessed Saviour. He adds, moreover, that this Confession of Faith is conformable to that of the Church of *Rome*, and that he believed every Article of Faith which she taught and inculcated ; that he acknowledged the Pope to be Supreme Head of all the Churches, and that there was no Hopes of Salvation out of the Pale of that Church.

“ As *Elias*, Patriarch of *Babylon*, or in other Terms of the *Nestorians*, could not possibly go to *Rome* himself, he dispatched several very able and learned Emisseries to the Pope, in order to bring about a perfect Reconciliation between the two Churches. They jointly composed an Exposition of the Articles of their Creed, wherein they set forth at large the Terms and Means whereby the two Churches were to be reconciled. Abbot *Adam*, who was one of the Deputies, was commissioned to produce this Comment or Explication ; and the Patriarch accompanied it with a Letter to the Pope, where he expatiates on the Reconciliation of their Faith, and makes it appear that the two Churches differ in nothing but a few ceremonial Points, which were no ways essential, or of any great Importance : But as to fundamental Principles, all their Debates and Controversies with the Church of *Rome* are altogether occasioned thro’ a Misunderstanding of each other’s Terms. He reduces those Articles of their Belief, wherein they thus differ’d, to five Heads, that is to say, to the following Particulars, That the *Nestorians* never call the Blessed Virgin the Mother of God, but the Mother of Christ ; that *JESUS CHRIST* had, according to their Principles, but one Power and one Will ; that they acknowledge he is but one Person ; that they simply assert, that the Holy Ghost proceeds from the Father ; and, to conclude, that they believe the Light which on *Easter-Eve* appears in the Sepulchre of our Blessed Lord to be really and truly a supernatural and miraculous Light. The Patriarch *Elias* insists, that, after a Consultation with the most able Divines, it plainly appeared, by their Debates on these Topicks, that not one of them rightly understood what the other aimed at. And indeed, Abbot *Adam* endeavours to justify himself in a long-laboured Dissertation, of which we shall only give the Reader a cursory View, and shall wholly omit the two last Articles, which are universally received by all the Easterns. None but the three first have any particular Relation to the *Nestorians* ; and the beforementioned Abbot demonstrates, in my Opinion, very clearly, that the modern *Nestorianism* is a nominal Heresy only,

° *Epist. El. Patr. ad Paul. V.*

“ and that the Condemnation of it ought wholly to be ascribed to the Misunderstanding its Tenets.

“ IN the first Place, the beforementioned Abbot plainly proves, that 'tis very easy to reconcile the Church of *Rome*, which calls the Blessed Virgin, the *Mother of God*, with that of the *Nestorians*, which stiles her the *Mother of Jesus Christ*; because 'tis a received Maxim of both Churches, that the Deity neither begets nor is begotten; and, therefore, that JESUS CHRIST, who is God and Man united together, was born as such of the blessed Virgin: But that we must not, however, believe him to be two distinct Sons, but one Son only; so that in him there is but one Filiation, and one visible Person only, by the *Nestorians* called *Parfopa*. In short, he concludes, that they do not deny the Blessed Virgin to be the Mother of God, since JESUS CHRIST is really and truly God, and that this Doctrine is exactly conformable to several Passages which are to be met with in the Gospel of St. *John*, the Writings of St. *Paul*, and those of St. *Gregory Nazianzen*. And this, says he, is the Reason, why, according to these Principles, the Church of *Rome* very justly acknowledges the Blessed Virgin to be the Mother of God; and the Easterns, as justly to be the Mother of Christ; without the least Variation in Point of Principles.

“ IN the second Place, he enquires into the seeming Difference between the two Churches with regard to the Natures, and Persons of JESUS CHRIST. The *Latins*, without all Dispute, acknowledge, that there are two Natures and but one Person in JESUS CHRIST; whereas the *Nestorians* insist that there are two Persons, tho' but one *Parfopa*, or visible Person, and only one *Vertue* or *Power*. He reconciles these two Sentiments, which seem at first View so widely distant from each other, by the Explication which he gives of this Mystery. The *Easterns*, or *Nestorians*, conformable to the two Natures existing in JESUS CHRIST, distinguish according to their way of thinking two Persons in his Essence; but with their bodily Eyes discern but one CHRIST, who has the *Parfopa*, or outward Appearance only of one Filiation. And 'tis in this Sense also that the same *Nestorians* acknowledge but one *Vertue* or *Power* inherent in JESUS CHRIST, because they look upon him as but one *Parfopa*, or visible Person: And accordingly on Account of that perfect and absolute Union, which cements the two Natures, divine and human, together, they admit of no double Property or Power in him, but lay the whole Stress or Import of these Terms on the Unity of his Filiation: Whereas, in the Church of *Rome*, these Properties, or Powers, are distinguished into Divine and Human; because they consider them with respect to the two Natures; and from thence he concludes, that there is only a seeming Diversity in their Opinions, since in Reality the *Nestorians* acknowledge, as well as the *Latins*, that there are two Natures in JESUS CHRIST, and that each Nature has its peculiar Vertue and Power. And, moreover, both Churches acknowledge, that there is no Mixture, no Confusion of these two Natures, each retaining the Attributes peculiar to itself. To conclude, he adds the following Passage, as a further Illustration of his Belief. *As the Fathers of the Roman Church acknowledge but one Person, on Account of his single Filiation; so the Easterns admit of but one Vertue or Power for the same Reason.*

“ THIRDLY, he reconciles the Tenet of the *Nestorians*, which admits of but one Will, and one Operation in JESUS CHRIST, with that of the *Latins*, who insist, that



“ that he has two Wills, and two Operations. And here again he argues from the  
 “ very same Principle of one Filiation only, which constituting but one Christ, the  
 “ *Nestorians* assert, upon that Account, that he has but one Will, and one Operation,  
 “ because he is really but one, and not two; which notwithstanding does not in the  
 “ least restrain them from acknowledging two Wills and two Operations, as well as the  
 “ *Latins*, with regard to his two Natures: But they don’t express themselves after the  
 “ same Manner, because these two Natures, making but one Compound, which is,  
 “ JESUS CHRIST; they assert likewise, that he has but one Will, and one Operation;  
 “ which by no Means, however, excludes the two Wills, and two Operations ascribed  
 “ to him by the *Latins*, because the *Nestorians* acknowledge him to be truly *Man*.  
 “ But as these two Natures are united together, and one Will is never divided from  
 “ the other, they make both of them together to be one and the same Thing. ’Tis in  
 “ this Sense, that they maintain the Unity of his Will; and ’tis in this Sense we must  
 “ take those Words of JESUS CHRIST himself, where he says, *I am not come to ful-*  
 “ *fill my own Will, but the Will of him who sent me.* Afterwards he concludes in the  
 “ following Terms. *Must it therefore be inferred that there are in JESUS CHRIST two*  
 “ *Kinds of Wills, the one repugnant to the other? No, not in the least: But he wills,*  
 “ *without the least Reluctance, by the Will of his Humanity, every thing that is conform-*  
 “ *able to his Divine Will, with which the former voluntarily and freely acquiesces, with-*  
 “ *out any Restraint. For which Reason, he addresses himself to his Father in those sub-*  
 “ *missive Terms, Not my Will, but thine be done.*

“ THUS I have shewn you in what Manner the *Nestorians* justified the fundamental  
 “ Articles of their Belief before Pope *Paul* the Vth. And this Defence or Recon-  
 “ ciliation was not the Labour of one Man only, but of the ablest Divines in the  
 “ whole Nation, whom the Patriarch *Elias* consulted on this important Occasion. It  
 “ must be acknowledged, indeed, that there is too much abject Flattery in those Ar-  
 “ ticles which relate to the Pope’s Supremacy; and that the Christians of the *Levant*  
 “ are not so submissive to the Court of *Rome*, as the *Nestorians* declare themselves to  
 “ be in these Records; but that is very excusable in a Body of Men who were distressed,  
 “ and sued for Succour and Protection from that Court, without any other Way to  
 “ ingratiate themselves and hope for Success, but by acknowledging that his Holiness  
 “ had a supreme Power and Jurisdiction over all the Churches throughout the Uni-  
 “ verse. As to other Positions, which are peculiar to the *Nestorians*, ’tis plain, that  
 “ *Nestorianism* is at present an imaginary Heresy only, and that all the Diversity of  
 “ Opinions between the two Churches consists only in some few ambiguous Terms;  
 “ forasmuch as the *Nestorians* put one Construction on the Word *Person*, and the  
 “ *Latins* another. However, as the Councils had condemned the Heresy of *Nes-*  
 “ *torius*, it was requisite, it seems, that *Nestorianism* should be represented at *Rome* as a  
 “ real Heresy; since it had been condemned in a general Council. And this was  
 “ *Stroza*’s principal Aim and Design, in making his Collection of Records on this  
 “ Topick; for he therein omits nothing that all the Fathers and the Councils have  
 “ advanced in Confutation of the Doctrines of *Nestorius*. In order, however, to soften  
 “ Matters, and not absolutely to oppose the Patriarch of the *Nestorians*, who de-  
 “ clared, that all the Difference between the *Roman* Church and his, with respect  
 “ to the fundamental Articles of their Faith, consisted only in some few ambiguous  
 “ Terms; he very readily acknowledges, that the Error of the modern *Nestorians*  
 “ lies rather in the Understanding, than the Will; that is to say, that they are not  
 “ Vor. V. C c c “ Hereticks,

“ Hereticks, being no ways obstinate or perverse ; but through Ignorance of the true  
 “ Principles of Theology they persist in their Errors, as if ’twere an Error, not to un-  
 “ derstand the Terms which have for some few Centuries only been made use of a-  
 “ mong the Western Divines.

“ THERE is no Necessity to introduce in this Place all that *Stroza* has collected  
 “ for the Confutation of the Positions advanced by *Nestorius*, because he has said no-  
 “ thing but what is to be met with in the Records of the Councils. I shall, there-  
 “ fore, only observe, that some Persons may conclude from these very Records, that  
 “ *Nestorianism* is a <sup>p</sup> nominal Heresy only ; and that if *Nestorius*, and St. *Cyril* had  
 “ rightly understood each other, they had been able to have reconciled their seem-  
 “ ingly different Opinions, and had thereby prevented a deplorable Division in the  
 “ Church. But the *Greeks* were always very warm Controversists ; and we find ac-  
 “ cordingly that the greatest Part of the antient Heresies derived their Original from  
 “ them. Their Disputations were, for the Generality, about some metaphysical, am-  
 “ biguous Terms, from whence they afterwards drew such Conclusions as were most  
 “ agreeable to every one’s own way of thinking ; ’till at last, they vented sharp In-  
 “ vectives one against the other, by which means they grew irreconcilable Enemies ;  
 “ whereas, had both Parties been cool, and with Patience and good Nature, explained  
 “ their Sentiments, there would very seldom have appeared the least Shadow of He-  
 “ resy amongst them. This was the very Case, as some will have it, with respect to  
 “ the Controversy between *Nestorius* and St. *Cyril*. The former, in his Opinion, all  
 “ along acknowledged, that in JESUS CHRIST there were two Natures subsisting,  
 “ which their Union made but one Compound, by which he understood one *Person*,  
 “ or as the *Greeks* call it *πρόσωπον* ; from whence the *Chaldeans* have derived their *Par-*  
 “ *sopa*. Now ’tis evident, that the Term *πρόσωπον* signifies in the antient *Greek* Fa-  
 “ thers, *Person*, and the *Hypostasis*. For as to what relates to the two Persons which  
 “ *Nestorius* maintained to be subsisting in JESUS CHRIST, his Aim and Design was  
 “ only to shew, that he had really two Natures, and to denote thereby, that both  
 “ remained perfect and complete without the least Mixture or Confusion. And indeed,  
 “ besides these two Metaphysical Persons, which were not distinguished from his Na-  
 “ ture, he acknowledged another real, visible Person in the same Manner as designed  
 “ and described by the antient Fathers. Nay, we shall find, that the Notion advanced  
 “ by *Nestorius*, if we lay aside the Consequences drawn from it by St. *Cyril*, is the less  
 “ encumbered and perplexed with Difficulties ; because it is more plain and simple, and  
 “ because it always considers JESUS CHRIST in himself and as the Son : Whereas,  
 “ the other Opinion for the Generality considers him only by Parts, that is to say,  
 “ sometimes as God, and sometimes as Man. Accordingly the Doctrine of *Theodorus*  
 “ *Mopsuestus*, who was *Nestorius*’s Master, was not censured at first, and nobody  
 “ concerned themselves about it, till the *Nestorians* thought to take Advantage of his  
 “ Authority in their own Defence. It is certain, however, that this *Theodorus*, from  
 “ whom *Nestorius* imbibed his Notions, acknowledged that JESUS CHRIST had two  
 “ Natures, and one Person, as appears by his own Words, quoted in the Records  
 “ of the fifth Occumenical Council. Supposing he did deny, that the Blessed Virgin  
 “ was the Mother of God, it was only with an Intent to confute the *Apollinarian* He-

<sup>p</sup> There is very great Reason for entertaining such an Opinion of this, and several other Heresies, in which we find nothing more than an everlasting Squabble about Terms, and a Kind of extravagant Fondness to explain some Ideas, which are too abstruse for our weak Capacities to comprehend : And ’tis to this we must ascribe the Invention of several Expressions, Comparisons, and Figures, as difficult to be understood, as the Objects to which they are adapted.

“ *refy*, and in this Senſe only, that the Virgin could not be pregnant with the Deity;  
“ although the Fruit of her Womb was actually and truly God.”

POPE Innocent the XIth, according to Father *Le Brun*’s Account, wrought the Conversion of a great Number of *Nestorians* at *Diarbeck*, by ſending thither ſeveral of his Apoſtolic Miffionaries. This happy Succeſs induced him to eſtabliſh and appoint a new Patriarch over them. They diſtinguiſh themſelves by the Name of *Chaldeans*; for they deteſt and abhor the Denomination, or Diſtinction of *Nestorians*. He produces ſeveral Teſtimonies, to prove, that there are no real *Nestorians* either in *Persia*, or *Armenia*: Inſomuch, continues he, that ’tis believed there are none of them to be met with at all, except in and about *Mouſſol*, or *Moful*, where the *Nestorian* Patriarch actually reſides. By the ſame Teſtimonies it appears, that there were not above three thouſand *Nestorian* Families in all that Country.

“ WE ſhall now proceed to ſome other Articles of the *Nestorian* Creed. As the Sect  
“ of the *Nestorians* were once Members of the *Greek* Church, ſo they maintain the  
“ very ſame Tenets, except thoſe only which are peculiar to themſelves, and were the  
“ Cauſe of their Separation. It is very probable, however, that the *Nestorians* may  
“ be more careleſs and remiſs, with reſpect to their Morals and Diſcipline, than the  
“ *Greeks*. And *Brerewood* muſt doubtleſs be underſtood in this Senſe, where he is  
“ treating on the Topick of Confeſſion, and aſſerts, that they are perfect Strangers to  
“ the Practice of it. It muſt be acknowledged, indeed, that they too much neglect  
“ and diſregard it; and that Archbiſhop *Joſeph*, who was a *Nestorian*, but reconciled  
“ a few Years ago to the Church of *Rome*, found it a difficult Taſk to revive the Prac-  
“ tice of it at *Diarbeck*; becauſe the *Nestorians*, though for the moſt part in Com-  
“ munion with the *Latin* Church, (as I have been informed by another *Chaldean*  
“ Archbiſhop, who was an intimate Friend of the beforementioned *Joſeph*, and had  
“ ſuffered very ſeverely for ſupporting the *Romiſh* Intereſt,) would not ſubmit to that  
“ Ordinance. All the other Articles, therefore, of the *Nestorian* Faith, muſt be ex-  
“ plained with Conformity to the Doctrines of the *Greek* Church, which is the Foun-  
“ tain and Foundation of all the Chriſtianity that is profeſſed in the *Levant*.

“ IT muſt be acknowledged that the *Nestorians* make uſe of unleavened Bread in  
“ their Conſecration. They moreover put Salt and Oil into the Bread, as appears  
“ from the Annotations on the Works of *Gabriel*, Archbiſhop of *Philadelphiu*, wherein  
“ is inſerted a particular Deſcription of the Manner of making their Bread, and pre-  
“ paring it for Conſecration. They have a large Collection of Prayers which are al-  
“ ways repeated on that Occaſion. Their Ceremonies, however, are not ſo numerous  
“ as thoſe of the *Greeks*, who have added an infinite Number of new Rites to their  
“ old ones.” As to the Opinion of the *Nestorians*, with reſpect to the Sacrament of  
the Lord’s Supper, Father *Le Brun* aſſures us, that it has always been conformable  
to that of the Catholick Church.

THERE are very good Grounds to believe that the ſeveral Tranſlations of the Max-  
ims and Tenets of the *Nestorians* into the *Syriac*, *Persian*, and other Oriental Languages,

<sup>a</sup> *Liturgies* Tom. III.

<sup>r</sup> *Brerewood of Lang. and Relig.* Chap. xix. He adds, that they have no Confirmation, nor Image of the *Crucifix* on [their Croſſes. He means the Representation of our Bleſſed Saviour. As to Confirmation, *Brerewood* either did not, or pretended not to know that the Eaſtern Chriſtians confirmed their Children, at the ſame Time that they baptized them.



which the Advocates or Abettors thereof took care to publish from their first Rise, contributed very much to the vast Progress and Extent of the *Nestorian* Sect. We find, that at the Beginning of the sixth Century, their Tenets were transmitted from *Syria* and *Mesopotamia* into *Persia*, and made considerable Progress in that Country. Some assert that about the Middle of the same Century, they were established even in the *Indies*, and that about one Hundred Years afterwards, the *Nestorians* of *Syria* planted the Christian Religion in *China*; the Establishment of which in that extensive Monarchy, appears plainly from the Accounts <sup>r</sup> published by Abbot *Renaudot*, and by the Inscription of a very remarkable Monument which was discovered at *China*, in the Year 1625, whereby we are informed that the Christian Religion was preached there in the Year 636: And 'tis evident beyond all Dispute, by the Characters, and some other particular Tokens, or Signatures, that some Priests who have travelled thither from *Syria* were the first Promulgators of it; the Arguments, however, which are offered to prove that they were *Nestorians*, are not, in my Opinion, very cogent and conclusive; at least we may venture boldly to assert, that the *Nestorianism* of those *Syrian* Missionaries does not in the least appear from the Doctrine contained in the Inscription; since Father *Kircher* has declared it to be perfectly Sound and 'Orthodox. Moreover, it is well known, that at the very Time when *Nestorianism* was in its most flourishing State, there were Abundance of orthodox Christians amongst the *Syrians*. But after all, 'tis a Matter of very little Importance, whether the Apostles of *China* were *Nestorians*, or orthodox Divines; since the Debates occasioned by the former, consisted in a few subtle Quirks and Evasions, which kept them and their Opponents at Variance, and created a Misunderstanding betwixt them. I shall now proceed to such religious Customs of theirs as may be more properly thought an essential Part of this Dissertation.

BEFORE the sixth Century the Patriarch of the *Nestorians* was dignified and distinguished by the Title of *Catholick*, which he has retained ever since. His Clergy, as well as that of the *Greeks* in *Constantinople*, consists of married, and monastic Priests. These last in *Syria* and *Mesopotamia* are dressed in black, with a *Capuche*, or Hood, which covers the Crown of their Head like a *Calot*, and hangs down upon the Shoulders like a Veil. Over this they wear a Turbant, the Cap whereof, and the Linnen Cloth are of a deep Blue. The Patriarch and the Bishops are not distinguished from the Priests by any particular Dress, but by their Pastoral Staff and a Cross, which they carry in their Hands and hold out for the Devotees to kiss. The Head of the former is made either like a Crutch, or a Crosier. The Vestments of their married Priests are all black likewise or at least dark Grey: But instead of wearing a *Capuche* upon their Heads they have a round Cap with a large Button upon the Top of it.

BESIDES the Monastic Priests there are several Convents in *Mesopotamia*, the Monks whereof are no Priests, and stile themselves Monks of the Order of *St. Anthony*. The Habit of these *Nestorian* Monks is an open black Cassock, which is girt round them

<sup>r</sup> See the Dissertations of Abbot *Renaudot*, on two antient Accounts of the *Indies*, and of *China* pag. 228, & seq. where the Reader will find several curious Observations on the establishment of the Christian Religion in *China*. See likewise Father *Le Brun's* Liturgies, Tom. III. wherein he has copied the Abbot *Renaudot*.

<sup>s</sup> See *Kircher* in his *China illustrated*. As for the rest, *M. de la Croza* insists, that this Inscription is a spurious Piece. See the History of the *Christianity of the Indians*. Some other Authors were of the same Opinion before him; but whether they have better Grounds for their Assertion, than we have to believe it authentick, is much to be questioned.

<sup>v</sup> Father *Le Brun*, Tom. III. pag. 563.







B. Poust der

EGLISE *des* ARMENIENS.



with a leathern Surcingle and a Gown over it, the Sleeves whereof are very large. They wear no Capuchin, but instead of it a purple Turbant. At Midnight, Morning, and Evening they repeat the Church-Office, but spend the Remainder of the Day in the tilling their Grounds. We shall in the next Place give you a short Account of the Churches belonging to these Schismatics. \* They are divided by Ballisters, or Rails; and one Part of them is always allotted, or set apart for the peculiar Service of the Women. The Font is erected on the South-Side. When they say their Prayers, and pay their Divine Adorations to the Supreme Being, they always turn their Faces towards the East. Before the Entrance into these Churches, there is, for the Generality, a large Court with a very small Door. This Court, according to Father *Le Brun*, might have been originally the Place appointed for the Reception of Penitents, and made use of as a Bar to the Prophane, to prevent them from hearing and seeing what was said and done in the Christian Assemblies.

BESIDES the Fasts which are generally observed by the Christians of the *Greek* Church, the *Nestorians* of whom I am speaking, keep one in particular, that lasts for three Days, and is called the *Fast of Niniveh*, because therein they imitate the repenting *Ninivites*, who bewailed for their Sins three Days after the Preaching of the Prophet *Jonas*. This Fast is the Introduction to their *Lent*.

THE same Christians of *Syria* and *Mesopotamia* have added to their Kalendar one Festival which we have not, in Commemoration of the penitent Thief; and 'tis called by them *Lafs-al-jemin*, that is to say, *the Thief on the Right Hand*. This falls upon the Octave of their *Easter*.

THE Bathing of these *Syrian* Christians in the River *Jordan* must be reckoned amongst their religious Customs, notwithstanding the Ceremony is very idle and ridiculous; since these Schismatics practise it as an Act of Devotion. \* Christians of all Denominations, *Greeks*, *Nestorians*, *Copti*, &c. wash themselves naked there, after a solemn Manner, in Commemoration of our Blessed Saviour, and his Baptism. There they concern themselves as little with regard to the Difference of the Sexes, as of the Sects; for Men and Women promiscuously jump into the River and plunge down to the Bottom. Some of the most zealous Devotees dip their Handkerchiefs in the sacred Stream; others carry a Quantity of the Water away with them in Bottles; and the very Dirt, Sand, and Grass that grows upon the Banks, being all of them look'd upon as sacred Relicks. After such Testimonies of their Veneration and Respect, it would doubtless be ungenerous to question their ardent Zeal and unfeigned Affection for JESUS CHRIST.

IF the Nuptial Ceremonies of the *Syrians* are not altered since the Account which a certain Missionary † who is not a very modern Writer, has given us of them, we may justly assert, that they are very singular and remarkable. The Bridegroom is conducted to the Bride's House on Horseback, between two drawn Swords, which are carried by two Men, one before and the other behind him. The Relations, Friends, and Acquaintance of the Bride receive him with their Flambeaus lighted, and their Musick before them, which is accompanied with Songs and Acclamations, and other

\* Father *Le Brun*, ubi supra pag. 554.

† *Voyages* Lib. I. Chap. V.

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\* *Voyages* Lib. III.

Testimonies of a general Joy. On the Wedding-Night the Bridegroom gives his Spouse a smart Kick, and commands her to pull off his Shoes as a Token of her Submission.

AT *Bagdat*, and elsewhere, when a Christian dies, the Neighbours assemble themselves together in order to perform his funeral Obsequies. At their Return from the Place of his Interment there is always a handsome Collation prepared for their Refreshment at the House of the deceased, where all are welcome without Distinction, inasmuch that sometimes there are a hundred and fifty, and sometimes more, appear at these funeral Entertainments. The next Day the Company meet in order to pray together over the Grave of the deceased, which they likewise do on the third Day, when there is another publick Entertainment provided for them, and all in general are as welcome as before. These Ceremonies, according to <sup>a</sup>*Tavernier*, are reiterated on the seventh Day, the fifteenth, the thirtieth, and fortieth after such Christians Decease.

AT *Damas* the Christian Women sing and weep over their Dead. <sup>a</sup>*Thevenot* saw a Company of these female Mourners, accompanied by two Men with lighted Candles in their Hands, whilst they howled as it were over the Dead, and beat their Breasts to express their Sorrow. Every now and then they made a Halt; then fell into a Ring, and snapping their Fingers, as if they were playing with Castanets, danced and sung to the rustic Sound, whilst others kept Time in hideous Howlings. The Ceremony concluded with mutual Testimonies of Respect; after which they departed dancing and snapping their Fingers as before. Much the same Ceremonies are observed at *Rama* on the same Occasions. <sup>b</sup>Father *Le Brun* says, that they weep for about half an Hour over the Grave of their deceased Friends; then rise and fall into a Ring, as if they were going to dance the *Brawls*. Two of them after this quit the Ring, and planting themselves in the Middle, there make a thousand Grimaces, howl and clap their Hands. After this frightful Noise, they sit down to drown their Sorrow in Tears. All the female Mourners that *Le Brun* saw relieved each other. Those who had finished went home, and others supplied their Place. When these Women stood up, in order to form themselves into a Ring, they covered their Heads with a black Veil. There are several other Particulars that are very remarkable, which shall be inserted in the following Chapter.

### *Of the INDIANS, or CHRISTIANS of St. THOMAS.*

“THE *Indians*, or Christians of *St. Thomas*, and the *Nestorians*, may very properly be ranged under one Head; since 'tis evident, that they are the very same Sect, and have one and the same Patriarch, whose Jurisdiction extends as far as the *Indies*. The *Chaldeans* who reside at *Goa*, *Cochin*, and *Angamala*, and the Parts adjacent, are all profess *Nestorians*. The Popes of *Rome* have frequently sent their Missionaries thither; but more particularly since the Establishment of the *Portuguese* in that Country. But *Alexis Menesius* of the Order of *St. Augustin*, who was constituted Archbishop of *Goa*, and took upon him the Character of Pri-

<sup>a</sup> *Voyages Tom. II. published in 4to.*

<sup>b</sup> *Thevenot, Pietro della Valle.*

<sup>c</sup> *Father Besson's Sacred Syria.*

“ mate of the East, was the most zealous and laboured more abundantly than all  
 “ the rest, to bring about a Reconciliation between the Christians of St. *Thomas*, and  
 “ those of the Church of *Rome*. As his History has been compiled from his own  
 “ Memoirs, and the Accounts of those who travelled with him into those Parts,  
 “ as well as of several Jesuits who have travelled thither, we may form an  
 “ adequate Idea from thence of the Constitution, and religious Principles of those  
 “ People, at the Time of that remarkable Mission in the Year 1599. There were  
 “ several who had attempted before *Alexis* to reconcile the Christians of St. *Thomas*  
 “ with the Church of *Rome*. ‘ *Don John Albuquerque*, of the Order of St. ‘ *Francis*,  
 “ was the first Archbishop of *Goa*; and under his Patronage and Protection there was  
 “ a ‘ College erected in the Year 1546 at *Cangranor*, for the Instruction of Youth in  
 “ the *Latin* Ceremonies. But the *Jesuits*, who were Men of penetrating Judgments,  
 “ soon perceived that the young *Chaldeans*, thus grounded, were of no manner of  
 “ Service; and that there were no Hopes of making Profelytes of these People with-  
 “ out a perfect Knowledge of the *Chaldean*, or *Syrian* Language. They erected,  
 “ therefore, another College in 1587, about a League from *Cangranor*, for the Im-  
 “ provement of Youth in the *Chaldean* Tongue, in order, that when they were grown  
 “ up, and duly qualified, they might be admitted as true *Chaldeans* into the Mi-  
 “ nistry. But this Project met with little or no Success; for it was not a sufficient  
 “ Qualification to be Master of their Language; a Harmony and Agreement in  
 “ Point of Principle with their Prelates being absolutely requisite to entitle them to  
 “ the Privilege of preaching in their Churches: Whereas, their Sentiments and Man-  
 “ ner of arguing, as they had been brought up under the Jesuits, were quite different  
 “ from those which were generally received throughout the Country. For which  
 “ reason, ’twas impossible for the *Jesuits* absolutely to abolish all their antient Cus-  
 “ toms, and dissuade them from paying their Submission to the Patriarch of *Babylon*,  
 “ who was independent on the Pope as well as the Bishops who were under his Ju-  
 “ risdiction.

“ THE best Course, therefore, that in their Opinion could be taken, was to se-  
 “ cure one of their Bishops, whose Name was *Mar Joseph*, and who was sent thi-  
 “ ther by the Patriarch of *Babylon*, in order that the People having no Pastor, their  
 “ Scheme might the more easily meet with the desired Effect. This Bishop, *Mar*  
 “ *Joseph*, indeed, ordered and directed, that Mass should be celebrated according to  
 “ the Form, and in the Habiliments of the *Latins*; nay, that they should make use  
 “ of the same Wine, and the same Wafers. But notwithstanding all this, he still  
 “ persisted in his *Nestorian* Principles, and instructed the *Portuguese* who attended him,  
 “ to call the Blessed Virgin, *Holy Mary Mother of Christ*, and not *Mother of God*:  
 “ which obliged the Archbishop, and the Vice-Roy to have him seized, in order to  
 “ send him away to *Rome*. But at his Arrival in *Portugal*, he so artfully managed

‘ *Orient. Hist.* of the Progress of *Alex. Men.* in the Reduction of the Christians of St. *Thomas*, printed at *Brussels* in the Year 1609.

° At the Beginning of the sixteenth Century these Christians paid sufficient Homage to *Vasco de Gama*, who accepted of it in the Name of his Master the King of *Portugal*. They presented this *Portuguese* Admiral with an *Indian* Cane, silvered over and mounted with these little silver Bells, as a Testimony of their Homage and Submission. This Cane, as they informed *Vasco*, had formerly been the Scepter of their Kings.

‘ *Friar Vincent*, a *Cordelier*, was Inspector of this College, and procured several Churches to be erected at *Cangranor* after the *European* Fashion. He likewise appointed several *Indian* Youths to be instructed in the Rights and Principles of the *Latin* Church with an Intention, in Process of Time, to make them *Indian* Priests, and by that Device to induce them to a Reconciliation. But the Project failed, for the *Indians* refused to acknowledge these new Priests, and admit them into their Society.



“ his Affairs, that he procured proper Credentials for his Return to his Archbishop-  
 “ rick of *Serra*. In the Interim, however, they had substituted another Bishop called  
 “ *Mar Abraham* in his Place, who in order to establish himself in his Bishoprick,  
 “ went afterwards to *Rome* to pay his Homage to the Pope, where after making a  
 “ publick Recantation of his Errors, he was re-ordained, and obliged to take ‘ all his  
 “ Degrees *de Novo* from the very Tonsure to the Priesthood; afterwards he was con-  
 “ secrated Bishop, and his Holiness granted him Bulls for his Government of the  
 “ Church of *Serra*, and adding thereto his Letters of Recommendation to the Vice-  
 “ Roy, which, however, proved of very little Service to him; for the Archbishop of  
 “ *Goa* upon his Arrival examined his Bulls, and, perceiving that the Pope had been  
 “ imposed upon by *Mar Abraham*, confined him, under that Pretence, in a Convent,  
 “ till an Answer could be had from *Rome*. He found means to make his Escape,  
 “ and concealed himself within the Churches of his own Diocese, where he met with  
 “ a very favourable Reception from the *Nestorians*, who despaired of ever having an-  
 “ other Bishop amongst them appointed by their Patriarch. *Mar Abraham*, how-  
 “ ever, who was always distrustful of the *Portuguese*, withdrew into the Country; and  
 “ to demonstrate, that he was perfectly reconciled to the Pope, re-ordained all those  
 “ whom he had before ordained, in order to act in Conformity to the *Romish* Ce-  
 “ remony; and used his utmost Endeavours to convince both *Rome*, the *Vice-Roy*,  
 “ and the Archbishop, that he was inviolably attached to the *Latin* Church. Not-  
 “ withstanding all these formal Proceedings, he zealously preached up, and inculcated  
 “ the Doctrines of *Nestorius* in his Church of *Serra*, and would by no Means suffer  
 “ his Followers so much as to talk of the Pope, as supreme Head of the Church,  
 “ acknowledging no other Patriarch than that of *Babylon*. On the other Hand, *Mar*  
 “ *Joseph*, the preceding Bishop of *Serra*, was charged with preaching up, and incul-  
 “ cating the Heresies of *Nestorius*, and being examined thereupon, he with an undaunted  
 “ Resolution replied, that he had a Revelation from the Almighty, that the Religion  
 “ which he had imbibed from his Forefathers, was the only true Religion. Upon  
 “ this Declaration he was immediately taken into Custody, and sent to *Rome*, where  
 “ he ended his Days.

“ From this History 'tis very manifest that the *Nestorians* were persecuted with  
 “ Abundance of Rigour by the *Portuguese*, on Account of their Profession; that the  
 “ Missionaries, who had but a superficial Knowledge of the Eastern Theology, were  
 “ very vexatious, insisting on the Observance of several Ceremonies, which were of  
 “ little or no Importance; and that thereby they had obliged the *Nestorian* Bishops,  
 “ to dissemble for some Time and introduce Innovations, or new Ceremonies into their  
 “ Churches by the Dint of Force and Compulsion. And 'twas by these very Means  
 “ that *Mar Abraham*, out of Regard to a Brief or Letter which he had received from  
 “ the Pope, and out of Fear of offending the Vice-Roy, who granted him a Pass-  
 “ port in order to be present at a Council, was obliged to renounce a second Time all  
 “ his Errors, and make a publick Confession of the Apostolick, and *Roman* Catholick  
 “ Faith. No sooner, however, was he returned to his own Church, but he preached  
 “ up, and inculcated the *Nestorian Tenets* with as much Zeal and Vigour as he did

‘ Because the Method of Admission into Holy Orders amongst the Easterns, bears no Affinity with that  
 practised in those Churches, which acknowledge the Pope. Compare this History of *Mar Joseph* and *Mar*  
*Abraham* with the Accounts of *M. la Croza*, and *Father le Brun*. The Former has embellished his with  
 several Conjectures and Reflections, which require the Reader's serious Attention.

“ before ; and at the same Time he wrote a Letter to the Patriarch of *Babylon*, to  
 “ assure him, that his Assistance at the Synod of *Goa* was not the Result of his own  
 “ Choice, but the absolute Compulsion of the *Portuguese*. The Sequel of that His-  
 “ tory gives still further Proofs of the Outrages which the *Nestorians* suffered from the  
 “ Measures taken to reconcile them to the Church of *Rome*, and to oblige them to sub-  
 “ scribe to Pope *Pius* the IVth’s Confession of Faith, under the beforementioned *Alexis*  
 “ *de Menezes* Archbishop of *Goa*, who went to *India* with a Brief or Letter from Pope  
 “ *Clement* the VIIIth, to complain of, and inform against *Mar Abraham*. The ardent  
 “ Zeal which the *Nestorian* Christians in this Country profess in the Defence of their  
 “ religious Principles, is conspicuous throughout this whole Narration; wherein we  
 “ find, that they insisted on their receiving the Articles of their Faith from St. <sup>e</sup> *Thomas*  
 “ himself ; and they carried their Prejudice to so high a Pitch, that they clapt their  
 “ Hands before their Eyes at the Mass of the *Latins*, when the Priest elevated the Host  
 “ for the People’s Adoration of it. They <sup>h</sup> testified a peculiar Regard and an inviolable  
 “ Attachment to their Patriarch of *Babylon* ; and if any one asked them, whether  
 “ the Pope was not Head of the Church? they replied, That he was Head of the  
 “ Church of *Rome*, which is but one particular Church, or the Church of St. *Peter*,  
 “ but not of St. *Thomas*, obstinately persisting in the Opinion, that they were two  
 “ distinct Churches, and altogether independent one on the other. Moreover, they  
 “ <sup>i</sup> strenuously opposed the Sacrament of Confirmation, which Archbishop *Menezes* at-  
 “ tempted to administer to them ; boldly charging him with Envy and Ambition, and  
 “ with a clandestine Design to subvert the Religion of St. *Thomas*, and make them Pro-  
 “ felytes to the Church of *Rome*, that on the <sup>k</sup> Accomplishment of such Scheme, he  
 “ might make himself Master of all the *Indian* Churches. This, they said, was the true  
 “ and only Reason why this Archbishop reviled and traduced the Patriarchs of *Ba-*  
 “ *bylon* ; while they on the contrary resolutely declared that they would persevere in  
 “ their Obedience and Submission to their Patriarch, and never renounce their own  
 “ for the *Romish* Religion.

“ NOTWITHSTANDING all this strenuous Opposition of the *Nestorians*, Archbi-  
 “ shop *Menezes* continued incessantly to demonstrate to them, that their Patriarch was  
 “ a Heretick, and one that was excommunicated, and consequently, that they could

<sup>e</sup> This Tradition is so universally and constantly received, that they look upon the Contradiction of it, as an enormous Crime. *M. la Croza* looks upon the Arrival of St. *Thomas* in the *Indies* as a meer Romance, and seems inclinable to believe, that one *Thomas*, a Disciple of *Manes*, was the Person set up in St. *Thomas*’s Place. On the other Hand, Father *le Brun* has collected, in a very small Compaſs, all the Arguments that can be brought to justify the Belief of this Mission of St. *Thomas*, and endeavours to confute whatever has been advanced to the contrary. On this Topick see the *Hist. of Christ. in the Indies*, and *Mr. le Brun*’s Liturgies Tom. III.

<sup>h</sup> See the Detail of these Debates, the Conduct of *Menezes*, and the Consequences thereof in the *Hist. of Christ. in the Indies*, Lib. I, and II. The Archbishop, on this Occasion, acted with all the Impatience of a bigotted Ecclesiastic; all that sacred Heat which is too often confounded with Religion, and that ardent Zeal, so well known to those whom we may properly stile, *Spiritual Conquerors*, and who seem ambitious of reconciling the Glory of making Profelytes by Compulsion, with that of the Lord *Jesus Christ*, and his Holy Church. The zealous *Menezes*, thus animated and enflamed, called his Cause, the *Cause of the Lord*, and concluded, as it were by Inspiration, that the Almighty would accordingly maintain and support it.

<sup>i</sup> They look upon this Sacrament, the Sign of the Cross over the Face, and the Box on the Ear, which denotes the spiritual Freedom of the Person confirmed, as Badges of that temporal Slavery to which the *Portuguese* would fain reduce them: Adding withal, that these Foreigners should never, with their Consent, once touch the Faces of their Wives and Daughters.

<sup>k</sup> The Conduct of *Menezes* is an undeniable Testimony that this Imputation was just and true. One Method which he took to create a Division amongst these Christians, and to gain over a considerable Party to his Interest, was to publish a solemn Administration of Holy Orders. The *Portuguese* Archbishop considered, that two great Conveniencies would attend this Publication; one was that the *Indian* Priests would remain inviolably attached to the Prelate who had thus ordained them; and the other, that such Promotions would prove acceptable, since there had been none for two Years before on Account of their Persecutions. *M. la Croza* tells us what Success attended this Project.

“ not pray to God in Particular for him. And he was so zealous in his Undertaking,  
 “ that he backed his Arguments with very considerable Presents to footh them, which  
 “ had their intended Effect. Nay, sometimes he would have recourse to Compulsion;  
 “ and had frequently endangered his Life to promote his Cause; for under Pretence  
 “ of having an absolute Commission from the Pope, he exerted his Authority in all  
 “ Places wherever he went, without any Regard to the respective Prelates or Ordina-  
 “ naries, even before they shewed any Inclination to acknowledge his Mission. By  
 “ these resolute Measures this Envoy of his Holiness established the *Romish* Religion  
 “ in these Countries, and spared no Pains or Cost to accomplish his Designs. He or-  
 “ dained several Persons in direct Opposition to the Diocesan Bishops, but first made  
 “ them abjure the Errors of the *Nestorians*. Such as were thus admitted into Holy  
 “ Orders, <sup>1</sup> besides their Compliance with his Confession of Faith, were obliged to  
 “ swear Allegiance to the Pope, and to acknowledge no other Prelates but such as  
 “ were commissioned by him. 'Tis proper now to proceed to the erroneous Tenets  
 “ which *Meneses* laid to the Charge of the Christians of St. *Thomas*.

“ I. <sup>m</sup> THEY obstinately maintained all the Doctrines of *Nestorius*, and moreover  
 “ excluded all Images out of their Churches, except the Cross only; for which indeed  
 “ they testified a most profound Veneration. There were several Images, however,  
 “ of particular Saints to be seen in those Churches which were near the *Portuguese*.

“ II. THEY affirmed, that the Souls of the Saints never see the Almighty till after  
 “ the Day of Judgment.

“ III. THEY acknowledged three Sacraments only, that is to say, Baptism, Ordi-  
 “ nation, and the *Eucharist*. Their Administration of Baptism was so irregular, that  
 “ the Ceremony thereof was solemnized after different Forms in the very same  
 “ Church: By which Means it frequently happened that their Baptisms proved in-  
 “ valid; insomuch that *Meneses* privately re-baptized the major Part of them. There  
 “ were likewise several, especially such as were in necessitous Circumstances, and re-  
 “ sided in the Woods, who had never been baptized at all, on Account of the Ex-  
 “ pences that attended the Administration of that Sacrament; and yet, notwith-  
 “ standing this shameful Neglect, they went to Church and there received the Com-  
 “ munion. Moreover, they frequently deferred the Administration of Baptism for  
 “ several Months, and sometimes for several Years together.

“ IV. IN the Administration of their Baptism they made use of no Holy Oils;  
 “ except that whereas in their Rituals there is mention made of Unction after Bap-  
 “ tism, they anointed their Children with an Unguent, composed of Oil and *Indian*  
 “ Nuts, or a Kind of Saffron, without the least Benediction whatsoever: And this  
 “ was looked upon by them as a sacred Unction.

<sup>1</sup> To all this we must add, that the Missionary Prelate was fond of displaying to the People, in the most pompous Manner, the *Majesty*, and *Sanctity*, as Father *le Brun* expresses it, of *religious Ceremonies*. The humble Ceremony of washing of Feet on *Maunday-Thursday*, and the Devotions in use on *Good-Friday*, were very happily blended with all this Pomp and Magnificence. 'Tis easy for such a Medley of Circumstances to make an Impression on vulgar Minds. 'Tis very necessary to take notice likewise, how opportunely this Prelate introduced and enhanced the Merit of some particular Ceremonies, such as the Benediction of the Holy Oils, the keeping the Blessed Sacrament within the Tabernacle &c. all which these Christians were perfect Strangers to before.

<sup>m</sup> The Oriental History of the Progress of *Alex. de Men.* Chap. xx.



“ V. THEY never practised the Ordinance either of Confirmation, or Extreme  
“ Unction : Nay they were perfect Strangers to their very Names.

“ VI. THEY abhorred and detested Auricular Confession, except some few, who  
“ were Neighbours to the *Portuguese*. And as to the blessed Sacrament of the Lord's  
“ Supper they received it on *Maunday-Thurday*, and several other solemn Festivals,  
“ without any other Preparation but not breaking their Fast.

“ VII. THEIR Books abounded with very considerable Errors (especially with re-  
“ spect to the Blessed Sacrament) and in their Mass there were numberless Additions  
“ inserted by the *Nestorians*.

“ VIII. THEY consecrated the Sacrament of the Eucharist with little Cakes made  
“ with <sup>a</sup> Oil and Salt, and baked in brazen Vessels by the Deacons and other inferior  
“ Clergy in a separate Apartment built in the Form of a Turret. Whilst the Cakes  
“ were baking they repeated several Psalms and spiritual Hymns; and when they were  
“ ready for Consecration they dropt them in a small Basket of green Leaves thro' a  
“ little Hole that was made at the Bottom of the Turret. Moreover, in their Con-  
“ secration, they use Wine made with Water, in which some few dried Raisins  
“ only had been first infused.

“ IX. THEY said Mass but very seldom, and he who assisted made use of a Kind  
“ of Stole, over his usual Dress, altho' he was no Deacon. He held the Censer, or  
“ Frankincense Vessel in his Hand, and repeated almost as many Prayers as the  
“ Celebrant, adding thereto several strange and prophane Ceremonies, which testified,  
“ in a peculiar Manner, their Error with regard to the Nature of the Sacrament.

“ X. THEY had such a peculiar Veneration for Holy Orders, that there was  
“ scarce a Family but what had one or more in it devoted to the Altar; and the  
“ true Reason of it was, that they were not thereby rendered incapable of any  
“ other Preferment, and wherever they went, they were respected and had the Pre-  
“ eminence.

“ MOREOVER, they had no Regard to the Age of such as were admitted into Holy  
“ Orders; for some they ordained Priests at seventeen, and others at eighteen or  
“ twenty; who after their Admission not only married Widows sometimes, but upon  
“ the Decease of one Wife took another, and sometimes a third. (It was no uncom-  
“ mon Thing to meet with a Father, a Son, and a Grandson all Priests together  
“ of one and the same Church.) The Wives of the Clergy had a superior Respect  
“ shewed them over other Women, not only in the Church, but in all Places of pub-  
“ lick Resort, and they made themselves conspicuous by wearing a Cross on their Neck,  
“ or by some other particular Mark of Distinction.” (The usual Habit of their Ec-  
“ clesiasticks was a Pair of white Drawers, and over them a long Shirt, to which they

<sup>a</sup> The Custom of kneading the sacramental Bread with Oil and Salt is, according to *la Croza*, observed not only by the *Nestorians*, but the *Jacobites* of *Syria*. The Reason why I quote this Author on so trivial an Occasion is, because he seems fond of justifying in a great Measure the *Syrian* Custom, and making an odious Comparison of it with the History of the *Latins*, which, according to him, is nothing but a little clay Paste dried and mixt with Wax, and far more different from the original Institution than the Oil made use of in the *Syrian* Churches.

sometimes added, for the greater Decency, a white or black Caffock. The Crowns of their Heads were shaved like those of the Monks and regular Canons.)

“ XI. THEY met together and performed Divine Service every Day with an audible  
“ Voice in the *Chaldean* Language, but did not think themselves obliged to do it on  
“ any other Occasion ; so they had no Breviaries for private Devotion.

“ XII. THEY were guilty of simoniacal Practices in the Administration of Baptism  
“ and the Lord’s Supper ; for they assessed, or imposed a Tax on all such as were  
“ baptized, or received the Communion at their Hands. For the Solemnization of  
“ their nuptial Ceremonies, they applied themselves to the first Priest they could meet  
“ with, especially those who resided in the Country.” (Nay sometimes they never  
concerned themselves about any Priest at all, but married according to the idolatrous  
Customs of their Neighbours, or Fellow-Citizens.)

“ XIII. THEY testified a peculiar Regard and Veneration for their Patriarch of  
“ *Babylon*, who was a Schismatick, and the Head or Principal of the *Nestorian* Sect :  
“ On the contrary, they could not endure that the Pope should be once mentioned in  
“ their Churches, which were very often without either Curate or Vicar, and super-  
“ intended only by the eldest Member of the Congregation.

“ XIV. THO’ they went constantly to Church on *Sundays* to Mass, they did not  
“ look upon it as a Duty incumbent on them in Point of Conscience ; so that they  
“ were at perfect Liberty to attend, or be absent ; and in some Places there was Mass  
“ said but once a Year, and in others again, not one for six, seven, or ten Years  
“ together.

“ XV. THE Priests followed mechanical Employments, (and thereby neglected  
“ the Regulation, and due Care of their Flock.) Their Bishops were *Babylonians* sent  
“ by their Patriarch, who lived upon Extortion and simoniacal Practices, making a  
“ publick Sale of all sacred Ordinances, such as the Ordination of their Clergy, and  
“ the Administration of the other Sacraments.

“ XVI. THEY made no scruple of eating Flesh-meats on *Saturdays* ; and they were  
“ guilty of an extravagant Error during their *Lent* and their *Advent* ; insomuch that  
“ if they had broke their Fast one Day, they neglected that Duty all the Week  
“ round, not thinking themselves under any Obligation to observe the Injunction when  
“ once they were conscious of their Violation of it.”

THEY were very strict in the Observance of their *Lent*. But besides that, they kept several other Fasts, much after the same Manner as the *Greeks*, of whom we have already made sufficient mention ; but such as were somewhat more superstitious than their Neighbours, added Bathing to their Abstinence, which they looked upon as imperfect, if they neglected washing themselves all over in the Morning. They bathed or washed themselves likewise if they happened but to touch any Person of an inferior Tribe. ’Tis remarkable, that these Christians began their Abstinence on the Vigil or Eve of the Fast, and observed it no longer than till the Evening of the ensuing Day.

SUCH Women as were brought to bed of a Male-Child, never entered their Churches till forty Days after their lying in; and in Case of female Issue, they were obliged to absent themselves for fourscore Days together. At the Expiration of the stated Term, the Mother attended Divine Service with her Infant in her Arms, and made a formal Oblation of him to God and to the Church. They shewed a peculiar Regard for, and an awful Dread of, Excommunication. They could not by the Rules of their Church-Discipline give Absolution to one that was guilty of wilful Murder, or any other enormous Crimes, as we are informed, even at the very Point of Death. 'Tis observable, that this Injunction is directly repugnant to that dangerous Point of Honour, which I shall have Occasion to take notice of very shortly. Their Churches were dark and ugly, built much like some of the *Indian* Pagods, and without any Figures or Images of any Sort but Crosses, that terminated in Flower-de-Luces.

“ THUS have I given the Reader a Detail of the greatest Part of the Errors and Abuses with which *Meneses* loaded the Christians of *St. Thomas*, and which the Compiler of that History aggrandizes, to shew what indefatigable Pains were requisite to make Profelytes of those People. But had this Archbishop, and the other Eastern Missionaries been perfect Masters of the antient Theology, they had not multiplied these Errors to the Degree they have done. And, indeed, as they weighed and considered every Point with Conformity to the Scholastic Divinity of the *Europeans*, 'tis not any ways surprizing, to find that they should be ambitious of reforming the Eastern Nations on that Basis or Foundation. It must be acknowledged, that there were some Abuses which 'twas highly requisite should be reformed: but such Reformation ought not to have been grounded on our Customs. What ought to have been done, on such Occasions, was this: There should have been recourse had to their antient Writings, and a Reformation made according to the Tenour thereof, which might have been accomplished with all the Ease imaginable, as will evidently appear by the Sequel of this Discourse. But it will be proper to give the Reader the Remainder of this History first, that he may form a more adequate Idea of the Conduct of *Meneses*, and of the imaginary Errors imputed to the *Nestorians*.

“ THE Archbishop *Meneses* convened a Council (at *Diamper* in the Kingdom of *Cochin*) on the 20th of *June* 1599, at which the *Nestorian* Deputies were present, in order to deliberate, jointly with the Archbishop, on the State of all their Ecclesiastical Affairs. And hence to make it appear that the *Nestorians* were indulged all the Liberty that was requisite on such publick and solemn Occasions, and likewise to procure their Assent to all the Articles which were then and there to be agreed on; the Archbishop attached eight of their most celebrated Clergymen firmly to his Interest, and communicated, without Reserve, the Secret of his Scheme, and the Ways and Means which were requisite to be taken to render it successful, shewing them Copies of all the Decrees which were there to be made, and asking, in a very familiar Manner, their Opinion and Advice upon each particular Article, as if he were not then come to any absolute Determination; so that when they should attend at the Synod, they might there act in the same

\* See in the Sequel the Power they have to kill all such as presume to obstruct their Passage.

† See the curious Account of the Synod of *Diamper*, in the *Hyst. of the Christ, of the Indians*. Lib. III.



“ Manner to the end, that the rest might be inclined, or obliged to follow their Example. There were several other Precautions taken by him, too tedious to be particularly related, in order to accomplish his Designs: What has been hitherto said was only with a View of giving the Reader a just Notion of the Manner in which the *Roman* Catholick Religion was established in the *Levant*, and to convince him, that there were no just Grounds to expect, that the Friendships contracted with these People, whom we stile Schismatics, should be of any long Duration.

“ IT was therefore decreed in this Synod, that the Priests, Deacons, Subdeacons, and all the Delegates of the respective Cities which were then present should subscribe to the Confession of Faith, which the Archbishop himself had made by his private Authority. This was put in Execution accordingly, and all of them, in the most solemn Manner, swore Allegiance to the Pope, whom they acknowledged to be the Head of the Church; and further, that for the future they would hold no Manner of Correspondence with the Patriarch of *Babylon*. Moreover, they anathematized *Nestorius*, and all his Heresies, acknowledging *Cyril* Patriarch of *Alexandria* to be a Saint. Besides all these Proceedings, there were several particular Statutes made at this Synod, for the Reformation of those Errors which Archbishop *Meneses* had discovered in the Administration of their Sacraments and in their Prayer-Books. For which Reason their Liturgies, and other Offices of Devotion, were ordered to be corrected. As to the Ordinance of Matrimony, that was regulated in every Point on the Footing of the Council of *Trent*. All Matters likewise relating to the Sacraments of Penance, Confirmation, and Extreme Unction, were reformed according to the Practice of the Church of *Rome*. Their Priests were enjoined to live in perpetual Celibacy for the future; and particular Statutes or Orders were made for the Observance of such as were already entered into the Matrimonial State. In short, the Archbishop introduced and established the Religion of the *Latins* amongst the *Chaldeans*, not only in this Synod, but in his Visitations of several particular Churches. We shall now proceed to enquire whether there were any just Reasons for his introducing so many Innovations amongst the Christians of *St. Thomas*; and thereby give the Reader a thorough Notion of their avowed Religion.

“ I. As to those Errors, therefore, imputed to them by Archbishop *Meneses*, we have already reconciled the Sentiments of *Nestorius* with those of the Church of *Rome* in the preceding Chapter; and the Archbishop should have taken the same Method, to have rendered his Attempt successful and lasting; for he ought to have understood them aright before he had condemned them, on the Account only of their Denomination. Had he demonstrated to them, that all the Quarrels and Controversies in which they were engaged with the Church of *Rome*, were only about a few ambiguous Terms, they would doubtless have been much more tractable and inclinable to a Reconciliation.

“ II. WITH regard to their Images, the *Chaldeans* do not manifest that awful Respect for them, which the *Greeks* do: And the Reason is, because this profound Veneration for them had been established in the *Greek* Church no longer than since the second Council of *Nice*, which is more modern than the various Sects of the *Chaldeans*,

\* A great Number of them were burnt.

“ who content themselves, for the Generality, with having a Cross only in their  
 “ Hands. This Cross, with which the Priest gives his Benediction to the People, is  
 “ made of plain Metal without the least Figure or Representation upon it. The Arch-  
 “ bishop might very well have indulged the Christians of St. *Thomas* in this their an-  
 “ tient Simplicity; since whatever has been decreed in Process of Time with regard  
 “ to Images, is no more than Matter of Form, and only regards Ecclesiastical Dis-  
 “ cipline.

“ III. It must be acknowledged, that they do not administer the Sacrament of  
 “ Baptism according to the Rites of the *Latin* Church: But the Form of their  
 “ Baptism ought not, for that Reason only, to be thought null and invalid: Much  
 “ less ought such Persons to be re-baptized, who had before been baptized ac-  
 “ cording to the Custom of the *Chaldeans*. That which usually leads the Missionaries  
 “ into an unhappy Mistake, when they are discoursing about religious Points with  
 “ the Easterns, is their Prejudice in Favour of their School-Subtleties with relation to  
 “ the Matter and Form of Sacraments. When they find, for Instance, that a Child  
 “ is not baptized at the same Time that the Words which denote the Action are pro-  
 “ nounced, they imagine such Baptism to be void and of none Effect: Not consi-  
 “ dering that the Method of administering the Sacraments amongst the Easterns, en-  
 “ tirely consists in the Repetition of sundry Prayers, and that they are not such pro-  
 “ found Metaphysicians as the *Latins*. They are perfect Strangers to numberless  
 “ difficult and abstruse Points which our Divines unravel with all the Dexterity and  
 “ Address imaginable. The Faith, however, of the *Nestorians* is not ever the less  
 “ pure or antient on Account of this Deficiency.

“ IV. THE Unction which they make use of after Baptism is looked upon by  
 “ them as the Sacrament of Confirmation, notwithstanding it differs very much from  
 “ that of the *Latins*. And Archbishop *Meneses* had no just Reason for introduc-  
 “ ing another Unction, which, tho’ practised in his own Church, is in Reality no  
 “ more than a simple Ceremony. He should have considered, that the *Nestorians*,  
 “ according to the antient Custom of the Eastern Church, when they baptize their  
 “ Children, administer to them at the same Time the Sacraments of Confirmation  
 “ and the Lord’s Supper. He should have examined their Rituals, therefore, in order  
 “ to discover whether there were any erroneous Practices in the Administration of  
 “ this Sacrament. Whereas *Meneses* seemed intent on nothing else but the Abolition  
 “ of their antient Customs, and for no other Reason, but their Non-Conformity to  
 “ those of the *Latins*.

“ V. THE Archbishop is mistaken in his Assertion, that the Christians of St.  
 “ *Thomas* were perfect Strangers to the Use of Confirmation and Extreme Unction as  
 “ well as to their very Names. ’Tis probable indeed they might be ignorant of the

\* *M. de la Croza* ubi sup. endeavours to confute this Passage, and intimates that Father *Simon’s* Veracity is not to be relied on; but for my Part I can see no Grounds for the Imputation. Mr. *Simon* shews, that all the Dispute between them consists in a Difference in Point of Words, and in Point of Time, with respect to Confirmation. After all, the Practice and principal End of these two Sacraments, notwithstanding all that *le Croza* has advanced to the contrary, are the very same under different Ceremonies, and administered after a different Manner. The Passage which he quoted from Archbishop *Meneses* pag. 210. and his whole Conduct sufficiently demonstrate, that by a Mechanism, which is very common with such as only profess a Religion thro’ Habit, the *Portuguese* Archbishop knew nothing of the Duties, Doctrines, and Ceremonies thereof, otherwise than as those Things were conformable to the Ideas which he had entertained of them in his own Country, as the Decrees he made in his Synod sufficiently evince.

“ Names of these Sacraments, particularly the latter, which is practised only in the *Latin*  
 “ Church; for altho’ the Eastern Church anoint their Sick conformable to the Words  
 “ of St. *James*, they do not, however, call this Ceremony Extreme Unction, for the  
 “ Reasons beforementioned in speaking of the *Greeks*; and the very same Reasons may  
 “ be applied to Confirmation. The Priests administer the Sacrament amongst the  
 “ *Nestorians* as well as amongst the *Greeks*, at the same Time with that of Baptism,  
 “ looking on it as its final Completion and inseparable Perfection. As for auricular  
 “ Confession which they abominated and detested, that happened, ’tis doubtless, by  
 “ an Abuse or Error which had been unhappily introduced into their Church; be-  
 “ cause Confession is well known to be practised all over the Eastern Nations, not-  
 “ withstanding most of them are of Opinion, that it is not a Duty incumbent on  
 “ them *Jure Divino*.

“ VI. As to those Errors which the Archbishop pretends he discovered in their Writ-  
 “ ings; insomuch that he thought proper absolutely to abolish the Office of the *Advent*,  
 “ it was very easy for him to have put a favourable Construction on those imaginary  
 “ Errors: Besides, the Reformation which he has made in their Liturgy is idle and  
 “ insignificant; for nothing can be worse digested than the *Nestorian* Mass, as he has  
 “ reformed it, and as it is inserted in the *Bibliothèque des Peres*. There we find the  
 “ whole Order of it altered for no other Purpose, but to accommodate it to the re-  
 “ ceived Opinion of the *Latin* Divines with respect to Consecration, which, accord-  
 “ ing to them, consists in these Words, *This is my Body* &c. Whereas the *Nestorians*,  
 “ as well as the rest of the Easterns, insist, that the Consecration is not complete,  
 “ till the Priest has concluded that Prayer which by them is called, the *Invocation of*  
 “ *the Holy Ghost*. And yet *Meneses* made the *Nestorian* Priests adore the Host as soon  
 “ as ever those Words were uttered, *This is my Body*, altho’ they did not believe it  
 “ yet consecrated. The Reader may consult the Notes of *Gabriel* of *Philadelphia*  
 “ upon this Subject, wherein the Author particularly justifies the *Nestorians*, and  
 “ clearly demonstrates, that their Liturgies, even those which bear the Name of St.  
 “ *Nestorius*, are in every Respect sound and orthodox; which is widely distant from  
 “ the Notion of *Meneses*, who treats them as impious and heretical, and grounds his  
 “ Reformation on these general Terms only, that they were full of Blasphemies. The  
 “ same Author tells us, that in one of the Liturgies according to the Use of the *Nestorians*  
 “ which was given him by a *Babylonish* Priest, the Name of *Nestorius*, and several  
 “ Things were erased or obliterated, and others substituted in their Room by another  
 “ Hand; this *Nestorian* Priest who made use of this Liturgy, being in reality, or at least  
 “ seemingly reconciled to the Church of *Rome*, which obliged him to reform his Missal or  
 “ Mass-Book in those Places where it might give Offence to the *Romish* Clergy. The  
 “ *Nestorians*, according to *Stroza*, have proceeded much after the same Manner, on  
 “ some other Occasions; for as soon as ever they come to *Rome*, and understand,  
 “ that *Nestorius* is looked upon as impious and heretical, they tear all those Leaves  
 “ out of their Books, where the least Mention is made of him, and reform every Part  
 “ of them that seems any ways repugnant to the Doctrine of the Church of *Rome*.

“ VII. THEIR Custom of administering the Sacrament with leavened Bread, and  
 “ mixing Oil and Salt with it, ought not to be imputed to them as any Error, since

“ *Petr. Stroza de Dogm. Chal.* As for the rest, the Reader may consult the Liturgies of the *Nestorians*  
 in the Dissertations thereupon by Father *le Bruu*. Tom. III. Diss. xii.



“ it makes no Manner of Alteration in the Nature of the Bread. Moreover, the Ceremony observed by them in order to render this Bread in some Measure more sacred before Consecration, is not only very commendable, but very antient. They distinguish by that Means, as the *Greeks* do, the Bread, which is intended soon to be converted into the Body of JESUS CHRIST, and set apart for that sacred Purpose, from all other Bread whatever, which they look upon as prophane, or unconsecrated, till after the Repetition of a stated Number of Prayers and Psalms.

“ VIII. It is no great Wonder that the *Chaldeans* should not say Mass so often as the *Latins*, and that several Priests should assist the Bishop thereat, and receive the Communion from his Hands. For this was the antient Practice of the Church; whereas the Custom of saying so great a Number of Masses in the *Latin Church*, is very modern, and as Cardinal *Bona* has justly observed, was introduced principally by the Mendicant Friars; but more fully confirmed and established since the Introduction of the new Canon Law. It was likewise customary for those who formerly attended, and assisted at Mass, to say a considerable Part of it; and the Reason was, because the Liturgy was a publick Act wherein the Congregation was engaged as well as the Priest, as may easily be proved from the Prayers contained in the *Latin Mass*.

“ IX. 'Tis very true, that the *Nestorians* and the other Easterns, are very remiss and regardless of the antient Discipline with respect to their Admission of Youth into Holy Orders; for they never consider the exact Age required by the Canons; but if that Article ought to have been reformed, as well as that other, relating to the Marriage of their Priests, this Reformation ought to have been grounded on their own Laws and Institutions rather than those of *Rome*. 'Tis well known, that all such as are devoted to the Priesthood, are allowed to marry in the Eastern Church before their Ordination. And the Archbishop *Meneses* ought to have considered this Indulgence, when he entered upon his Reformation, and not have declared their Marriage void, and of none Effect, in order to confirm some particular Statutes and Ordinances established in those Synods which were held at *Goa* by the *Romish* Missionaries.

“ X. *MENESES*, in my Opinion, reckons the Custom of not repeating the Breviary in private Families, as one of their Errors, without the least Reason; because it is a modern Custom; besides the Breviary never was designed for that private Purpose.

“ XI. I QUESTION very much whether the Tax, or Assessment which is laid by the *Nestorian* Priests on the Administration of their Sacraments, can properly be deemed Simony; for that is substituted in the Room only of a Benefice; and what has already been said in Favour of the *Greeks* in this respect, may very justly be applied to them.

“ XII. NEITHER, in my Opinion, can the Submission which the *Nestorians* pay to their Patriarch be justly reckoned amongst the Number of their Errors; because the Easterns look upon their own Patriarchates, and even that of *Rome*, as Powers established by Law: And whenever they are charged with an Averſion for the

“ Pope, their Answer is, that his Holiness assumes an Authority over the Eastern Churches which they do not acknowledge. Their having no Curates nor Vicars, but their most antient Priest to preside over their Assemblies, can never surely be alledged against them as an Error; for, on the contrary, 'tis a laudable and excellent Piece of Church-Discipline, and 'tis very much to be wished, that the Custom was introduced every where in order to rectify a World of Abuses which have crept into the Church relating to Benefices.

“ XIII. LASTLY, all the Errors that *Meneses* charges the *Nestorians* with are, for the generality, not really Errors, and exist only in the Imagination of some Missionaries, who regulate all religious Affairs, according to those Prejudices which they have imbibed by their Education in their own Schools. Shall we be so unreasonable, for instance, as to insist, that these People, and the other Christians of the East are guilty of an Error in eating Meat on Saturdays, which Day is a Festival amongst them, according to the antient Custom of the Church? Shall we presume likewise to charge the *Nestorians* with being guilty of an Error with respect to Marriage, for making their Applications to the first Priest they can meet with to perform the Ceremony? We ought to consider that the Priest in the Eastern Church is never made use of as an Evidence of the Solemnization, but as the sole Person who has a legal Right to administer that, as well as the Sacraments and other religious Ceremonies of their Church.”

THE Christians of St. *Thomas* declare themselves Descendants of one *Mar Thomas*, or *Thomas Cana* an *Armenian* Merchant, who settled at *Congranor*. This *Mar Thomas* married two Wives, and had Issue by each Venter. The Children by the former were Heirs to all his Effects and Lands, which were situate in the Southern Part of the Kingdom of *Congranor*; and those of the latter, who was a Negro-Slave, converted to the Christian Faith, inherited the Settlement which their Father died possessed of in the North. In Process of Time his Descendants became very numerous, and constituted two considerable Branches, which were never united or allied to each other. The Issue of his first Wife, from whom the Nobility are descended, look down with Disdain on the Christians of the other Branch; and carry their Aversion to so high a Pitch, as to separate themselves from their Communion, and condemn the Ministry of their Priests. *Mar Thomas*, whom these Christians look upon as their common Parent, flourished, according to the general Notion, in the tenth Century: But *M. la Croza* rather thinks, that he lived in the sixth. In Process of Time these Christians were indulged, and enjoyed a great many very valuable Privileges under the Sovereigns of the Country, and grew at last so powerful, that they elected Kings out of their own Nation and Religion. They continued in this State of Independence till the Death of one of their Sovereigns, who leaving no Issue behind him, adopted a young idolatrous Prince that was his Neighbour, and appointed him to be his immediate Successor.

NOTWITHSTANDING the various Revolutions which have happened in the *East-Indies* for these two Centuries last past, the Christians of St. *Thomas* are even now in Possession of more than four hundred small Towns or Boroughs, that are all under the Jurisdiction of one Bishop, who was sent to them by the Patriarch of *Babylon* before the Reconciliation of these Christians, which was more the Result of Compulsion,

Compulsion, than of Choice. This Bishop, on whom the *Portuguese* have conferred the Title of Bishop of *la Serra*, that is to say, of the Mountains, because *Angamale* where he has always resided, is surrounded with Mountains, was formerly Judge of all Causes, as well temporal as spiritual, without Appeal. And at this very Day, “ the  
 “ Bishops of these Christians, according to M. *la Croza*, are absolute Judges in all  
 “ Causes both Civil and Ecclesiastical, within their respective Diocesses. By virtue  
 “ of their Privileges, which are never contested, their Sovereigns and Pagan Judges  
 “ never superintend, or concern themselves about any of their Affairs, except in criminal Cases. All that is required of them is duly to pay their Tribute to their Sovereigns, and to supply them with a stated Number of Troops, during their Wars  
 “ . . . . . The Number of these Christians must of Necessity very much encrease  
 “ and multiply, since their Priests are under no Obligation to live in a State of Celibacy, since they have no Monks or Nuns amongst them ; and since they very seldom, if ever, settle in any other Country.”

THE Author of this Extract has obliged us with the Character of these Christians at *Malabar*, according to the Accounts which he met with from several Missionaries, of which I shall give my Readers a few transient Sketches. They are, for the generality, very tractable, and very complaisant : They never presume to sit down in the Presence of their Superiors ; nay, not so much as before their elder Brothers, till they have express Orders ; and those once given they never rise again without Permission. None but the most antient, and those of superior Quality have the Privilege of discoursing in their publick Assemblies, while the rest observe a profound Silence till they are spoken to, and their Opinion is demanded. A Child, when in his Father's Presence, or a Pupil in his Preceptor's, holds his left Hand upon his Mouth, as a Testimony of his Duty and Respect. When two Persons of unequal Rank or Quality happen to meet, the inferior lifts up his Arm, extends his Hand, and makes a profound Reverence as he passes by him. These Christians, as we are further informed, are very curious and inquisitive, and also very superstitious. The former Disposition makes them ambitious to be informed of all that passes ; and the latter naturally inclines them to be credulous, and easy of Belief, insomuch that they frequently consult Auguries and Predictions. *Wednesdays* and *Fridays* are always looked upon by them as impropitious Days. They commonly marry very young ; and some are of Opinion, that this Custom contributes very much to that Chastity which is conspicuous amongst them. All of them are obliged to wear their own Hair, except their old Men, those who have made a Vow of Celibacy, and such as have taken a Pilgrimage to *Meliapour*, in order to visit the Sepulchre of St. *Thomas*. As it is not my Province to take notice of such things as have no Manner of relation to Religion, I shall not enter on a long Detail of their Modes and Fashions with respect to Drefs ; I shall only observe, that they never stir abroad without their Arms ; but whenever they go into any Church, they leave them in the Porch, which gives it very much the Air of a Guard-Chamber. An *Indian* Pagan that presumes to strike a Christian is condemned to die, and there is no other Way to reverse the Judgment than by making Atonement for the Offence by an Oblation in the Church of the Parish where the Fact was committed, either of a silver or a golden Hand. As they are firmly persuaded thro' Prejudice, that nothing can be so pure and spotless as their Nobility, they are so vain and ridiculous, as to avoid touching, with the utmost Precaution, any Person whomsoever of an inferior Tribe ; and are moreover so insolent and imperious, as to call out at  
 a considerable



a considerable Distance, and charge those whom they meet to stand off and clear the Way : Nay, they have a Right and Title to murder all such as prove refractory, and refuse to obey the Word of Command. These Privileges were granted them by an antient 'Monarch of that Country, and have been preserved Time out of Mind by Prescription, notwithstanding they have lost the Copper-Plates whereon they were engraved in the Language of *Malabar*. As for the rest, I defy any one to reconcile these last Customs with the true Spirit of Christianity; but these Christians of *St. Thomas*, like the Generality of Mankind, have confounded, after a whimsical Manner, their Errors with a blind Zeal for their Hereditary Doctrines; and from thence we may justly conclude, that all Mankind in general have the same Prejudices for the Religion transmitted to them by their Forefathers, and the same Dislike and Aversion for the Practice of those Duties which it does not recommend. And hence notwithstanding the Pomp and Grandeur of the *Portuguese* in their Divine Service, in the *Indies*, and the awful Reverence and Respect which they pay to their Priests, their Churches, and their Crucifixes, it would be exceeding difficult to reconcile the Manners and Morals of these formidable Followers of an habitual Religion, with the Practice of true Christianity.

THESE Christians, as we are informed, had confounded insensibly several Tenets, and absurd superstitious Customs with their Religion. Some of them, before they were reconciled, thro' the unwearied Diligence and Application of Archbishop *Meneses*, to the Tenets of the Church of *Rome*, believed and maintained the Doctrine of the Transmigration of Souls; others were strenuous Advocates for a blind and an inevitable Destiny. Others again had imbibed from the Pagan *Indians* a favourable Notion of that Kind of Deism, which maintains, that all Religions in general are acceptable to the Supreme Being, that they are all so many Rivers which \* run into that immense Ocean of Felicity which flows at God's Right Hand; and in short, that 'tis agreeable to the Divine Will, that all Mankind should adore him, and labour to be saved, according to the Principles of that Religion in which they were respectively brought up. We find likewise, that they made use of several superstitious Books which were published by the *Indians*, such, particularly, as that, entitled *Parisman*, from whence they extracted several superstitious Customs, several medicinal Secrets, and various Methods of Exorcism, or casting Devils out of such as were possessed; \* *Solomon's Ring*, wherein were Directions for the Choice of the most propitious Days for entering into the State of Matrimony, commencing a Journey or a Voyage &c; the *Haudb*, wherein was contained a Variety of Experiments grounded on the Art of Magick &c. They had likewise learnt from the Pagans the Use of *Talismans*, and some particular superstitious Billets which they wore about their Necks. Such Christians amongst them as have not been reconciled to the Church of *Rome* still observe all these superstitious Practices.

\* *Ceram Peruvial*, Emperor of *Malabar* in the tenth Century.

\* See the *Hist. of Christ. in the Indies*, Lib. I.

\* If God Almighty had decreed I should be a Christian, I should have been born in that Profession, replied an *Indian King* to the Archbishop *Meneses*, who endeavoured to make a Convert of him. 'Tis a received Opinion amongst the *Indians*, that all Religions proceed from God &c. See the *Hist. of Christ. in the Indies*, pag. 313, & seq. and also pag. 322. the Conferences of the beforementioned Archbishop with the King of *Cochin*, whom he endeavoured to reconcile to the Christian Faith. The Prelate closed his Conference with summoning the *Indian Prince*, in a blunt Manner, to appear at the Day of Judgment.

\* This is probably the Dissertation on the four *Rings*. See *Naude's Apology* for illustrious Personages accused of being Magicians. Chap. xx. published in 1712.

I PROCEED NOW to their religious Ceremonies, or such at least, as have some Relation thereto. They observe and keep up amongst their Ceremonies at *Easter*, a Kind of publick Collation, which bears some Affinity with the *Agapæ* of the primitive Christians. This Feast or Entertainment, which is none of the most elegant, and consists for the Generality, of nothing but a few Herbs, Fruits, and Rice, is made in the Fore-Court before the Church-Porch. The Priests at such Times have a double, and the Bishop, a triple Portion of what is provided. To these *Agapæ*, we must add that other Ceremony, called by the Christians of *St. Thomas*, their *Casturé*, which is, an Emblem, or Symbol, as it were, of brotherly Love. Whilst they are in the Church, they take hold of the Hands of one of their most antient *Cacanares* (that is, the Priests of these Christians) and in that Posture, or Situation, receive his Benediction.

THESE Christians, as well as we, have some Water placed at their Church-Doors, which with them supplies the Place of our Holy Water. They take it and make the Sign of the Cross with it, repeating at the same Time a Prayer in Commemoration of *Nestorius*. 'Tis nothing but a little common Water, mixt with a small Quantity of Mould taken out of the Road through which *St. Thomas* had travelled. In Case they have no such Mould, they throw a few Grains of Frankincense into it. I have before observed, that they have not only Crosses, but Pictures or Representations of them hung up in their Churches. Their Priests likewise, as we are informed, carry a Crucifix in Procession, and oblige the Devotees who assist, to salute it. This Act of Devotion has been embraced even by the Pagans. There are Crosses erected not only in their Streets, and the High-Roads, but in their most solitary Places. They are erected on a Pedestal, in which there is a Hole, or Cavity, large enough to contain a burning Lamp; and the Pagans, as we are informed, frequently contribute towards the Oil that is spent to support such Lamps. Whether the Resemblance of the *Indian Lingam*, with the Cross, which M. <sup>a</sup> *la Croza* speaks of, is sufficiently grounded in this Place or not, I am at a Loss to determine. . . . Was this Resemblance just, I should very readily acknowledge, that these Idolaters might well be deceived by it. As for the rest, let those who understand the Figures made use of in the *seven Dialogues*, or *Amusements*, examine whether the Conformity between them be exact or not, and whether they could discern any Analogy in the *Phallus* of the *Egyptians*, which according to *la Croza* is *St. Anthony's Cross*, and has always been taken for the Letter <sup>b</sup> TAU.

THE Use of Bells is prohibited amongst those who live under the Authority and Jurisdiction of the Pagans; because the Sound of those Instruments, in their Opinion, is offensive and incommodious to their Idols: And the antient Pagans were no Strangers to this idle Notion. But there is another in my Opinion as singular which is gene-

<sup>y</sup> Quotation in Father *le Brun* ubi sup.

<sup>z</sup> Father *le Brun's* Quotation in his Book of *Liturgies*.

<sup>a</sup> *Hist. of Christ. in the Indies* pag. 431.

<sup>b</sup> The TAU amongst the *Egyptians*, was an Hieroglyphic of a future State. The *Indians* by their *Lingam*, either mean the same Thing, or rather, make use of that Symbol, to express the extraordinary Fruitfulness of Nature, and the Eternity of the first Mover, whom they confound with Matter. God, say they, when he created Matter, took upon him a material Form, and by that Means, contains in him the Principles of all Beings. He is the original *Bud* or *Spring* of all Things. He possesses the Powers or Faculties of both Sexes, which he has thought proper to divide in the Creation of all animated Beings. See Tom I. of the *Ceremonies of the idolatrous Nations with respect to this Lingam*.

rally received amongst us, viz. that the Ringing of Bells have the prevailing Power to drive away evil Spirits.

'Tis a common Practice amongst the *Indian* Christians to lie, out of Devotion, all Night in their Churches; and the same Custom was frequently observed by the antient Idolaters. I am surpris'd, that none of our Devotees have given into it before this Time. The Posture of these *Indians*, when they say their Prayers, is Prostration with their Faces to the Ground.

A DESCRIPTION of their Dances may, in my Opinion, be properly enough introduced in this Place; since they ought to be looked upon, at least, as a *Demi-Act* of Divine Worship; which is less extravagant, however, and less offensive to the Deity, than the *Autos Sacramentales* of the *Spaniards* and *Portuguese*. The Men dance by themselves, and the Maidens and married Women, as we are informed, by themselves, with all the Modesty and Decorum imaginable. Before they begin, they not only make the Sign of the Cross, but sing the Lord's Prayer with a Hymn in Commemoration of St. *Thomas*. The *Indians*, likewise, amongst whom these Christians live, make dancing part of their Divine Worship; and 'tis well known, that it was a principal Ornament, and an essential Act of Devotion at the Festivals of the antient Pagans. As we are speaking of their Dances, let us make this one Observation with regard to their Songs, that the subject of them is always either the Virtues of their Saints, or the heroic Actions of their Ancestors.

I HAVE now nothing more material to add, but a Word or two with relation to the Footsteps of Christianity which are visible in the North of *Asa*, and some of the most remote Parts of the *East Indies*. This corrupt or imperfect Profession of the Christian Religion there, is owing to the Missions of the *Nestorians*. At *Thibet* and in some other Parts of *Tartary*, according to M. *la Croza*, some Traces may be met with of the Doctrine of the sacred Trinity, the Passion of the Second of the three Persons, the Figure of the Cross, an Oblation made by the Arch *Lama* of Bread and Wine, the *Tonsure* of the Arch *Lama* &c. I must needs own with him, that there is some Resemblance between the Customs and Doctrines of the *Tartars* and the Christians. These imaginary Resemblances, however, are by no Means to be relied upon. There were several Footsteps, much more remarkable, found at *Mexico*, which seem'd however no more, in all Probability, than the Result of meer Chance. I have just the same Opinion of the Conformity which some have discovered between the <sup>d</sup> Trinity of the Christians, and several Idols worshipp'd by the *Tartars* and the *Indians*. These curious Enquiries, indeed, afford an Opportunity of making several amusing Discoveries, but none that will amount to any certain Degree of Probability.

\* See the Description of these *Autos* in Tom. I. of the *Religious Ceremonies of those Nations that are not idolatrous*.

<sup>d</sup> Vain idle Researches, which have created several frivolous Analogies between *Nature* and the *Trinity*. Thus some have pretended to demonstrate the *Trinity* from the Nature of all created Beings. For instance, in a created Being, there is *Substance*, *Form*, and *Order*, or *Contrivance*; a manifest *Trinity*! In *Man*, they discover another; viz. *Understanding*, *Will*, and *Memory*. The *Will* proceeds from the *Understanding*, and the *Memory* from the *Understanding*, and the *Will*, as the *Son* and the *Holy Spirit* proceeds from the *Father* in the *Trinity* acknowledged by the Christians. *Sicut ex Patre generatur Filius, tum ex Patre ac Filio procedit Spiritus Sanctus, ita ex Intellectu generatur Voluntas, & ex his duobus procedit Memoria*. Add to these notable Discoveries, the *Triangle* of the *Indians* inclosed within a *Circle*; the *three Strings* or *Cords* of their *Bramins*, and the *Ternary* of the Antients.



THERE are other imaginary Christians pretended to have been discovered in the Territories of the *Samurin* of *Calicut*, whose whole Religion consisted in the Adoration of a Picture, that represented a *venerable old Man*, a *beautiful Youth*, and a *little Bird*. They ascribed to this Deity the Name of *Bidi*, and stiled him further, the *great Author of Nature*. \* *Bidi* in the Language of these *Indians*, signifies *Destiny*. We are told that two *Caçanares*, who were brought over to the *Latin Church*, gave the *Indians* a new Explication of this Idol; this *venerable old Man*, said they, is *God the Father*, the *Youth*, *God the Son*, and the *Bird*, the *Holy Ghost*. The *Indians*, upon this clear and persuaſive Explication, were immediately baptized, listened with Attention to the Admonitions of these Priests, and adhered to their Doctrines.

St. *Francis Xavierius* discovered likewise several Demi-Christians in the Island of *Socatora*, on the Confines of *Arabia*. The Missionaries at that Time observed they testified a peculiar Veneration and Respect for the Apostle *St. Thomas*, that they adored the Cross and perfumed it with Frankincense, burning a Lamp at the same Time before it. They wore another Cross upon their Breast. Some Historians tell us, that forty Years after the Death of *St. Francis Xavierius*, the Cross was all the Footsteps of Christianity that could be discovered amongst these Islanders. They were so far from acknowledging either *JESUS CHRIST*, or *St. Thomas*, that on the contrary, they paid Divine Adoration to the Moon, and observed the Ceremony of Circumcision. They had a Cross, however, upon the Altar, and a Staff in the Form, or Fashion of a Cross, or rather a Flower-de-luce, on each Side of it. They were very strict Observers of a severe Fast, which lasted two Months. An *English Traveller* † some Years afterwards visited one of their Churches at *Tamara* situate in the same Island, in which, as he observed, they not only erected Images, but made use of a Cross upon the Altar. As to their other religious Ceremonies, I must refer my Readers to what has been already said at the Close of the ‡ *Dissertation on the Various Religions of the Africans*.

## Of the CEREMONIES and RELIGIOUS CUSTOMS of the JACOBITES.

“ WERE we to include under the Denomination of *Jacobites*, all the *Mono-*  
 “ *physites* of the *Levant*, that is to say, all such as are charged with the He-  
 “ reſy of acknowledging but one Nature in *JESUS CHRIST*, it must be acknowledged,  
 “ that their Sect would be very extensive; for then, we must reckon the *Arme-*  
 “ *nians*, *Cophiti*, and the *Abyssines* amongst the Number. But there are very few  
 “ who can strictly and justly be termed *Jacobites*, and they for the most part, reside  
 “ in *Syria* and *Mesopotamia*. There are not above forty or forty five thousand Fami-  
 “ lies of their Persuasion; and even they themselves are divided in Point of Principle;  
 “ some of them being reconciled to the Church of *Rome*, and others continuing in a  
 “ State of Separation. Nay, at this very Time, there is a Division even amongst the  
 “ latter, who have two Patriarchs acting in direct Opposition to each other: One  
 “ of them resides at *Caremit*, and the other at *Derzapharam*. Besides, there is an-  
 “ other Patriarch attached to the Church of *Rome*, one *Andrew* by Name, who re-  
 “ sides at *Aleppo*, and is dependent on, and absolutely under the Jurisdiction of the

\* *Bidi*, may possibly be the very same as *Budhu*, *Buth*, *Ponti* and *Budha*.

† See *Thomas Roe's Account*.

‡ *The religious Ceremonies of the idolatrous Nations*, Tom. II.

" Court of *Rome*. I was farther informed by a *Jacobite* Priest, who had lived for  
 " some Time at *Aleppo*, that the Patriarch underwent great Hardships from the Mis-  
 " sionaries residing there, especially the *Capuchins*.

" As to the Articles of their Belief, all the *Monophysites* in general, whether *Ar-*  
 " *menians*, *Copti*, or *Abyssines*, maintain the Doctrine of *Dioscorus*, with respect to  
 " the <sup>h</sup> *Unity* of the *Nature*, and *Person* of *JESUS CHRIST*; for which Reason they are  
 " looked upon and treated as Hereticks, tho' in Reality, there is no other Difference  
 " but in Point of Terms between them, and the Divines of the *Latin Church*. This  
 " is readily acknowledged by the most learned Men amongst them at this very Day;  
 " as is evident from the <sup>i</sup> *Conferences* which Father *Christopher Roderick*, the Pope's  
 " Legate in *Egypt*, had with the *Copti* on the Subject of Reconciliation between the  
 " two Churches; for they ingenuously confessed, that the only Reason why they made  
 " use of such their Terms was, purely to testify their Abhorrence and Detestation of  
 " the *Nestorians*; but that, in Reality, they were of the same Opinion with the *Latin*  
 " Church, and freely owned the two Natures of *JESUS CHRIST*. Nay, they insist,  
 " that the Mystery of the Incarnation is more clearly explained, by their asserting the  
 " *Unity* of *Christ's Nature*; because there is but one *JESUS CHRIST*, who is both  
 " God and Man, than the *Latins* do, who talk, they say, of these two Natures, as if  
 " they were severed from one another, and did not constitute one real Whole. 'Tis  
 " in this Sense, likewise, that *Dioscorus*, who softened some of those harsh Terms  
 " which were made use of by *Eutyches*, declared his Opinion, that *JESUS CHRIST*  
 " was a Compound <sup>k</sup> of two Natures; tho' he was not two <sup>l</sup> distinct Natures, which  
 " seems an orthodox Notion; for they will not acknowledge that there were two  
 " distinct Natures in *JESUS CHRIST*, for fear of establishing two *CHRISTS*. And I  
 " don't in the least question were we to qualify some bold Expressions made use of by  
 " *Eutyches* to support his Tenets, and not draw disadvantageous Consequences from  
 " them, his Sentiments might soon be reconciled with the Tenets of the *Romish*  
 " Church. All this mighty Difference arises purely from the different Construction  
 " which each of them put on those two Terms *Nature* and *Person*. And the Am-  
 " bition of not swerving in the least from a Position once laid down, was the prin-  
 " cipal Reason why *Eutyches* maintained his Opinion with so much Obstinacy: so  
 " that the Terms he uses ought not to be understood in their strictest and most ri-  
 " gorous Sense; but to be construed and restrained to that Idea which he entertained  
 " of admitting but one *CHRIST*, and by Consequence but one Nature, after the U-  
 " nion of the two Natures, the Divine and Human, in such a Manner as is incom-  
 " prehensible to our weak Understandings. For as to that Error imputed to *Eutyches*  
 " of believing the Body of *JESUS CHRIST* to be Divine, and of a different Nature  
 " from ours, is rather an Aggravation of a zealous Preacher, who was fond of assert-  
 " ing, that the Body of *CHRIST*, after such Union, was as it were, sanctified, and  
 " become divine, than a physical and real Truth. There was very just Reason, how-  
 " ever, for the Censure and Condemnation of this Tenet; because we ought to avoid  
 " making use of any such Expressions, as may easily bear a Misconstruction, and in-  
 " troduce Errors and Heresies into our Religion.

<sup>h</sup> To that Exactness, that in order the more clearly to express their Belief of the *Unity* of his *Nature*, they make the Sign of the Cross, according to *Eraserwood*, with one Finger only, whereas the other Easterns make use of two.

<sup>i</sup> *P. Sacchini, Hist. Societ. Part. II. Lib. VI.*

<sup>k</sup> *Ex duabus Naturis.*

<sup>l</sup> *Duas Naturas.*

“ As to all other Points, both with respect to the Faith and Ceremonies of the  
 “ *Jacobites*, the Accounts which <sup>m</sup> *Brerewood* has given us of them are not always  
 “ strictly just. For instance, they neither deny a State of Purgatory nor reject Prayers  
 “ for the Dead, as he peremptorily asserts after *Thomas* of *Jesus*; but their Notions,  
 “ in those Particulars, are the same with the *Greeks*, and other oriental Nations. Nei-  
 “ ther is it true that they consecrate the Sacrament with unleavened Bread; the *Ar-*  
 “ *menians*, and according to *Alvares*, the *Ethiopians* only excepted; for the true *Ja-*  
 “ *cobites*, of whom we are speaking, make use of leavened Bread. And *Gregory* the  
 “ XIIIth, who proposed to found a College at *Rome* for the *Jacobites*, as there was  
 “ one before for the Encouragement of the *Maronites*, would have indulged them, no  
 “ Doubt, as well as the *Greeks*, in the Administration of the Sacrament with leavened  
 “ Bread. As to Confession, the Assertion that it is not practised amongst them is  
 “ likewise a gross Mistake: but since it is not looked upon by them as of Divine In-  
 “ stitution, nor by the other Easterns in general, <sup>n</sup> they very much neglect it. His  
 “ Assertion about <sup>o</sup> Circumcision must be false, unless meant of some few amongst  
 “ the *Cophti*, and the *Abyssines*; and even they look on it rather as an antient Custom  
 “ than a religious Ceremony.

“ THERE ought, therefore, to be a great Distinction made between the *Jacobites*,  
 “ when the *Cophti*, *Abyssines*, and *Armenians* are included under that Denomination,  
 “ and those who are strictly and properly so called; for tho’ they are all Followers of  
 “ that <sup>p</sup> *James*, from whom they derive their Title; yet they do not all observe the  
 “ same Ceremonies. *Abrahamus Eccbellensis* insists, that the *Jacobites*, as well as ‘the  
 “ *Latins*, acknowledge, that the Holy Ghost proceeds from the Father and the Son;  
 “ but he is very much mistaken in this Particular, as well as in several others relating  
 “ to the Customs and Tenets of the Eastern Christians.”

I MUST add to what Father *Simon* has said relating to these *Jacobites*, <sup>q</sup> that before  
 Baptism they imprint the Sign of the Cross, not only on the Arm, but on the Face  
 of the Infant to be baptized; that “ ’tis a received Notion amongst them, that the  
 “ Souls of the Righteous reside here on Earth till the Day of Judgment, waiting for  
 “ the second Coming of JESUS CHRIST, and that the Angels consist of two Sub-  
 “ stances, Fire and Light.

THE *Jacobites*, who are scattered and dispersed throughout *Syria* and the Parts ad-  
 jacent, are still computed to amount to about fifty thousand Families. There is a  
 Quotation in *Brerewood*, wherein the Number was then advanced to a Hundred and  
 sixty thousand.

<sup>m</sup> *Brerewood of Languages and Religions*, Chap. xxi.

<sup>n</sup> *Brerewood* says, according to the old *French* Translation, that they confess their Sins to God alone,  
 and not to a Priest; except, as others say, very seldom, and upon some extraordinary Occasion.

<sup>o</sup> *Brerewood* informs us, that they circumcise both Sexes after the Manner of the *Abyssines*.

<sup>p</sup> The Disciple of *Severus* Patriarch of *Antioch* in the sixth Century. This *James* is revered as a Saint  
 by the *Jacobites*, as well as *Dioscorus*, who was his Contemporary.

<sup>q</sup> *Brerewood* ubi sup. pag. 258.



## Of the TENETS and CUSTOMS of the COPHTI.

“ THE *Cophti*, or *Copti*, in all Probability, owe their Denomination to *Copta*,  
 “ a City which was formerly the Metropolis of the *Thebais*, mentioned by  
 “ *Strabo* and *Plutarch*. The Christians of *Egypt* are distinguished by this Name at  
 “ this very Day, and speak a Language peculiar to themselves, called the *Coptic*,  
 “ which they make no use of, however, but in their Divine Worship, because the  
 “ *Arabian* Tongue is universally spoken throughout the Country. This Language,  
 “ which *Kircher* the *Jesuit* insists to be a Mother-Tongue, and independent on  
 “ any other, has been very much altered by the *Greeks*; for besides the retaining of  
 “ their Letters, Abundance of their Words are pure *Greek*.

“ THE religious Principles of these People are the same with those professed by  
 “ the *Jacobites*; for they are *Monophysites*, as we have before observed in speaking  
 “ of the *Jacobites*: For which Reason we shall not trespass on the Reader so far as  
 “ to make the least Repetition. At different Times they have been reconciled again  
 “ and again, but in Appearance only, with the Church of *Rome*. ‘ *Roderick* the *Jesuit*,  
 “ sent by the Pope in 1562 to these People, who had wrote several Letters  
 “ with all the Testimonies of the most profound Submission and Respect to the See  
 “ of *Rome*, as if they had acknowledged her to be the Mother of all other Churches,  
 “ has given us a flagrant Instance of these fictitious Reconciliations, which, for the  
 “ generality, are altogether grounded on human Views. This *Jesuit* having had  
 “ some Conferences with two *Cophti*, whom the Patriarch *Gabriel* had nominated  
 “ for that Purpose, very easily prevailed on them to own the Pope’s Authority; but  
 “ some Time after, as this *Jesuit* pressed the same Patriarch to send his Letters of  
 “ Submission and Obedience to his Holiness, representing to him, that he had no  
 “ Occasion to make the least Scruple of complying therewith, since in his former  
 “ Letters he had stiled his Holiness, the *Father of Fathers*, *Pastor of Pastors*, and ab-  
 “ solute Lord of all the Churches; he peremptorily replied, that since the Council of  
 “ *Chalcedon* and the Settlement of divers Patriarchs, independent on each other, each  
 “ was Head, and absolute Lord in his own Church: And that in Case the Patriarch  
 “ of *Rome* himself should fall into any Errors, he ought to be called to account for  
 “ them, and be tried by the other Patriarchs. He further replied, that as to those  
 “ Letters which he had wrote before to his Holiness, the Contents thereof ought not  
 “ to be taken in a rigorous Sense; but be looked upon as the Result only of Civility  
 “ and Complaisance; and that if he did make use of the Terms *Submission* and *Obe-*  
 “ *dience*, he meant no more by them than that Respect which ought at all Times to  
 “ be paid to Friends. He added, in short, that if there was any Thing inserted in  
 “ those Letters which he had wrote to his Holiness, that was inconsistent with the  
 “ Tenets of his Church, the Fault ought not to be imputed to him, but to the Person  
 “ intrusted with them, who had corrupted their genuine Sense and Signification. This  
 “ was the fallacious Treatment of the Pope’s Legate from the Patriarch of the *Cophti*,  
 “ after the *Consul* had deposited in his Hands the Money sent him from the Court

“ Others derive this Name of *Copta* from *Egypt*, to which we must add, that *Egypt* has been called *Gophti* in the *Talmud*, and *Kibth* by the *Arabians*. Others again are of Opinion, that the *Greeks* have called the Christian of *Egypt*, *Κῆτρος*, *Copti*, with an Air of Contempt on Account of their Circumcision.  
 “ *Sacchini* in *Hist. Societ.*

“ of Rome. This whole Story is related more at large by ‘*Sacchini* the Jesuit. I shall take no notice of several other Reconciliations of this Church with that of Rome, which have no better Foundation than the former. The same Jesuit *Ro-*  
 “ *derick* imputes the following Errors to the *Copti*, that they divorce themselves from their lawful Wives, and marry new ones; that they circumcise their Children before Baptism; that they acknowledge, indeed, seven Sacraments; but besides Baptism, Confession, the Eucharist and Orders; they add Faith, Fasting and Prayer without mentioning the other Sacraments. He says, moreover, that these *Copti* do not acknowledge, that the *Holy Ghost* proceeds from the *Son*; that they admit of three Councils only, viz. those of *Ephesus*, *Constantinople*, and *Nice*. One Part, however, of these Errors thus laid to their Charge must either be imputed to all the Eastern Churches in general, or have respect to the *Jacobites* in particular, who have rejected the Council of *Chalcedon*. As to their reckoning Fasting, Prayer, and Faith amongst the Number of their Sacraments, they don’t take the Term Sacrament in that rigorous Sense as we do; for which Reason, I am apt to believe, that they look upon the first four only as Sacraments. Some of their mystical Doctors have added afterwards the three others to make up the mystical Number seven. To conclude, it must be observed, that the Assertion of ‘*Brerewood*, and *Thomas* of *Jesus*, that the *Copti* as well as the *Latins* believe, that the Holy Ghost proceeds from the Father and the Son, is a gross Mistake; for that is a Principle peculiar to the Western Church. *Kircher* the Jesuit adds to this, that they insist, that their Church, and those of the *Armenians* and *Abyssines*, are the only true Churches; that they imagine the Souls of such as die neither go into Heaven or Hell, till the Day of Judgment. Should I attempt to entertain the Reader with a Confutation of all the Errors advanced by ‘*Brerewood* with respect to the several Religions which are actually professed amongst the Eastern Nations, I should enter, I presume, on a Topick very foreign to my Purpose; my Province being to relate Facts as they really are, and not to spend my Time in confuting such Authors as have written injudiciously upon these Topicks.

“ \**FATHER Vansleb*, who has given us an Account of the present State of the Christians in *Egypt*, printed in *Italian* at *Paris*, has introduced therein several other Reflections relating chiefly to their Ceremonies. He observes, therefore, that when the Priest elevates the Host at Mass, the Congregation smite their Breasts, prostrate themselves before it, make the Sign of the Cross, and just raise their Caps from their Heads. But this seems to me to be a Ceremony of the *Latin* Church; and I believe the *Copti* elevate the Host in the same Manner as the other Easterns do, that is to say, some short Time before the Communion; which is a different Method from that observed by the *Latins*, and which is but of late standing even in their Church. *Father Vansleb* might probably have seen this Ceremony performed in some of the Churches belonging to the *Abyssines*, who had copied it from the *Portuguese*, they having had several Churches in *Ethiopia*, where they celebrated Mass in the same Manner as the *Latins*. The same Author observes, that when the Priest receives the Sacrament, he breaks the Species of Bread in the Form of a Cross, and dips it into that of Wine; that he eats three small Pieces of it, and

\* *Sacch. in Hist. Societ. par Lib. VI.*

“ Or rather of those Authors whom he quotes.

\* *P. Vansleb Rel. dello stato pres. dell’ Egitto.*

“ *Brerewood of Languages and Religions*, Chap. xxii.

“ takes as many Spoonfuls of the other, and afterwards administers the Communion  
 “ to his Assistant. He adds, that they <sup>v</sup> never preserve the Blessed Sacrament after  
 “ Mass is over; that they never consecrate it in private, but always in the Church;  
 “ that they make use of leavened Bread on that solemn Occasion, which before Con-  
 “ secration they call *Baraca* that is to say, *Benediction*; and <sup>z</sup> *Corban*, or *Com-*  
 “ *munion*, and *Eucharist* after Consecration; that they make use of little Loaves about  
 “ the Bigness of a *Cob*, or *Piaſter*, a great Quantity whereof are baked on the Night  
 “ before, which are all distributed, as soon as Mass is over, amongst <sup>a</sup> the Assistants.

“ HE assures us further, that they never make use of common Wine, such as is  
 “ drank at Taverns, because they look upon such Liquor as profane; and that in  
 “ such Places, where no Wine can be had, they infuse dried Raisins in Water, and  
 “ make use of the Juice thereof; that they never go to Confession, or receive the Com-  
 “ munion but during their grand *Lent*; that the Laity communicate in both Kinds,  
 “ and receive that of Wine from the Priest in a Spoon; that they administer the Blessed  
 “ Sacrament to Children as soon as ever they are baptized; that all the People read the  
 “ sacred Scriptures in the *Arabic* Language, which is their Mother-Tongue; that  
 “ they perform Divine Service on *Saturdays* in the same Manner as they do on *Sun-*  
 “ *days*; and that they keep thirty two several Festivals in the Year in Commemora-  
 “ tion of the Blessed Virgin; all which our Author enumerates; and, amongst the  
 “ rest, takes particular Notice of the Festival of a certain Image of the Blessed Virgin,  
 “ which in a miraculous Manner became Flesh, the History whereof is related in an  
 “ *Ethiopian* Dissertation, which treats of the *Miracles of the Blessed Virgin*.

“ THE same Father *Vansleb*, likewise, gives us a long Account of the Ceremonies  
 “ observed by them in the Administration of Baptism, which consist in the Celebra-  
 “ tion of a Mass after Midnight on that Occasion, accompanied with sundry Prayers;  
 “ and after they have sung for some Time, the Deacons carry the Children to the  
 “ Altar, who are there anointed with *Chrism*; after which they imagine they have  
 “ put on the *New-Man*. That Ceremony finished they begin to sing again, and anoint  
 “ their Children a second Time, signing them with thirty seven several Crosses,  
 “ which is looked upon as a Kind of Exorcism. Then they pursue their singing,  
 “ and the Women who are present at this Ceremony make a very loud Noise as a  
 “ Demonstration of their Joy. In the mean time, there is Water prepared and put

<sup>v</sup> One of the Bishops belonging to these *Cophti* would not suffer Father *Sicard* to say Mass in his Church, because the Hosts which that Father intended to consecrate, had been made several Days before.

<sup>z</sup> They sometimes give the same Name, as we are informed, to the Mass itself. The *Corban* must be made of such Flour as is purchased with their Church-Money, or that is presented to them by some Person of Honour, and of such a Profession as is no ways exposed to corrupt and evil Practices. This *Corban* must be made the same Day 'tis used, if staler, 'tis looked upon as improper for the Sacrifice. No Woman must presume either to make, or so much as to touch it. The *Sacristan*, whose Business it is to make it, must repeat seven Psalms during the Operation. 'Tis made with Leaven, except on the *Day of the Drops* which have the same Effect. The Oven in which this *Corban* is baked, must be enclosed within the Circumference of the Church. There must be the Stamp or Impression of twelve Crosses upon each *Corban*. Each of these Crosses is made within a Square. That in the Middle is distinguished by the Name of the *Ishodicon*, a Corruption of the Term *Despoticon*, which signifies *Dominicum*, or belonging to our Lord, because this Square is larger than any of the rest. This Cross is a Representation of our Blessed Saviour. Round the *Corban* are impressed, in *Coptic* Characters, the following *Greek* Words, *Hagios*, &c. which signifies, *Holy, Holy, Holy is the Lord*. See the Figures in the Print marked *E E*. As to the *Drops* I have already taken sufficient notice of them in another Place. It is proper, however, to remind the Reader, that they are the Dew which fall at Night on the twelfth of *Jun.*, according to the *Coptic* Kalendar, or the seventeenth according to ours. The *Cophti* call this Dew, the *Benediction of Heaven*, and are of Opinion, that the Almighty sends down St. *Michael* the Archangel to ferment the *Nile* therewith.

<sup>a</sup> These Loaves are less than the *Corbans*, tho' made after the same Form. There is Salt thrown into the Composition.



“ into the Baptifmal Fonts, to which the Priests approach, The Celebrant bleffes  
 “ the Water, pouring Chrifm into it in the Form of a Crofs; after this he takes the  
 “ Infant with one Hand by the right Arm and the left Leg, and with the other, by  
 “ the left Arm and the right Leg, making a Sort of a Crofs with the Limbs of the  
 “ Infant, who is drest on that Occafion in a little white Vefiment: And during that  
 “ Ceremony, the Priests both read and fing all the Time, and the Women make  
 “ loud Acclamations, or rather hideous Howlings. In conclusion the Priest breathes  
 “ three Times together on the Face of the Infant, in order that he may receive, as  
 “ they imagine, the Holy Ghost. As foon as ever the Child is baptizd, the Priest  
 “ adminifters the Sacrament to him, the Form whereof confifts in dipping his Finger  
 “ into the Chalice, and putting it afterwards into the Infant’s Mouth. At the Con-  
 “ clufion of all thefe Ceremonies the Wax-Tapers are lighted, and a Proceffion is made  
 “ round the Church, all the Affiftants fing as they move along. The Deacons  
 “ carry the Infants in their Arms, and the Priests march before them; and the Men  
 “ and Women, who affift at the Ceremony, come behind, the latter continuing all  
 “ the while their ufual Noife.

“ THEY obferve, according to the fame Author, four grand Fafts in the Year, the  
 “ firft whercof commences before the Festival of the *Nativity of our Bleffed Saviour*,  
 “ and continues twenty four Days. The fecond which lafts fixty, is their grand  
 “ *Lent*. The third is diftinguifhed by the Name of the *Faft of our Lord’s Difciples*,  
 “ which begins on the third Day in the *Whitfun-Week*, and lafts one and thirty Days.  
 “ To conclude, the fourth, which holds but fifteen Days, is the *Faft of Lady-Day* in  
 “ the Month of *Auguft*.

“ THEY testify a profound Veneration and Esteem for Images (though they have  
 “ no Statues) which are for the moft part the Representations of our *Lord and Sa-*  
 “ *viour*, the *Bleffed Virgin*, *St. George*, and the *Holy Angels*, viz. *St. Michael*, *St. Ga-*  
 “ *briel*, *St. Raphael*, and feveral others. They falute thefe Images, and light up  
 “ Lamps before them, the Oil whereof they make ufe of to anoint themfelves when  
 “ they are fick. In all Probability, they have no other *Extreme Unction* but this;  
 “ tho’ perhaps they may be fomewhat more ceremonious in the Ufe of it for that  
 “ Intent.

“ ’Tis obfervable, that Father *Vansleb* in his Narrative treats of the *Abyffines*,  
 “ as well as the true *Cophti*, or *Egyptians*; becaufe, in reallity, they are all *Cophti* in  
 “ Point of Principle, and under the Jurifdiction of one and the fame Patriarch,  
 “ who, generally refides at *Cairo*; and there are but a very fmall Number of  
 “ the *Cophti* at *Alexandria*, which ought to be his peculiar Place of Residence. He  
 “ affumes the Title of Patriarch of *Alexandria*, and *Jerufalem*, and ftiles himfelf  
 “ the *Succeffor of St. Mark*. His Authority extends over both *Egypt*, *Nubia*, and  
 “ *Abyffinia*. There are, moreover, eleven Bifhops of the *Cophti* who are dependent on  
 “ him, that is to fay, the Bifhops of *Jerufalem*, *Bebnefe*, *Atfib*, *Fium*, *Moharrak*,  
 “ *Montfallot*, *Sijut*, *Abutig*, *Girge*, *Negade* upon the *Girge*, and the *Metropolitan* of  
 “ *Abyffinia*. The Arch-Priests, who are very numerous amongft them, are next in  
 “ Dignity to the Bifhops, and are followed by the Priests, Deacons, Lecturers, and  
 “ Chanters.

“ As to their Office, the Priest on *Saturday* after *Sun-fet*, goes to Church, accom-  
 “ panied by his Assistants to sing the Vespers, which hold about an Hour; after  
 “ which some sleep in the Church. Those who are not disposed to sleep, either  
 “ smoke Tobacco, drink Coffee, or discourse on such Subjects as they think proper.  
 “ Two Hours after Midnight they say Matins, afterwards Mass, at which there are  
 “ Abundance of People present. When they enter into the Church, they <sup>b</sup> pull off  
 “ their Shoes, and kiss the Ground near the Door of the Sanctuary: After that,  
 “ drawing near to the Arch-Priest, they kiss his Hand, and make him a profound  
 “ Bow, in order to receive his Benediction. In Case the Patriarch should be present,  
 “ and not officiate, he seats himself on a Throne erected above the Priest, and holds  
 “ a brazen Cross in his Hand: After each Person present has performed his cus-  
 “ tomary Reverence to the Sanctuary, he pays the same to the Patriarch, and kisses  
 “ the Ground at the Foot of his Throne; then rises and kisses the Cross and the Pa-  
 “ triarch's Hand.

“ As the greatest part of these Ceremonies are universally observed amongst all the  
 “ Eastern Nations, I shall not expatiate any further upon them; neither shall I dwell  
 “ on the Manner of their Celebration of the Mass; but shall refer the curious Reader  
 “ to Father *Vansleb*, who will furnish him with a full and satisfactory Account of  
 “ them. Besides, there is very little Difference between their Ceremonies, and those  
 “ of the *Greeks*, to whom they are indebted for the greatest Part of them. That  
 “ which is most observable, and what might be introduced into the *Latin* Churches,  
 “ is, that they make use of a Book of Homilies, extracted from the Fathers, out of  
 “ which they read a Lesson after the Gospel, which serves as a Comment, or Pa-  
 “ raphrase thereupon, insomuch that they have no Occasion for any Preachers to in-  
 “ struct them.”

WHAT follows may serve as a Supplement to what Father *Simon* has advanced with  
 respect to the *Copti*. They have several Churches in *Egypt*, but particularly in *Cairo*,  
 which have two Domes or Cupolas, one for the Holy of Holies, which they call  
*Heikel*, and is the same as the *Hecbal* in the Synagogue of the *Jews*; before the Door  
 whereof there is always a large Veil spread: The other for the Sanctuary or inward  
 Choir, which is always situated towards the East. In this *Heikel* they celebrate their  
 Mass, wherein no Person presumes to enter without first having his Feet washed; and  
 without being at least in Deacon's Orders. Their Churches have three Doors, one  
 for the Men, the other for the Women, and a third through which the Oblations  
 and Gifts are brought in by the Faithful.

I NOW proceed to give an Abridgment of their Mass. After the regular <sup>c</sup> Dispo-  
 sition of the Bread and Wine on the little Table which stands on one Side of the Al-  
 tar; and as soon as the Priest and his Assistants are dressed in their sacred Vestments,  
 the Wax-Tapers are lighted, and the Priest pronounces the preparatory Prayer, which  
 is accompanied with a Prayer of Thanksgiving. The Bread being put upon the Patin,  
 and the Wine mixt with Water, they are both deposited on the Altar, and offered  
 up to the Almighty by a Prayer of Oblation of Bread and Wine. The Expressions  
 made use of in this Prayer plainly intimate, that the Transmutation of the Bread and

<sup>b</sup> See some few Pages farther what is said concerning the *Holy of Holies*.  
<sup>c</sup> Extracted from the Liturgies of Father *le Brun*, Tom. II.

Wine into the Body and Blood of JESUS CHRIST is not accomplished, or effected by this preparatory Prayer. As soon as this Prayer is finished, the Priest covers the Bread and the Patin with a Veil; the Chalice or Cup with another, and spreads a large Veil over them all. He kisses the Altar, and descends from the Sanctuary, in order to pronounce the Prayer of Absolution in behalf of those who assist him. If the Patriarch be present, 'tis his Province to pronounce this Prayer. After this, the Celebrant goes up to the Altar, thurifies it, and pronounces another Prayer, imploring the Divine Majesty to qualify him for offering up the Sacrifice &c. After which, he walks round the Altar, perfumes it with Frankincense and kisses it. He incenses, or thurifies likewise all the Congregation, one by one, in order to make such stand up as are sitting, to receive the Oblations, and to observe if there be any Infidels or Hereticks amongst them that they may be instantly excluded. The Celebrant, upon his Return to the Sanctuary, prostrates himself, and prays for the People. The Lessons follow, first in the *Coptic* Language, and afterwards in the *Arabic*, for the Benefit of the People, and are accompanied with singing the *Trisagion* three Times over. Afterwards the Priest and the Deacon walk round the Altar, to represent the Progress of the Promulgation of the Gospel, which on this Occasion is carried by the Deacon.

BEFORE the Gospel is read, the Priest, standing before the Sanctuary, opens the Book, which was before laid upon the Altar, to denote, that the Words therein contained and going to be read proceeded from the Mouth of our Lord and Saviour JESUS CHRIST. He makes all the Priests approach him and behold the Gospel, who kiss the Book as it lies open; but the Laity have the Privilege only of kissing it shut. When 'tis carried to them for that Purpose, 'tis covered with a Veil. I shall take no Notice of the several Prayers subsequent thereto, the singing of the Creed, the triple Act of Thurification performed by the Priest towards the East, the washing of Hands, the blessing of the People by the Sign of the Cross, and the Prayer for the Kiss of Peace. After which all the Assistants embrace each other.

AT the *Anaphora*, that is, the Oblation which corresponds with the Canon of the *Latins*, the Priest in the first Place breaks the Host into three Pieces, which he joins so artfully together, that they do not seem in the least to be divided; and this Ceremony is accompanied with several Prayers, and other Acts of Devotion suitable to the solemn Occasion. The Fraction, however, is not made till after the<sup>d</sup> Invocation of the Holy Ghost on the Sacred Elements, and the Commemoration of the Saints, and all the Faithful departed. I shall take no manner of Notice of the other Ceremonies observed in the Celebration of this Mass of the *Copti*, but content my self with making this one Remark, 'that at the Elevation which the Priest makes with the *Despoticon*, or the Lord's Body, whilst he pronounces the following Words, *Sancta Sanctis*, i. e. Holy Things for those who are Holy. The Deacons hold up the Wax-Tapers and the Cross, and the People fall prostrate on the Ground, and with an audible Voice cry out, *Lord have Mercy upon us*. Father *le Brun* in one of his Notes adds, that if the Elevation be on a *Sunday*, the People stand bare headed and in an humble Posture; if upon a *Week Day*, they worship with their Faces fixed

<sup>d</sup> In the short Interval between this Invocation, and the actual Fraction, or Separation, the Priest pronounces the following form of Words, *Fat hunc Panem &c. Change this Bread into the Body &c.* in which the Consecration consists. Before that, the Elements are called only *Bread and Wine*, but afterwards, *the Body and Blood*, &c. See a Quotation in Father *le Brun* ubi sup.

<sup>e</sup> After the actual Fraction.



down close to the Ground, and with their Caps off. Thus the Adoration of the Host amongst the *Copti*, is subsequent to the Division, and immediately precedes the Communion. <sup>f</sup> A certain Missionary has given us the following Description of this Ceremony. "The Deacon first addresses the Assistants, saying, *Bow down your Heads before the Lord*, and the Priest, standing with his Face towards them, with the Host upon the Patin, elevates it and says, *Behold the Bread of the Saints*. The Assistants bow their Heads low accordingly, and answer, *Blessed is he that comes in the Name of the Lord*. Profound Reverences, and Prostrations, are the publick Testimonies of Divine Worship amongst the Easterns; for bending the Knee, and kneeling down as we *Europeans* do, are Ceremonies never practised by them." As to their other religious Customs, the *Copti*, according to *Brerewood*, confer their lesser Orders even on Infants, and frequently as soon as ever they have baptized them. In that Case, their Parents are their Sponsors, or Sureties, till they are fifteen or sixteen Years of Age. By this solemn Promise or Engagement they are obliged to live in a State of Chastity, to fast every *Wednesday* and *Friday* throughout the Year, and religiously observe their <sup>g</sup> four grand *Lents*.

THE *Coptic* Monks are as much despised, and for the Generality, as much the just Objects of Contempt, as those amongst the *Greeks*, more especially those who reside near *Egypt*. The Monks, however, who are Inhabitants of Mount *Sinai*, are exempted from the <sup>h</sup> *Charatfeh*, and all other Assessments whatsoever, by Vertue of a peculiar Privilege granted them by *Mahomet*, as a grateful Acknowledgment of their courteous Behaviour towards him, when he was reduced to the Necessity of feeding the Camels belonging to their Convent. They are subject to no other Expence than that of relieving the necessitous *Arabians*, who, however, raise their Contributions sometimes with all the Insolence and Pride of such sturdy Beggars as well know how to convert the Power of the established Religion to their own private Enrolument. As for the rest, there are no Ceremonies observed by the *Coptic* Monks that are singular, or worthy of the Reader's particular Observation. <sup>i</sup> They are obliged to live in a perpetual State of <sup>k</sup> Celibacy, and renounce all the sinful Lusts of the Flesh, to forsake their Friends and Relations, and to look down with Disdain on all the good Things of this World. They are obliged, likewise, by their Statutes, to pray without ceasing, to be ever meditating on the Supreme Being, to fast, and work all the Day long without the least Intermiſſion; to dress in Woollen, and gird their Loins with a leathern Surcingle, to refrain from all Kinds of Wine, to reside in Solitude, to lie on the Ground upon a Mat, to prostrate themselves every Evening an hundred and fifty Times together with their Bellies and Faces close to the Ground, and with their Hands clenched extending their Arms in the Form of a Cross. As soon as they rise they must make the sign of the Cross, and all this without the least Omission of seven other Prostrations, which precede their seven canonical Hours; one to be performed at each Hour. The *Caloyers* of the *Greek* Church are subject to much the same Regulations. I shall not enter upon a long Detail of their Dress, their manual Operations, their Diet, and Course of Life; but only observe, that every Convent, and every Church there, as well as in other Places, have their peculiar Traditions, Saints, Miracles, and what is more remarkable than all the rest, some particular Saints and Miracles that are unani-

<sup>f</sup> *Missions to the Levant*, Tom. II.

<sup>h</sup> A Tribute which the *Mahometans* oblige the *Christians* to pay.

<sup>i</sup> *Vanſleb's* Account, &c.

<sup>g</sup> The four grand Fasts.

<sup>k</sup> All this relates to the Monks of *St. Anthony*.

mously acknowledged by the Devotees of two Religions, whose Ceremonies, Doctrines, and Principles are directly repugnant to each other. There are several Instances which might be produced of this Kind in the various Histories of the *Levant*, but this that follows will, I presume, be thought sufficient. The *Copti* and *Mahometans* equally revere a certain <sup>1</sup>Saint, who was formerly a Bishop, and suffered Martyrdom; in which Capacity the former admit him for a Saint, but under what Denomination the latter revere him, I am at a loss to determine. This *Harmony in Worship* was, for the generality, preserved amongst the antient Pagans. Those of different Sects, and distant Nations, tho' irreconcilable Enemies, communicated their Deities, their Systems, and Miracles with Freedom to each other. As to the last Article, tho' the *Mahometans* pay little or no Regard to those of the Christians, who reside under their Jurisdiction, yet sometimes it proves otherwise: However, whether they be, in reality, true or false, neither the <sup>m</sup>Sovereign, nor any of his Ministers concern themselves about the Matter. Every one enjoys, without the least Hindrance or Interruption, those Chimæras and Illusions, which his own Party, or his own misguided Zeal and Superstition add to the Truth.

BUT to return from this short Digression, all their Ceremonies, with respect to Ordination, are much the same with those which are practised by the *Greeks*. "There is a *Coptic Ritual*, which gives a full and exact Account, not only of all the Ceremonies observed, and Prayers said on that solemn Occasion, but also of the Benediction pronounced on all the sacred Vessels and other Appurtenances belonging to the Altar, their Images, Relicks, and the Spoon in which the Celebrant receives the sacred Body of our Lord JESUS CHRIST.

*VANSLEB* makes mention of a burning Lamp in the *Coptic Churches* which always hangs up, between two Ostrich Eggs, directly over-against the Priest, in order to remind him, that he ought to be vigilant and circumspect in the Execution of his sacred Function. This Custom took its rise from the vulgar Notion, that the Ostrich has her Eyes continually intent upon her Eggs, and by that Means hatches them.

THERE still remains something to be said with respect to their Festivals, but before I enter upon that Topic it will be proper to make this previous Remark, that their Year commences on the 8th Day of our *September*, or the 28th of *August*, according to the antient Kalendar. Besides the Festivals observed by the *Greeks*, the *Copti* have their *Epiphany*, which differs in some Respects from that which has been already described. In order to shew more fully wherein such Difference consists, I shall give the Reader *Vansleb's* Description of that Festival. ° As soon as the Midnight Office was over, which was read at the Conservatory of Water, wherein they were to plunge, the Patriarch withdrew to the Vestry, from whence he returned in a short Time, drest

<sup>1</sup> See Father *Vansleb's* Account.

<sup>m</sup> This Toleration granted by the *Mahometan* Emperors is so extensive, that there is no Room for applying to them the following bold Stroke of a facetious *French* Poet, on account of several Miracles which were baffled and disconcerted by the higher Powers,

*De par le Roy défense à Dieu,  
De faire Miracle en ce lieu.  
Here God himself no Miracles must show,  
Why not? The higher Powers will have it so.*

<sup>a</sup> *Rituale Coptitarum inter Allatii Opuscula.*

<sup>o</sup> Extracted from *Vansleb*, who describes that which he saw at *Old Cairo*.

in all his Pontifical Vestments, attended by a Priest and a Deacon with his Cope on. The former officiated in his *Alb*, and the latter bore a steel Cross. As soon as they were got to the Conservatory, the Patriarch began his Benediction of the Water, by reading several Lessons, some in the *Coptic* Language, and others in the *Arabic*, out of the *Old* and *New Testament*. Afterwards he thrified the Water, and stirr'd it several Times Crosswise with his Pastoral-Staff. The Priests who were present repeated the same Ceremony after him. During this Benediction, there was a large iron Sconce with three Branches, about six Foot high, and in each of them a Wax-Candle burning. After the Benediction was over, the Congregation were allowed to plunge themselves, or were plunged into the Conservatory: And as the three who could get there first had the Happiness of being plunged by the Patriarch himself, 'tis easy to imagine what Hurry and Confusion this imaginary Act of Devotion must create, where there was no Regard had to common Decency or modest Behaviour. After the Men were all plunged in this Holy Water, they withdrew into the Choir, and the Women moved afterwards with the same Irregularity, to bear a Part in this immodest, religious Ordinance, which may justly be compared to the lewd, and dissolute Festivals of the Pagans.

THE Festival observed on Account of the Apparition of the Saints is equally the Effect of the grossest Ignorance. The *Copti* are of Opinion, that this Apparition happens in the Church at *Gemiana*. The Situation of a Chapel belonging to that Church, and the Manner wherein Objects are there reflected, are the principal Grounds of this their Superstition. The *Copti*, as 'tis the natural Consequence of that Prejudice which attends such Bigots, pitch upon and improve all such Shadows, or reflected Objects, as by meer Accident fall in with their prepossest Imaginations. Thus, the Appearance of a Man on Horse-back is ascribed to St. *George*, because that Saint is always represented in that Situation. This Apparition is seen for three Days together, during which Time each Devotee invokes the Saint whom the Ghost in the Church most nearly resembles. This Act of Devotion consists of loud Acclamations, and Hymns in Commemoration of the Saints, and is followed by noble Entertainments with which the Devotion of all Festivals, for the most part, conclude.

THE Day of the Exaltation of the Cross is distinguished, amongst the *Copti*, by the Benediction of a particular Cross, which is afterwards thrown into the River *Nile*, in order to make its Waters fall away; or rather, as a grateful Acknowledgment of the inestimable Blessings that have attended the overflowing, which every Body knows contributes very much towards the Fertility of a considerable Part of the Lands in *Egypt*. This Flood commences the 12th Day of *June*, according to the *Coptic* Kalendar. Formerly this Ceremony was solemnized by the Patriarch himself with all the Pomp and Magnificence imaginable. At present, indeed, 'tis performed without the least Grandeur; but in whatever Manner it be observed, 'tis doubtless a superstitious Practice, derived from others of the same Kind. In the Times of Pagan Darkness and Superstition, a young Virgin was annually sacrificed as a grateful Acknowledgment of the manifold Blessing arising from that River, and an humble Request for a Continuation of those Favours. This inhuman Custom is said to have been punctu-

*p* *Vansleb* ubi supra.



ally observed till the *Mahometans* got the Dominion over those Countries. <sup>9</sup>What Measures were taken to abolish that Act of Barbarity we cannot determine, since Historians differ in their several Accounts thereof; but be that as it will, 'tis certain, that something more religious, to all outward Appearance, has been substituted in its Room, being a Kind of an Altar, called *Rouffe*, on which they scatter a great Quantity of different Flowers. The first Altar that was erected after the Abolition of that inhuman Sacrifice of a young Virgin was honoured with a Miracle. An Olive-Branch took root upon the very Spot. To this we must add the *Prognostics*; a Name given by the *Copti* to two Wells, or Springs, belonging to two of their Churches. They imagine, that by Vertue of the Water in these Wells, they can determine the future Height of the Flood. This Prediction is the Result of the supernatural Vertue which the Virgin *Mary* conferred on the Waters of these Wells, after she had washed the Swaddling-Cloaths in them which were worn by our Blessed Saviour. In order to foretel this important Particular, they let a Rope of Straw fall gradually down one of the Wells on the first Night in the Month of *June*, till it reaches the Surface of the Water. After that, they shut up the Mouth of the Well and proceed to Mass. As soon as that Service is over, they draw the Rope up again, and if they find it moistened sixteen Inches, they then conclude that the *Nile* will rise sixteen Fathom, which, as the *Copti* pretend is the constant and infallible Proportion. *Lucas*, however, from whom I have extracted this superstitious Ceremony, adds, that what the *Copti* look upon as a Miracle, is the Effect only of a natural Filtration. I refer the Reader to *Vansleb's* Account of the Well of *Argenus*, which very much resembles these two mentioned by *Lucas*: tho' I must acknowledge he lies under the Misfortune of being suspected, and looked upon as one whose Veracity is not altogether to be depended on. *Vansleb* tells us that on the first Night of the Drops, or, which is the same Thing, of the Encrease of the *Nile*, " a *Cadi*, and the most antient Person of the Town, repair to Church, and carry with them a small Line with eight Knots in it at an Inch Distance one from the other. At the End of this Line is fastned a leaden Plummert, which is let down the Mouth of the Well, in the Presence of a vast Concourse of People, till it touch the Surface of the Water, after that they lock the Well up, and having put their Signet upon it, tarry in the Church till the next Morning, in order to discover how high the Water has rose that Night. . . . As soon as 'tis break of Day, they take off the Seal, open the Well, pull up the Line, and discover . . . . by the Number of Knots which are wet, how many Fathoms the *Nile* would rise that Year above sixteen, reckoning a Fathom for every Knot &c." I have given you this Extract from *Vansleb*, to shew you in what Manner the last Traveller that tells his Story exceeds his Predecessor; and by that Means endeavours to impose on his credulous Readers.

" *VANSLEB* adds, " that the *Mohometans*, tho' open and professed Enemies of the *Copti*, observe, upon the same Occasion, several Customs at this Day, which bear a near Affinity with those in Vogue with the *Copti*, at the Time when their Priests measured the *Nile* . . . . This Ceremony is never performed but at Vespers, that is to say, at three a Clock in the Afternoon. Such as undertake this Office must be *Cadi*, or Judges, which, amongst the *Mahometans*, is an Ecclesiastical

<sup>9</sup> Who can believe the Christian Emperors would suffer it? See *Vansleb's Account of Egypt*, p. 52. and *Lucas's Travels into Egypt*, p. 317 of Tom. 1. published at Amsterdam in the Year 1720.

<sup>1</sup> A *Mahometan* Judge.

“ Function. Before they enter upon it they must be purified, and must have finished  
 “ their Evening Prayers or Vespers, which bears some Relation to the Mass amongst  
 “ the *Copti*.” *Vanfleb* ought to have considered, that *Mahometism* is in some  
 measure an Imitation of Christianity. Besides, as there is a reciprocal Corruption  
 and Depravity with respect to Morals conspicuous throughout the East, ’tis not  
 in the least surprising, that the *Mahometans*, notwithstanding the implacable En-  
 mity and Hatred arising between them and the *Copti* from a Difference in Point  
 of Religion, have preserved, in their establishing of themselves on the Ruins of  
 Christianity in *Egypt*, several of their religious Customs; as they, on the other Hand,  
 have borrowed others of the *Mahometans*. Experience at this Day shews us, that  
 Hatred and Antipathy, which seem often to be cherished with a Kind of secret Plea-  
 sure, are not always able to prevent a reciprocal Imitation; which insensibly influences  
 the Morals and Manners of Mankind. Fathers partake of the Corruptions of their  
 Children; Children contract ill Habits in their new Settlements, and deviate, by  
 degrees, from the good Qualities of their Parents. This frequently occasions an Inter-  
 mixture of both, wherein the bad Qualities greatly predominate, and get the Ascendant  
 over the good.

I HAVE very little to offer with relation to the Nuptial Ceremonies of the *Copti*.  
 Tho’ they do not absolutely differ from those practised by the *Greeks*, yet I hope  
*Vanfleb*’s Description of them, which I shall here transcribe, will afford an agreeable Am-  
 usement to the Reader. “ After Midnight Service, or, as we should express it, after  
 “ *Matins*, the Bridegroom in the first Place, and then the Bride, were conducted from  
 “ their own Apartments to Church, accompanied by a long Train of Attendants with  
 “ Wax-Tapers, and other Lights. During the Procession, several Hymns were sung in the  
 “ *Coptic* Language, and the Performers beat time, or accompanied the vocal Musick with  
 “ instrumental, by striking little wooden Hammers upon small ebony Rulers. The  
 “ Bridegroom was conducted into the inner Choir of the Church . . . and the Bride to  
 “ the Place appointed for the Women. Then the Priests and the People began  
 “ several Prayers, interspersed with Hymns within the Choir. *This Ceremony was*  
 “ *very long*. At the Conclusion, the Priest, who solemnized the Nuptials, went up to  
 “ the Bridegroom, and read three or four Prayers, making the Sign of the Cross both  
 “ at the Beginning, and Conclusion of each Prayer. After that, he made him  
 “ sit down upon the Ground, with his Face towards the *Heikel*. The Priest, who  
 “ stood behind him, held a silver Cross over his Head, and in that Posture continued  
 “ praying.

“ WHILST this Ceremony was performing in the inner Choir, the *Sacristan* had  
 “ placed a Form or Bench at the Door of the outer Choir, for the Bride to sit on  
 “ with one of their Relations. The Priest having finished in the inner Choir what  
 “ the *Copti* call the *Prayer of the Conjugal Knot*, he who solemnized the Nuptials  
 “ dressed the Bridegroom in an Alb, tied it with a Surcingle about his Waste, and  
 “ threw a white Napkin over his Head. The Bridegroom thus equipped was con-  
 “ ducted to his Spouse. The Priest made him sit down by her, and laid the Napkin,  
 “ which before covered the Bridegroom’s Head, over them both . . . After this he  
 “ anointed each of them on the Forehead, and above the Wrist. To conclude the  
 “ Ceremony, he read over to them, after their Hands were reciprocally joined, the  
 “ Exhortation, which principally turned on the Duties incumbent on all such as  
 “ enter

“ enter into the Holy State of Matrimony . . . . . Then followed fundry Prayers . . . . .  
 “ and after them the Mass . . . . . at which the Bridegroom and the Bride received  
 “ the Blessed Sacrament, and so departed.”

## Of the DOCTRINES and CUSTOMS of the ABYSSINS, or ETHIOPIANS.

“ SINCE we have treated at large on the Religion of the *Copti*, and since there  
 “ is little or no Difference between the *Abyssins* and them, in Point of Principle,  
 “ we shall say but little on that Topick.”

“ THE Country known to the Antients by the Name of *Æthiopia* is now called *A-*  
 “ *bessinia* and the Natives thereof, are distinguished by the Name of *Abyssins*. They  
 “ are subservient only to the Power and Authority of one Bishop, who is sent by  
 “ the Patriarch of *Alexandria* to preside over them, and whose Place of Residence is at  
 “ *Cairo*; so that they follow the *Copti* in all their Ecclesiastical Concerns, ex-  
 “ cept in some few Ceremonies which are peculiar to themselves. They have like-  
 “ wise a Language of their own, called the *Chaldaick*, because they are of Opinion,  
 “ that it was originally spoken in *Chaldea*, tho’ very different from the vulgar *Chal-*  
 “ *daick*, for which Reason it is likewise called the *Ethiopic* Tongue: And this they  
 “ always make use of in their Liturgies, and other religious Offices, tho’ ’tis not only  
 “ very antient, but widely different from the vulgar *Ethiopic*. Such as are versed in the  
 “ the *Hebrew* Language may easily attain a competent Knowledge of this, because  
 “ there are Abundance of Words which are the same in both; they have Characters,  
 “ however, peculiar to themselves; and whereas in the *Hebrew* Language the Points  
 “ which supply the Place of Vowels, are never joined to the Consonants; in the *E-*  
 “ *thiopic* Language there is no Consonant but what at the same Time includes its  
 “ own Vowel.

“ THE *Abyssins* have frequently expressed a strong Inclination to be reconciled to the  
 “ Church of *Rome*; and there are several of their Letters extant written to different  
 “ Popes, but one particularly more remarkable than the rest, which was sent by  
 “ *David*, who assumed the grand and illustrious Title of Emperor of the high and  
 “ mighty *Ethiopia*, and several other extensive Dominions, to *Clement* the VIIth, to  
 “ whom he therein pays the most profound Submissions, and solemnly declares his  
 “ Readiness to obey his Commands. ’Tis certain, however, that the *Ethiopians* never  
 “ had recourse to the Court of *Rome*, or to the *Portuguese*, but with a self-interested  
 “ View of re-establishing their Affairs, when they were in the utmost Disorder and  
 “ Confusion; and that they always laughed at and disregarded their Engagements as  
 “ soon as all Matters were accommodated to their Satisfaction; the Truth of which  
 “ Assertion is so undeniably demonstrated in the Histories of the *Portuguese*, that we  
 “ have no Occasion to expatiate here on that Topick. Every Body is perfectly ac-  
 “ quainted with the Story of *John Bermudas*, who was Patriarch of *Ethiopia*, and  
 “ ordained at *Rome*, at the Solicitation and earnest Request of the *Abyssins* themselves,

“ The Metropolitan, or Archbishop of all *Ethiopia*. He is dignified and distinguished by the Title of *A-*  
*buna*, that is to say, *Our Father*.  
 “ *Epist. David ad Clem. VII.*



“ who pretended, that for the future they would by no Means admit of any other  
 “ *Metropolitans*, or Archbishops amongst them, than those which were recommended  
 “ to them by the Court of *Rome*. But as soon as ever their sinister Views were  
 “ answered, they rejected all such Patriarchs as were sent by his Holiness; and made  
 “ their Applications to the Patriarch of the *Copti*, to supply them with a proper  
 “ Archbishop, looking down on the *Romish* Church with an Eye of Contempt, and  
 “ even persecuting the *Portuguese* who resided in their Country without the least Re-  
 “ gard to Honour or Gratitude for the many and important Favours which they had  
 “ received from them. <sup>v</sup> *Alexis Meneses*, of whom we have made frequent mention  
 “ before, thought himself obliged to use his utmost Art and Endeavours to accom-  
 “ plish a Reconciliation between these People and the Church of *Rome*, and af-  
 “ fuming the august Character of *Primate of the Indies*, he attempted to extend his  
 “ Authority and Jurisdiction over the *Ethiopians*. In order, therefore, to compass his  
 “ Design, he sent Missionaries thither, with Letters to such *Portuguese* as resided in  
 “ that Country, and with others at the same Time to the Archbishop of the *Abyssins*,  
 “ wherein he earnestly exhorted him to submit to the Church of *Rome*. He told  
 “ him, moreover, that he had not the least Reason imaginable to object against such  
 “ a Submission, since the Patriarch of the *Copti*, and all the Churches dependent on  
 “ him, had some Time before set him a laudable Example thereof; which he plainly  
 “ proved from the Records themselves of the Legation of that Patriarch, as they are  
 “ inserted at the Conclusion of the fifth Volume of *Baronius's Annals*, of which he  
 “ sent him an exact Copy. But he did not know, or duly consider that the Court  
 “ of *Rome* had been imposed upon in that Particular, and that *Baronius* had been too  
 “ hasty in publishing those Records under the Name of the true Patriarch of *Alex-*  
 “ *andria*, and the Church of the *Copti*.

“ HOWEVER, we cannot but observe, that *Meneses*, as well as several other Writers,  
 “ have been grossly mistaken in charging the *Ethiopians* with copying the *Jews* in their  
 “ Rites and Ceremonies; because they met with some few amongst them who <sup>w</sup> prac-  
 “ tised that of Circumcision <sup>z</sup>, performed Divine Service on *Saturdays* as well as *Sun-*  
 “ *days*; and abstained from eating <sup>y</sup> Blood, and all Meats that were strangled. For  
 “ the Circumcision of the *Ethiopians* is quite different from that of the *Jews*, who  
 “ look upon it as a Divine Institution; whereas the former practise it only as a Cus-  
 “ tom, that has no Reference or Relation to Religion: Besides, they circumcise  
 “ <sup>z</sup> both Sexes. This antient Custom, therefore, of the *Abyssins* was introduced amongst  
 “ them, in my humble Opinion, for no other Reason, than that such as were cir-  
 “ cumcised might be the better qualified for the Act of Generation. As to their Re-

<sup>v</sup> *Alex. Menes. Hist. Orient.*

<sup>w</sup> According to some Accounts, however, the *Abyssins* say, that the Reason why they are ambitious of being circumcised is, because our Saviour underwent that Operation. <sup>T</sup>is added, that after they had extirpated the Missionaries, all those who had not been so before were immediately circumcised. This is an incontestible Evidence at least, that Circumcision is now become a religious Ceremony amongst the *Abyssins*, notwithstanding *Brewer* and Father *Simon* are of a contrary Opinion. I shall here subjoin one cursory Remark, viz. that according to the Tradition of the *Abyssins*, their Kings are descended from *Solomon* by the Queen of *Sheba*. Whether this Tradition be true or false 'tis not in the least surprising to find several *Jewish* Ceremonies admitted into the religious Worship of these People. See Abbot *le Grand's Dissertation on the Travels of Father Lobo*.

<sup>x</sup> They keep holy their *Saturday* by the Celebration of their *Corban*, that is to say, the *Sacrifice of the Eucharist*, and by Feasts of Benevolence according to the Apostolical Canons. They make a Distinction, however, between *Saturday* and *Sunday*. See Father *le Brun's Dissertation on the Liturgies*, &c. Tom. II. See likewise Abbot *le Grand's Dissertation on the Travels of Father Lobo*.

<sup>y</sup> Neither will they eat any Pork, Hares, or any other Meats prohibited by the *Jewish* Law.

<sup>z</sup> For Neatness Sake, say they, &c.

“gard for *Saturday*, and their Abstinence from Meats strangled, all the Eastern  
 “Churches in general, as well as the *Abyssins* observe the same; and yet they ought  
 “not to be charged on that Account with conforming to the *Jewish* Ceremonies,  
 “since *Saturday*, according to the antient Canons, is appointed to be observed as a  
 “Festival, as well as *Sunday*. And as to their Abstinence from Blood, and Meats  
 “strangled, ’tis a Law or Ordinance prescribed in the *New Testament*, and has been  
 “religiously observed even by the Western Church. <sup>a</sup> From this last Observation, it  
 “may justly be concluded, that *Roderick* the *Jesuit* had no Occasion so warily to  
 “press the *Copti*, in his Conference with them, to abolish all such Ceremonies; and,  
 “moreover, that the *Copti* were not sincere, when they told him, that they were  
 “fully convinced of their Notions being erroneous with respect to their divorcing  
 “or putting away their Wives; the circumcising of their Children, and their ab-  
 “staining from Meats that were strangled. Besides these particular Points ’tis observ-  
 “able that several other Matters are imputed to the *Abyssins*, which are no Articles  
 “of their Belief. As for instance, some insist, that they agree with the *Latins* with  
 “respect to the Procession of the Holy Ghost, and confirm their Assertion by the *E-*  
 “*thiopic* Liturgies printed at *Rome*, wherein ’tis expressly said, that *the Holy Ghost pro-*  
 “*ceeds from the Father and the Son*. But we ought not entirely to depend on every  
 “Book that is printed at *Rome*; for ’tis evident, beyond all Dispute, that the *Abyss-*  
 “*ins* agree with all the Eastern Churches in that particular Article of the Procession  
 “of the Holy Ghost.

“NEITHER ought we to take for granted all that *Thomas* of *Jesus* has asserted,  
 “with respect to the religious Principles of these *Abyssins*; for I don’t find that even  
 “the Records, or Statutes which he has inserted in his <sup>b</sup> Dissertation on the Articles  
 “of their Creed, are in all Respects conformable to the Truth, notwithstanding the  
 “Confession of Faith which he produces was communicated to him by one *Tecla*, an  
 “*Abyssin* Priest; for ’tis there said expressly, that *the Holy Ghost proceeds from the Fa-*  
 “*ther and the Son*; which is notwithstanding a manifest Mistake. It is there ob-  
 “served, likewise, that the *Abyssins* are of Opinion, that the Transubstantiation of  
 “the Bread and Wine is actually compleated upon the Priest’s Pronunciation of the  
 “same Words, wherein the *Latins* assert, that the Consecration absolutely consists.  
 “It is certain, however, that the Liturgy of the *Ethiopians*, is in that particular con-  
 “formable to all the Eastern Liturgies, and that the Consecration is not perfectly ac-  
 “complished, according to their Notion, till the Priest has pronounced the particular  
 “Prayer called the *Invocation of the Holy Ghost*, which is constantly pronounced in all  
 “the Masses which are said in the Eastern Churches. I shall wholly omit several  
 “other Articles which are not altogether rightly expressed according to the *Abyssin*  
 “Creed, <sup>c</sup> particularly those which relate to the Sacraments. But there is no Man-  
 “ner of Difficulty in correcting those Errors from what has been above-mentioned in  
 “treating of the other Eastern Nations, without expatiating any farther upon this  
 “Subject; neither will there be any Difficulty, by observing the same Method, to

<sup>a</sup> There are several other Ceremonies in which the *Abyssins* imitate the *Jews*, viz. a Brother marries his Brother’s Wife. The Men refrain from going to Church immediately after the Enjoyment of their Wives: And the Women during all the Time of their periodical Disorder. (These Ceremonies, however, might as well be copied from the *Pagans* as the *Jews*.) If a Woman be brought to bed of a Boy, her Purification requires forty Days only; but fourscore in case the Infant be a Girl. They fast three several Days in the Month of *February*, in Commemoration of the Repentance of the *Ninivites*; but we have already observed that several other Easterns keep that Fast as well they. To conclude some have observed, that their Tone, or Manner of singing is much the same with that of the *Jews*.

<sup>b</sup> *Thomas* of *Jesus*.

<sup>c</sup> See the subsequent Pages.

“ correct *Brerewood* in the Mistakes which he grounded on the Veracity of these Historians.

THE *Abyssins* are absolutely dependent on the Patriarch of *Alexandria*, who makes choice of, constitutes and appoints such Person to be <sup>d</sup> Metropolitan of *Abyssinia* as he thinks most convenient: And for this reason it is, that the *Abyssin* Priests mention in their Prayers the Patriarch of *Alexandria* before their own Metropolitan, who <sup>e</sup>after his Election, is always accountable for his Conduct and the due Administration of his Office to that Patriarch. This Metropolitan must not be a Native of *Abyssinia*, neither has he power to constitute, or establish any other Metropolitans; so that tho’ he has the Honour to be called their Patriarch, he has not the Authority or Power belonging to that august Character. He alone, however, issues out Dispensations, and stands possessed of very considerable Revenues, which pay very little, if any, Duty or Contribution to the Government.

THIS Patriarch, who [in *Abyssinia* is known and distinguished by the Title of *Abuna*, as has been before observed, and who knows so little of publick Affairs, whether Ecclesiastical or Civil, that he is described as a perfect *Ignoramus*, had formerly such an extensive Power and Authority, that the King himself was not acknowledged as duly established on his Throne, till he was first consecrated by the Hands of this *Abuna*. His whole Province at present consists in the Administration of Holy Orders, and in ordaining Priests still more illiterate than himself, and of dissolute Lives: ’Tis further added, that he observes no Interval or Space of Time between the conferring of one Order and another; but that he collates several at once. In order to give the Reader a Description of the Ordination of these *Abyssins* I shall extract the Account of it from an Author who assures us he was once present at the Solemnization of that Ceremony.

FIVE or six Thousand Persons are for the generality <sup>f</sup> ordained together. At that Ordination which we are now speaking of; the Number of Candidates amounted to two thousand three hundred and fifty six. “ For the solemn Celebration of this Ceremony there was a white Tent erected and set in proper Order, to which the *Abuna*, “ mounted on his Mule, rode in solemn Procession, accompanied by a numerous Retinue, and before he alighted, made an Harangue in the *Arabic* Language, the “ Purport whereof was, that if amongst those who presented themselves there was “ any Person who had more Wives than one, he should forthwith withdraw, on the “ Penalty of Excommunication . . . . After that, he dismounted, and seated himself at the Door of his Tent, whilst several Priests ranged in three distinct Rows all “ the Persons that were to be ordained. At the same Time these Priests examined “ them, and tendred a Book to them with no other Intent but to try whether they “ could read; according as they found them qualified they marked them on the Arm. “ Such as were thus marked withdrew. The *Abuna* thereupon entred into his Tent, “ and those who were admitted were ordered to file off one by one before him. He “ put his Hand on each of their Heads, and then repeated in the *Coptic* Lan-

<sup>d</sup> See *Brerewood's Enquiries* &c. and *Father le Brun's Liturgies* &c Tom. II.

<sup>e</sup> There are several very remarkable Passages with relation to this Dependence to be met with in *Abbot le Grand's Dissertations on the Travels of Father Lobo*.

<sup>f</sup> *Alvarez*, quoted by *Abbot le Grand* ubi supra.



“ guage, the Prayer beginning with these Words, *Gratia Divina quæ infirma sanat* &c. “ . . . . Having thus ordained each of these Priests in particular, he pronounced several other Prayers and gave his Benedictions with a little steel Cross. After that, “ a Priest read the Epistle and the Gospel . . . . In the next Place, the *Abuna* said “ *Mafs*, and administered the Blessed Sacrament to all those Priests who were thus admitted to Orders,” with as little Regard to their personal as mental Perfections; since there were some of them that were blind and lame &c. Nor was there any Regard had to Modesty, according to our Author, in the Performance of this Ceremony, for some of the ordained were stark naked.

INFANTS at the Breast are sometimes made Clerks, and from that Age to fifteen. Marriage is not requisite to qualify a Person to the Clerkship. He, however, who is a *Clerk* may marry before he enters into Priests Orders; but when once a Priest, he must marry no more. In the Ceremony of the Ordination of a *Clerk*, of a *Subdeacon* &c. they file off Man by Man before the *Abuna*, who is seated in a Chair of State, in a Kind of Pavilion, erected in the Center of the Church. He cuts off a small Parcel or Portion of their Hair, in five several Places in the Form of a Cross, anoints them with Crism on the Forehead, and makes them touch the Keys which open the Church-Door. A Table-Cloth is then thrown over the Heads of such Persons as are thus ordained, and Cruets put into their Hands, as a Testimony that from thenceforth they are obliged to serve at the Altar. After this Ceremony the *Abuna* says *Mafs*, and gives them the Communion.

THERE are both Canons or Prebendaries and Monks, as we are informed, in *Abyssinia*, and amongst the latter there are two Sorts of Hermits. The Canons are allowed to marry, and their Canonships frequently descend to their Children. This Custom is the more remarkable, for that there is no Religion, except that of the *Jews*, which can produce any Instances of an hereditary Succession to any Ecclesiastical Employments. The *Komos*, (or *Hegumene*) is reputed the first Dignitary, or principal Person in the Order of Priesthood after the Archbishops and Bishops, both by the *Copti* and the *Abyssins*. Their Monks never marry; of whom, as we are informed, there are two Kinds; one, that have a general, and form a regular Body; the other, who live under one common Rule, but their Convents are independent on each other. These Monks are Men of Credit and Reputation, and are frequently intrusted with the most important Affairs of State. They make solemn Vows, which Practice of theirs, as we are informed, occasioned the following smart Reflection of an *Abyssin* upon them. *Our Monks*, said he, *prostrate themselves with their Faces to the very Ground, and promise their Superior, with an audible Voice, to preserve their Chastity; but 'tis with this mental Reservation, as strictly as you your self do, good Father. They make use of the same artful Evasions with respect to their other Engagements.* Some of our European Monks, however, can prevaricate as well as the most dissolute *Abyssin* of them all. But the Monks, indeed, may justly alledge, that 'tis an Act of Partiality and Injustice, to censure a whole Body for the ill Conduct, and lewd Practices of a few particular Members.

NONE but the Priests and Deacons have any Right or Title to enter into the Sanctuary. The Emperor himself is denied that Privilege, unless he has been before admitted into Holy Orders. For which Reason their Monarchs are frequently ordained,

and take either Deacon's or Priest's Orders on the Day of their Coronation. I shall here introduce the Ceremonies observed on that solemn Occasion, but shall first make this cursory Remark, that the *Ethiopian* Princes insist, that they are Descendents of *Solomon* by the *Queen of Sheba*. <sup>a</sup> This Royal Extraction of theirs, whether true or false, is supported by several historical Testimonies, interspersed with a thousand extravagant Fictions. Was it really so, there would be good Grounds to conjecture, that the *Magi*, who travelled into *Judæa* to pay their Adorations to our Blessed Saviour, were *Ethiopians*; which I am the rather inclined to believe, from that *Judæism* which is so universally blended with the Christianity of this Empire, and seems to be originally derived from this Royal Race of the *Abyssin* Monarchs. But be that as it will, they are confirmed, beyond all Conviction, in this Belief, and by Vertue thereof their Monarchs assume the Title of *Kings of Israel*. Upon account of this glorious Origin the People are divided into Tribes, as were the antient *Hebrews*. They preserve many *Jewish* Names, and their very Singers boast, that they are Descendents from the antient *Scribes*. But to proceed to the Ceremonies at their King's Coronation.

<sup>b</sup> Formerly the <sup>i</sup> Princes of the Blood were kept close Prisoners at Mount *Guexen*. The Morals and Dispositions of each of them were narrowly observed, and when the Prince that was deemed most worthy to fill the Throne was selected from the rest, the *Vice-Roy* of *Tigris*, attended by several of the Nobility, and a sufficient Number of Guards, went in Procession to release their new King. This *Vice-Roy* having planted his Retinue at the Foot of the Rock in due Form, went up with some of the first Quality to the Apartment of the King elect, and presented him with a golden Buckle, which was immediately fixed to his Ear as the first distinguishing Mark of his Royalty: After that, the rest of the Princes were ordered to acknowledge him as their Sovereign, and pay their Respects to him accordingly. After this they all withdrew to their several Prisons, or Apartments, while the new Monarch descended the Mountain and shewed himself to his Guards. The Officers . . . . paid him their proper Compliments, and conducted him to a Tent or Pavilion, which was erected on Purpose for his Reception. He entered into it on Horse-back, and as soon as he alighted, one of the principal Ecclesiasticks anointed him with some odoriferous Oil, whilst the Priests in waiting sung several Psalms. After that, they dressed him in his Royal Mantle, put a Crown upon his Head, and a drawn Sword into his Hand. They then seated him on his Throne; after that the Grand Almoner, standing upon an Eminence, proclaimed to the People and the Soldiery, that such a one was King . . . . The Proclamation was accompanied with loud Acclamations and a thousand Blessings." These Ceremonies in all probability are continued to this Day. When the Prince, who was crowned in the Year 1609, was arrived within some small Distance from the Church of *Axuma*, in which his Coronation was to be solemnized, "he met with a Band of Virgins who held a Rope extended across the Road in order to obstruct his Passage. They asked him thrice in a formal Manner, who he was. At the first Question he started backwards, and told them he was the King of *Jerusalem* . . . . The Virgins thereupon immediately replied, *You are no King of ours*. At the third Demand his Majesty drew his Sword, and cut the Rope; upon which the Virgins unanimously cried out, *You are our true King, the King of Sion*. Immediately upon this, the Drums beat, the Trumpets

<sup>a</sup> See the *Dissertation on the Queen of Sheba* in the *Travels of Father Lobo*.

<sup>b</sup> This Description is extracted from *Abbot le Grand* in his *Dissertation on the Emperors of Abyssinia*.

<sup>i</sup> This Custom is abolished. See *Abbot le Grand's Dissertation*.

“ founded, and there was a general Discharge of their Artillery; the *Abuna* who was  
 “ in waiting, accompanied by a numerous Train of the Clergy, . . . . received him,  
 “ and whilst they were conducting his Majesty into the Church, the Choristers sung  
 “ several Psalms. . . . . After that the Coronation was performed with all the Solem-  
 “ nity beforementioned. The King being thus crowned, entred into the Sanctuary,  
 “ heard Mass, and received the Communion . . . . . The Emperor of *Ethiopia*’s  
 “ Crown is a Hat embroidered thick with Gold and Silver-Lace, embellished with a  
 “ Cross upon the Crown of it, and lined with blue Velvet. . . . The *Abyssins* imagine  
 “ that this Crown dropt down from Heaven; because in all the Pictures of the Coro-  
 “ nation of their Kings, there is the Representation of an Angel holding a Crown  
 “ suspended in the Air.”

THE Kings of *Abyssinia* are dignified and distinguished by the Title of *Emperor*, or *King of Kings*. Upon their Accession to the Throne, they take upon them some new Name, and add to it that which was given them at their Baptism. Their Royal Signet is a Lion holding a Cross in his Paw, with this Motto, *the Lion of the Tribe of Judah has overcome*.<sup>k</sup> Formerly they attended at the Altar, and exercised the Functions of the Priesthood, and never lost that Privilege till they had the Misfortune to kill some Animal or other with their own Hand. This unhappy Accident proved of fatal Consequence to the Sovereign; since after the Commission of a Crime of so heinous a Nature, his Subjects were exempted from that Duty and Allegiance which they owed him, and were no longer under the least Obligation to acknowledge him as their rightful Sovereign.

THE Emperors of *Ethiopia* are indulged in a Plurality of Wives. There is but one of them, however, who is honoured with the Title of *Queen*, or *Empress*. There is some Ceremony observed in conferring this Title upon her. The Proclamation of the Queen is conceived in the following Terms. *His Majesty has been graciously pleased to nominate and appoint such a Lady his Subject and Servant to be Queen*. This Favourite, however, is not permitted to sit at Table with her Royal Consort. His Imperial Majesty is extremely reserved, copying, in that Particular, the Custom of the other Eastern Monarchs. He now appears in publick, at least three or four Times a Year, as we are credibly informed; but nobody is permitted to see him at Dinner, but his own Domesticks, who put his Victuals into his Mouth. When he gives Audience he sits concealed behind a Curtain.

I SHALL not expatiate here on the despotic Power of this Monarch, by Vertue whereof he is absolute Lord and Master not only of the Rights and Properties, but the Liberty of his Subjects; nor of the Manner in which he countenances and encourages the Plunder of Provinces, and publick Robberies. The Toleration which he grants for the Commission of such Outrages, so destructive to Civil Society, is carried to such an extravagant Height, that the Captain of these *Banditti* or Robbers purchases his scandalous Employment, exercises it without the least Opposition, and pays Tribute to his Sovereign for his Commission. In the midst of all this Disorder and Confusion, there is one Happiness, which is none of the most inconsiderable, that attends them, and that is, there is no such Thing as an Advocate, an Attorney, or any Law-Suit in all *Abyssinia*.

<sup>k</sup> See a remarkable Passage in Abbot *le Grand*’s *Dissertation on Presler John*.



BUT to return to those Customs observed amongst them which have a nearer Relation to Religion. I shall begin with an Account of their <sup>1</sup> Baptism, the Ceremony whereof, according to the *Copti*, is observed in the following Manner. “<sup>m</sup> The Mother being drest as neat and decent as possibly she can, attends with her Infant in her Arms at the Church-Door. There . . . . the Priest who officiates pronounces several long Prayers for a Blessing on them both, beginning with those peculiarly appropriated to the Mother. Afterwards he conducts them into the Church, and anoints the Infant six several Times with the Oil consecrated for their Exorcisms. These first Unctions are accompanied with thirty six others, administered with *Galilæum*, each on a distinct Part of the Infant’s Body: After this, he blesses the Font, pouring consecrated Oil into it twice, and making each Time three different Signs of the Cross with *Meiron*, all which Ceremonies are accompanied with several long Prayers. As soon as the Benediction of the Font is over, he plunges the Infant into it three Times successively. At the first, he dips one third Part of the Infant’s Body into the Water, saying, *I baptize thee in the Name of the Father*; then dips him lower, about two thirds, adding, *I baptize thee in the Name of the Son*. At the third Operation, he plunges him all over, saying, *I baptize thee in the Name of the Holy Ghost*. The Sacraments of Confirmation, and of the Blessed Eucharist, are administered after this Baptism . . . . is solemnized before Mass, and the Communion administered to the Infant towards the End.

THE *Meiron* beforementioned is their Chrism, the *Galilæum* is the Oil of their Catechumens. The former is consecrated by the Patriarch, with such a Number of Ceremonies as would be needless here to enumerate, because there is little or no Variation in them from those observed by the *Greeks*. After the Benediction of the new *Meiron*, the old is distributed amongst the Bishops. The Patriarch of the *Copti* sends some of it to the Metropolitan of *Abyssinia*. The Emperor of these Dominions is consecrated with this *Meiron*. As to the *Galilæum*, ’tis an Oil, which, after it has been made use of to scour the Vessels wherein the *Meiron* was contained, becomes sanctified by its Intermixture with the Drops of the *Meiron* remaining in them.

As their Women never appear abroad till forty Days after their being brought to bed of a Son, and fourscore of a Daughter, the Baptism of the Infant is deferred till the Expiration of those Terms, and sometimes much longer. In case the Infant should be sick, they bring it to the Church, and lay it on a Cloth spread before the Font, into which the Priest dips his Hands three several Times, and rubs the Infant all over with them wet as they are from Head to Foot. If the Infant happens to be carried to Church in the Evening, or at any other Time when there is no Mass, the Mother carries there with the Infant till the next Day that the Babe may receive the Communion. The Reason why this Custom is observed is this, because the Sacrament of Baptism can be administered in no Place but the Church, and by the Ministry of a Bishop, or a Priest. If the Infant be so indisposed, that ’tis dangerous to carry it to Church, the Priest attends at the Parent’s House, where after he has pronounced several Prayers for the Mother, and performed the six Unctions of Exorcism

<sup>1</sup> We make no mention here of the Distinction of the seven Sacraments. The *Abyssins* acknowledge them all, and practise them much after the same Manner as the *Greeks* do.

<sup>m</sup> Extract from the first Dissertation on the Sacraments, by Abbot *le Grand* ubi supra, which more particularly relates to the *Copti* than the *Abyssins*. It does not, however, perfectly correspond with Father *Simon*’s Account.

on the Infant, he asks it three several Times whether it believes in one God in three distinct Persons. When its Sponsors have answered *yes*, he then pronounces a few Prayers more, and at last the Benediction, after which, he immediately withdraws. This Ceremony is grounded on one of the *Coptic* Canons, wherein 'tis said, *that if an Infant dies after the last Unction, or even after the first, such Unction has the same prevailing Power and Vertue as a regular Baptism . . . and the Infant is in a State of Salvation . . .* This Description which we have here inserted is rather the Form of Baptism made use of by the *Copti* in *Egypt*, than that of the *Abyssins*. But the Variation is so very inconsiderable, that I shall not trespass on the Reader by a long Detail of that of the latter. I shall only, therefore, just observe, that some <sup>a</sup> Missionaries have charged the *Abyssin* Priests with Innovations in the Form of Baptism, by saying, *I baptize in the Water of Jordan*, instead of that orthodox Form, *I baptize in the Name of the Father &c*; and by not waiting the Time limited for the Administration of Baptism, when they find their Children dangerously ill. At the same Time, however, they <sup>b</sup> hold, as we are informed, that such Children as die unbaptized are in a State of Salvation, provided their Parents are true Believers; adding, moreover, that the Infant is sanctified by Vertue of the Communion which the Mother received after Conception. They charge them likewise with maintaining the Notion, that the Soul is engendered as the Body is: <sup>c</sup> This Opinion, however, is not peculiar to them, but has been strenuously supported by other eminent Partisans.

THERE is something very remarkable in the *Epiphany* of the *Abyssins*. 'Tis well known, that amongst the Christians of the *Greek* Church, this Festival is observed in Commemoration, or as the Anniversary of the Baptism of JESUS CHRIST; but 'tis very observable, that most of the Missionaries, and most Travellers have looked upon the Ceremonies observed by the *Abyssins*, as an actual Rebaptization, and consequently as a capital Error. An <sup>a</sup> *Ethiopian* Bishop, however, has declared, that this imaginary Rebaptization was never looked upon as a Sacrament, or an Institution capable of contributing in the least towards that Regeneration, which the true Believer obtains by Vertue of his first Baptism; and, according to *Brerewood*, the Novelty of this Custom, which has scarce been in Vogue above a hundred Years, is an incontestable Proof of this Assertion. Others insist, that 'tis an actual Baptism, and such a one, as in the Opinion of the *Abyssins*, is sufficient for the Remission of their Sins. They offer as a Proof the Order that was made for a general Baptism throughout all *Abyssinia* after the Extirpation of the *Jesuits*, and the Abolishing of the *Romish* Religion there. These Observations being premised, I shall now give you a Description of this *Epiphany* of the *Abyssins*, as I have met with it in an Extract from Father *Alvarez*. “ <sup>d</sup> On the 4th of July 1521 . . . the *Abyssin* Priests assembled themselves together in a numerous Body, on the Vigil, or Eve of this Festival, and sang all Night, in order to bless the Lake into which they strew Holy Water. The King himself came there at

<sup>a</sup> Abbot *le Grand's* *Dissertation on Baptism* ubi supra.

<sup>b</sup> I have inserted these Sentiments on the Veracity of *Brerewood* ubi supra.

<sup>c</sup> Amongst those who have maintained the Notion that our Souls are engendered by our Parents, some have been of Opinion that the Soul produced the Soul; others that the Soul existed in those Particles of Matter to which we owe our Beings, and that *effluabat cum Semine, cujus etiam subtilior pars erat*. This last Notion supposes that the Soul is a Particle of more subtil and refined Matter than the Body. The former, in my Opinion, implies the same Supposition; for there is no such Thing as Generation amongst Spirits. Matter alone is capable of that Dissolution, that Augmentation, and that Addition of homogenous Parts which are the Consequences that attend what we call Generation. Were it not for this Objection the Generation of Souls gives a tolerable Notion of the Propagation of original Sin.

<sup>d</sup> *Brerewood* ubi supra.

<sup>e</sup> *Dissertation on Baptism* &c. ubi supra.

“ Midnight, and was first baptized himself, then the Queen, and then the *Abuna*.  
 “ . . . The Conservatory of Water in which they were baptized, was a large square  
 “ Font enclosed, covered over with an Oil-Cloth. There were six Steps to go down  
 “ into it. The Water was conveyed into it through a Pipe, at the Mouth whereof a  
 “ Bag was fastened to receive, and to refine it. The Crowd was exceeding in the  
 “ Morning. A venerable old Gentleman, that had been Preceptor to *Prefter John*  
 “ stood up to the Shoulders in Water, and plunged every one that came to him all  
 “ over, saying, *I baptize thee in the Name of the Father, and of the Son, and of the*  
 “ *Holy Ghost*. They were all stript, without the least Cover to their Nakedness. Such  
 “ as were of low Stature did not go down to the Bottom of the Steps.” If what  
 follows be actually true, we must take it for granted, that the *Abyssins* look on the  
 Rebaptization of such as have erred and strayed away from the true Faith as a Ce-  
 remony requisite to be observed. “ The King desired *Alvarez* to give him his Opi-  
 “ nion of that Ceremony, to whom he replied, that it could admit of no other Ex-  
 “ cuse or Apology but a good Intention . . . . . upon which the King desired to  
 “ know, what Measures ought then to be taken to reconcile those, who, after they  
 “ have apostatized, return to the Bosom of the Church. Such Apostates, replied  
 “ the *Portuguese*, should be better informed, prayed for, and in short, be burnt if they  
 “ proved obstinate and incorrigible.” Every Body knows how persuasive, and how  
 conformable such a refined Way of Reasoning is to the true Spirit of the Gospel. But  
 methinks I can discern another capital Error in the Measures here proposed, which  
 prove of fatal Consequence to the Orthodox, and that is, that the Hereticks, when they  
 have the Power in their Hands, have a just Right and Title to burn their Apostates,  
 and such as have relapsed from their Tenets, when they have prayed for them to no  
 Manner of Purpose, and laboured in vain to reclaim and reconcile them to their  
 Church. An Attempt to prove that their Sect are not Members of the true Church  
 would be fruitless and ineffectual; the Argument would lose all its Weight when  
 opposed by Fire and Faggot. “ The King, in short, says *Alvarez*, testified his  
 “ Approbation of the foregoing Discourse, and added that his Grandfire had instituted  
 “ and appointed this Baptism, by the Advice of his most able and learned Divines,  
 “ for fear lest such a Number of poor Souls, who had failed of their Duty to their  
 “ Maker, should perish for want of spiritual Assistance.”

To conclude, we are informed by several Accounts, that after an Infant is bap-  
 tized, there is a Stamp imprinted on his Forehead; and some ancient Authors have  
 assured us, that the Christians of *Nubia* observed the Ordinance of Baptism by Fire.  
 But with respect to the *Abyssins*, *Alvarez* says, that the Marks which are daily to be  
 seen on the Noses, between the Eyes, or upon the Eye-brows of some black Slaves,  
 are not performed by Fire, nor, as is falsely suggested, on any religious Account  
 whatsoever.

THE Confirmation of the *Copti* consists in several long Prayers, and repeating the  
 Unctions on the Infant after Baptism. The Priests, amongst the *Abyssins* perform  
 their Unction with Chrism in the Form of a Cross upon the Forehead of the baptized  
 Infant, saying, *May this be the Unction of the Grace of the Holy Ghost*, Amen. When  
 he anoints the Infant's Nose and Lips, he says, *this is the Pledge of the Kingdom of*  
*Heaven*: At the Application of the Ointment to his Ears, he uses this Form, *the*  
 *sacred Unction of our Lord Jesus Christ*: In anointing the Arms, Knees, and Legs, *I*



anoint thee, says he, with this sacred Unction, in the Name of the Father &c. To conclude, the Priest repeats a Prayer over the Infants that have been baptized, and afterwards confirmed, in the Form of a Benediction, puts Crowns upon their Heads, and then gives them the Communion.

WHAT has already been said with regard to this last mentioned Sacrament, as practised by the *Copti*, ought not in the least to prevent my giving the Reader a particular Description of several Customs observed by the *Abyssins* on the same Occasion. In the first Place, we are informed, ' that these People received the Communion very frequently, that they attend Mass with much Devotion, and look on 'spitting, or blowing their Noses during the Celebration of it, as an Offence. Another Author assures us, that ' on the Day they receive the Communion, they are not even allowed to spit till Sun-Set. He adds, that the *Abyssins* never confess themselves without receiving the Communion; and immediately practise that Duty on being conscious of the Commission of any Sin. Moreover, 'none but Priests and Deacons are allowed to enter within the Sanctuary where the Altar stands. When the Emperor of *Ethiopia* sets out on any Expedition, his Retinue carry with them a Tent, or Pavilion, to be made use of instead of a Chapel, and a portable Altar. *Alvarez* calls it, the sacred Stone. This Altar is deposited in a Chest, which is conveyed from Place to Place as they decamp, upon the Shoulders of four Priests. There are eight appointed for that Office, and relieve each other at stated Times and Places. Two Clerks go before this portable Altar, one having a Cross and a Censer in his Hand, and the other a little Bell; at the tinkling whereof all such as meet them accidentally on the Road, immediately halt, and such as are on Horseback dismount in Testimony of their profound Veneration. So much Ceremony and Attention added to a Purity so great and so much recommended, such an extraordinary Respect shewn both by the Priests and the People, would readily incline all Catholics to conclude, that the *Abyssins* acknowledged the real Presence. Whereas the Protestants boldly assert, that their Mass is no more than a bare Supper of the Lord, and say the same of that of all the Easterns in general, and look upon all the Missionaries Accounts as false, notwithstanding all the Arguments alledged to confirm the Authority. I shall now proceed to give the Reader as plain and impartial an Account as possible of their Ceremonies with relation to the Eucharist; by which perhaps he will be better enabled to form a right Judgment of this controverted Article.

IN the first Place, we are informed, \* that formerly the *Abyssins* attended the *Latin* Mass without the least Reluctance, and that they made no Manner of Objection to the † Elevation, and paying Divine Adoration to the Sacred Host, or thought such Acts of Devotion any ways extravagant. It does not appear that after the Exclusion of the *Latins* out of *Ethiopia*, the Sovereign of those Dominions required a solemn Re-

† Father Lobo's Account.

‡ *Brerewood*, who quotes *Zaga-Zabo* ubi supra.

§ *Alvarez* ubi supra, quoted by Father *le Brun*.

\* *Le Brun's Exposition of the Liturgies* ubi supra.

† The *Abyssins*, according to *Brerewood*, never elevate the Host, but always keep it covered, and never reserve, or lay by any part of it after the Communion is over. This Account was extracted by *Brerewood* from some Portuguese Authors, who censured and condemned almost without exception, all the Ceremonies of the *Abyssins*. They are justified, however, by some Authors who maintain, that they differ from the other Easterns only in this, that the latter elevating the Body in the Patin, say these Words in the Confession before the Communion, *Sancta Sanctis*. Whereas the *Ethiopian*, when they elevate in the Patin, say these Words in the same Confession, *Domine Jesu* &c. See Father *le Brun*.

cantation of their Belief, with respect to the Eucharist; nor that they were upbraided on that Account as they have been for the Discontinuance of Circumcision, &c. But to come to their Ceremonies. Their *Corban* is prepared with no less Purity, Decency, or Devotion, than that of the *Copti*. They have a convenient Place, contiguous to the Church, set apart for the Preparation of it, and no Women must presume to touch the Flower with which 'tis made. When the *Corban*, or Bread which is set apart for the Sacrifice of the Lord's Supper, is brought from the Vestry to the Altar, proper Officers go in solemn Procession before it with Crosses, Censers, and little Bells. During the Celebration of the Mass, there is a Curtain drawn, to conceal what is done at the Altar from the Eyes of the Congregation: They administer the Communion in both Kinds; but with these Restrictions, according to Father *le Brun*, that in the *Ethiopian* as well as in all the other Eastern Churches . . . . the Celebrant gives the Blood in the Chalice to none but the Priests; that to the Deacons he administers it in a small Spoon; and that the Laity receive only some Particles dipt in the Blood; the King excepted, who receives the Communion in both Kinds. Where no Wine is to be procured, they keep a Quantity of Grapes in their Vestries, which they infuse in Water for several Days together; then dry them for some small Time in the Sun, and afterwards make use of the Juice. These Raisins must never be laid near the Fire, &c. neither must they be preserved in any Vessel, not consecrated to the Service of the Altar. The Celebrant after receiving the Communion himself, administers it, in the first Place, to those who assist at the Altar, and then to the Laity, pronouncing the following solemn Form of Words. \* *Behold the sacred, precious, living and true Body of our Lord and Saviour Jesus Christ &c. This is the Bread of Life, which came down from Heaven; this is the very Body of Emanuel our God.* The Communicant replies, *Amen.* Such as have received take particular Care,<sup>c</sup> when they withdraw, not to turn their Backs on the Altar: If the Priest should through any unforeseen Accident let fall the least Particle of the Bread, or spill the least Drop of the Wine, which after Consecration are become the actual Body and Blood of Jesus CHRIST, he is not suffered either to celebrate Mass, or receive the Sacrament again for forty Days; during all which Time he is obliged to \* fast, to eat no Flesh Meat, to rise every Night, and to prostrate himself fifty Times together.

BEFORE I proceed to a Description of their other Sacraments, I shall introduce some particular Ceremonies not yet mentioned, which are worthy of the Reader's Observation. The *Abyssin* Churches are all situated directly from West to East, that the People when they pray may turn their Faces eastward. The Altar stands by itself, within the Sanctuary under a Kind of Dome, supported by four Pilasters, and is called by the *Ethiopians*, their *Ark*; the Form or Figure thereof being, say they, the same as that of the *Jews*; which they pretend is actually subsisting and to be seen at this very Day in the Church of *Axuma*. There are two Curtains before the Sanctuary with little Bells at the Bottom of them, so that nobody can go in or out without making them ring. As the Congregation always stands during the Performance of Divine Service, they have no Seats in their Churches. They are allowed, however, to rest themselves upon Supporters or Crutches, a great Number of which are provided for that Purpose, and deposited without their Churches. It has been observed

\* The literal Translation of the *Ethiopic* Liturgy, inserted in Father *le Brun's* Liturgies.

<sup>c</sup> *Extracts from Liturgies*, in Abbot *le Grand's* Dissertation ubi supra.

that the *Greeks* likewise have somewhat of the same Nature in their Churches. The People always go into the Church barefooted ; and for that Reason, says a very <sup>b</sup> modern Traveller, the Pavement is covered with Tapestry. No Person presumes to talk, blow his Nose, or so much as turn his Head aside whilst at Church. The Men are separated from the Women, and the latter are placed as far distant as possible from the Sanctuary. They have Lamps burning in their Churches even in the Day-time, and they frequently set up a vast Number of Wax-Tapers lighted.

THE *Ethiopians* are very punctual in bringing their Oblations to the Church. The Poor as well as the Rich, think it their bounden Duty to perform this Act of Devotion. These free-will Offerings generally consist in Frankincense, Wax-Tapers, and Corn, and are presented before their Mass commences. These People have likewise the Character of being extremely charitable, inasmuch that their Benevolence and Good-nature contribute very much, as we are informed, towards the Maintenance and Support of an infinite Number of indolent and worthless Vagrants.

THE *Abyssins* had formerly a peculiar Confession by them called the *Confession of the Censer*, which consisted in throwing a Quantity of Frankincense into one of those Vessels. This perfume being mingled with some other aromatic Drugs, they held their Mouths over the Smoke that issued out of the Censer, and in that Situation said several Times successively, *I have sinned* ; after which, they looked upon themselves as perfectly absolved. They had likewise another Custom which they substituted in the Room of Penance. The Priest, after he had thurified the Altar, went round the Church and incensed the Congregation, who thought they had sufficiently acquitted themselves of the Duty of Confession, by crying out during such Thurification, *I have sinned*. These Errors have been abolished ; the People, however, if we may credit the Authors quoted by Abbot *le Grand*, very seldom go to Confession. What we have already advanced, that the *Abyssins* never confess themselves without receiving the Communion, and practise Confession as often as they are conscious of the Commission of the least Sin, will be looked upon perhaps as a direct Contradiction to this Account. *Brerewood*, moreover, adds, on the Veracity of *Alvarez*, that not only the Clergy, but the Laity likewise receive the Communion at least once a Week. The Penitent, after he has confessed his Sins, lies prostrate on the Ground, whilst the Priest pronounces some particular Prayers over him. The Priest, according to Father *Telles*, pronounces a short Form of Words, and strikes the Penitent a Blow with an Olive-Branch, by way of Absolution.

THEY are very strict and severe in the Observance of their Fasts. The *Abyssins*, <sup>a</sup> during their *Lent*, eat but once a Day, and that after Sun-Set. On *Wednesdays* and *Fridays* they sit down to Table at three o'Clock ; and in order not to be in the least mistaken in Point of their Time, they measure their Shadows ; which, when they are just seven Foot in Length, is the critical Minute. The *Abyssin* Priests are so precise, that they defer the Celebration of the Mass till the Evening upon a Fast-Day, for fear of

<sup>b</sup> The Conduct of this Traveller, *Poncet* by Name, renders his Veracity very much suspected ; for which Reason I have not thought proper to make any Quotations from him that any Ways relate to the Sacrament of the Eucharist. Father *le Brun* has not been so cautious. See some Letters relating to this *Poncet*, which are inserted at the Close of Father *Lobo's* Relation.

<sup>c</sup> Abbot *le Grand's* Dissertation annexed to Father *Lobo's* Travels.

<sup>d</sup> Father *Lobo's* Travels.



transgressing the Injunction by receiving the Elements. They don't think themselves obliged, however, to fast, till they have Children of Age to be married; but as the Heat of the Climate ripens their young ones, and soon renders them prolific, there are but very few at twenty five exempted from this Penance.

THESE People are extremely terrified at the Apprehensions of Excommunication, which contributes inexpressibly to the Authority of their Priests and Monks. The least Offence imaginable draws down this awful Thunder upon their Heads. This calls to my Remembrance those happy Days when the Thunder of the *Vatican*, not only made the People but their very Sovereign tremble. Then this awful Terror which the Christian World stood in, was called *Divine Love*, and then there was a Toleration not only for reproving and beating, but killing such as were not influenced and affected by it. Then there was but one Sin that was unpardonable, and that was, an impious Refusal to obey the Will of those who served at the Altar of *Jupiter Capitolinus*. But to return to our *Abyssins*, there is no Country in the whole Universe, as we are informed, that comes up to them in their Numbers of Ecclesiasticks, Churches and Convents.

THE Extreme Unction, or simple Unction, or the *Candle*, that is to say, the Lamp, is a Ceremony observed by the *Copti* in the same Manner as by the *Abyssins*. The Priest, after he has absolved the Penitent, calls a Deacon to his Assistance. He then proceeds to his Thurifications, blesses the Oil of a Lamp and lights it. After that he pronounces seven Prayers, which are successively attended by as many Lessons, extracted from the sacred Scriptures, and read by the Deacon. The Priest takes at last the consecrated Oil of the Lamp, and anoints the sick Person on the Forehead, saying, *May God Almighty restore thee to thy former State of Health in the Name of the Father, and of the Son, and of the Holy Ghost*. He anoints the Assistants likewise, in the same Manner, lest the Devil, as the *Abyssins* imagine, should have any Power over them. Seven Priests, according to their Ritual, may administer this Unction; and in such case each of them is directed to light his Lamp, and pronounce his particular Prayer. If a Bishop, however, should perform the Ceremony, he ought to light all the Lamps himself and pronounce all the Prayers, and then 'tis the Province of the Priests to read the Lessons. There is no Variation in this Ceremony, whether 'tis solemnized at Church, after Confession, or at the private Apartments of such as are sick. "The particular Person, for whose spiritual Comfort this Benediction of the Lamp is pronounced, is obliged, according to the Direction of the *Jacobite* Ritual, if his Strength will admit him, to draw near to the Celebrant, who places him in a convenient Seat with his Face towards the East. The Priests hold the Book of the Gospels and a Cross over his Head, and lay their Hands upon him. The senior Priest then present reads the Prayers appointed for that particular Occasion: After that, they raise the sick Person up, give him a Blessing with the Book of the Gospels, and rehearse the Lord's Prayer . . . . the Creed, &c. Then they raise the Cross above his Head, and at the same Time pronounce the general Absolution over him which is inserted in their Liturgy. If Time will permit, there are several other Prayers added, and a formal Procession made all round the Church with the sacred Lamp, and several lighted Wax-Tapers, to beg of God, that he would graciously vouchsafe to

\* Father Lobo's Travels &c.

" heal

“ heal the Person for whom their Prayers are desired . . . . If the Patient happens to  
 “ be so far indisposed, as to be incapable of approaching the Altar himself, some  
 “ Friend is substituted in his Room. When the Procession is over, the Priests per-  
 “ form the usual Unctions upon the sick Person, and afterwards a single Unction one  
 “ upon another . . . . ”

As to their Nuptial Ceremonies, the civil Government of the *Abyssins* countenances and encourages Polygamy, notwithstanding their Canons condemn and prohibit it upon Pain of Excommunication. Divorces are very frequent amongst them, and with very little Difficulty procured: Nay, if we may rely on the Veracity of some Authors, they determine even before they are married, to dissolve the conjugal Knot, when tied, the very first Opportunity; for which Reason some *Portuguese* Missionaries have boldly declared, that the nuptial Engagements of the *Abyssins* cannot properly be called Marriages as being no Ways obligatory. We shall be very cautious how we urge this Consequence too far, since the Irregularities and Abuses which are too common amongst us, obliterate in some Measure the Nature of this Sacrament. Adultery, Sickness, or any other Infirmary, Distaste, or, in short, as we are informed, the least domestic Jars are Allegations sufficient to dissolve the nuptial Ties amongst the *Copti*, as well as the *Abyssins*; this Privilege is mutual, and the Women as frequently put in their Claim to it as the Men. In order to obtain a legal Divorce, they make their Applications to the Patriarch or the Bishop, from whom they likewise obtain a Licence for contracting again. If, however, the Allegations against the Party complained of, or the Motives for the Separation sued for, appear too weak and frivolous in the Opinion of these Prelates, to induce them to issue out such new Licence, there is always some Priest or other ready at hand, who is so complaisant, as not only to forward the Dissolution, but to marry again the Parties; and all the Penalty which is generally inflicted upon them for such clandestine Practices, is an Exclusion for some Time from the Participation of the Sacraments.

*GAIA*, who has published a Collection of the nuptial Ceremonies of all Nations, says, “ That the *Abyssins* give Money for their Wives, and settle a Jointure upon them  
 “ instead of having any Portions with them.” <sup>1</sup> *Alvarez* has given us a Description of one of their Weddings, at which he was personally present. “ The Bridegroom  
 “ and the Bride attended at the Church-Door, where a Kind of nuptial Bed was  
 “ erected for that Purpose. The *Abuna* feated them both upon it, and then went in  
 “ Procession round them with the Cross and Center. After that, he laid his Hands  
 “ upon their Heads, and said, *As ye this Day become one Flesh, ye must be both of one*  
 “ *Heart and one Will.* After a short Harangue, suitable to the foregoing Words, he  
 “ proceeded to the Celebration of the Mass. The new-married Couple attended, and  
 “ after it was over he pronounced the nuptial Benediction. *Alvarez* adds, That these  
 “ Marriages of the *Abyssins* are firm and obligatory, and that very substantial Reasons  
 “ must be offered (especially by such as are but in indifferent Circumstances) before the  
 “ conjugal Knot can be dissolved.” This is directly opposite to the foregoing Account. *Gaia* has furnished us with some other Ceremonies observed by them in their Nuptials, which are these, “ The Celebrant after he has cut a Lock of Hair off  
 “ the Heads of the Bridegroom and the Bride, and dipt them into Wine mingled

<sup>1</sup> Quoted by Abbot *le Grand* in his Dissertations at the End of *Father Lobo's Travels*,

“ with Honey, exchanges the Locks, and sticks that which belonged to the former  
 “ on the Head of the latter, and so *vice versa*, in the very same Place from whence  
 “ they were taken, sprinkling them at the same Time with Holy Water . . . . After  
 “ this Ceremony is over, the new-married Couple, attended by their Friends, go home,  
 “ and never stir abroad for a Month. When the Bride goes out, she wears a black  
 “ Veil over her Face, which she never turns up till after the Expiration of six Months,  
 “ except she proves with Child.” Who are his Vouchers for this Custom?—I take  
 no Notice here of the Crowns which are put upon the Heads of the new-married  
 Couple, and which they wear for the first eight Days, after which, the Priest who  
 put them on, takes them off again with much Formality, and pronounces several  
 Prayers. We have before taken particular Notice of these nuptial Crowns amongst  
 the Ceremonies of the *Greeks*.

As to the rest of their religious Customs, I shall only give the Reader a transient View  
 of them. Each Monastery has two Churches, one for the Men and the other for the  
 Women. Their Musical Instruments are little Drums, which they hang about their  
 Necks, and beat with both Hands. The gravest Ecclesiastick amongst them looks  
 upon it as an Ornament, and always wears one. They have likewise Pilgrims Staffs  
 which they strike upon the Ground, and regulate the Motion of their Bodies to the  
 Cadence. They always begin with a Beat of the Foot, and play gently on those  
 Instruments. After which they lay them aside in order to clap Hands, jump, dance,  
 and bawl as loud as they can stretch their Throats. These Acclamations are intended  
 as an Act of Devotion, the Merit whercof is grounded on a Passage in the *Psalms of*  
*David*, where he invites all Nations to cry aloud, and clap their Hands for Joy.

To conclude, the *Abyssins* commemorate their deceased Friends, and have proper  
 Prayers for them, which is indisputable, if it be true that the Collection of Canons  
 which they make use of, “ enjoins them to offer the Sacrifice of the Mass, and pray  
 “ for the Dead on the third and seventh Day, at the Month’s End, and the Conclusion  
 “ of the Year.” They have Prayers for the Invocation of the Saints, Legends, Re-  
 “ licks, and Miracles without Number &c.

### *Of the RELIGIOUS TENETS and CUSTOMS of the ARMENIANS.*

“ **T**HE many Victories which *Cha-Abbas*, *Sophi of Persia*, gained of late  
 “ over the *Armenians*, when he entred *Armenia*, have almost ruined and de-  
 “ stroyed this Church, which, however, still retains the Name of several Archbi-  
 “ shopricks, Bishopricks, and Convents, tho’ most of them are in the utmost Dis-  
 “ order and Confusion. As to the present State of the Church of the *Armenians*, I have  
 “ had frequent Conferences on this Topick with an *Armenian* Bishop, who took  
 “ upon him the Title of Bishop of *Uscorvanch*, and who resided at *Amsterdam* in the  
 “ Year 1664, in order to print the Bible in the *Armenian* Language, in Pursuance  
 “ of a Commission which he had from his Patriarch for that Purpose: For as the  
 “ *Armenian* manuscript Bibles were so extravagantly dear that private Persons had no

\* Abbot *le Grand*’s Dissertation at the End of Father *Lobo*’s Travels. See *ibid.* several Quotations.



“ Opportunity to read the Scripture, the Patriarch was determined to have it printed.  
 “ I therefore prevailed on this Bishop, whose Name was *Uscan*, to furnish me with  
 “ a Memorial of the *Armenian Churches*, which I have inserted in the <sup>b</sup> Note  
 “ below. Since that I had the Opportunity to converse with him at *Paris* more fami-  
 “ liarly on several Topicks relating to the Theology of the *Armenians*, of which  
 “ I found

<sup>b</sup> I had determined at first to omit it, but upon more mature Deliberation, I thought it an Injustice to the Author to curtail his Work, and for that Reason I have placed it amongst the Notes in the *Latin Language* only, since in all Probability none but the learned will read it.

*An Account of the Churches which are dependent on the Patriarch of Armenia, who resides at Egmiathin, dictated by Uscan, Bishop of Uscavanch, and Attorney General to the Patriarch.*

**E**gmiathin, sedes Patriarchæ Armenorum. Episcopatus immediate subjectus Patriarchæ.

Alguşgvanch, vel Akufvanch, Episcopatus parvus.

Aring, Episcopatus parvus prope Erevan, Archiepiscopatum: ibi etiam est Conventus, unde vocatur etiam Aringthuvanch.

Bidlis apud Turcas, vel Balesch apud Armenos, in Provincia Varaspuracan Episcopatus: ibi sunt tres Conventus Monachorum S. Basilii.

Elevard, Episcopatus antea, sed a 30 annis extinctus: Ecclesiæ tamen inserviunt Sacerdotes seculares. Est in Provincia Ararath.

Gefargel, Episcopatus magnus in Provincia Ararath prope Aring, qui est prope Egmiathin.

Goscavanch, Episcopatus prope Egmiathin Provinciæ Ararath.

Hoi, seu Coy, Episcopatus prope Salmaſt & Lacum magnum.

Johanavanch, id est, S. Joannes, Episcopatus magnus in Provincia Ararath: distat quatuor leucis ab Egmiathin.

Karenus, Episcopatus & Monasterium: distat 6 leucis ab Egmiathin.

Kiekart, Episcopatus deletus prope Egmiathin. Kiekart, id est, lancea Christi, quæ erat in hac Ecclesia.

Mueni, Episcopatus novus a 90 annis: distat 4 leucis ab Egmiathin versus Septentrionem.

Macaravanch, Episcopatus deletus Provinciæ Altſeu: distat ab Erevan 15 leucis versus Septentrionem.

Salmaſavanch, Episcopatus prope Mueni: distat 5 leucis ab Egmiathin. In hac Ecclesia olim erat perpetua psalmodia. Salmas Armeniæ est Psalmus, unde dictum est Salmaſavanch.

Tieceravanch, vel Tiekeravanch, Episcopatus: 3 leucis distat ab Egmiathin.

Tiplis, seu Teflis, Episcopatus. Dominatur ibi Princeps Georgianorum, in quem tamen Persæ & Turcæ habent aliquod dominium.

Varthehair, Episcopatus deletus Provinciæ Casvan sub Turcis prope Van civitatem.

Virap, Episcopatus: sed vocatur Archiepiscopatus, quia habet sub se tres Conventus, nempe 1, Vaſtan. 2, Urzavanch. 3, Muſahbiuravanch. Distat ab Egmiathin 12 leucis versus Meridiem Orientalem, non longe a monte Ararath.

Ouſcohvanch, Episcopatus, cujus Episcopus Dominus Uſkan anno 1670. qui hæc mihi dictavit.

Præter hos 17 vel 18 Episcopatus Suffraganeos Patriarchatus Egmiathin, sequentes Abbatie aut Monasteria Ordinis S. Basilii.

Surb-Aſtuafasin, id est, Sancta Dei Genetrix in Provincia Ararath, alio nomine vocatur Niggara, quod est nomen villæ, in qua erat Monasterium, & Sub-Aſtuafasin nomen est Ecclesiæ.

Surb-Aſtuafinal, Monasterium etiam deletum, 2. leucis distans a Niggara.

Præterea tres sunt Conventus Monialium S. Basilii in Armenia.

Armenaperkhich dicitur Archiepiscopatus, quia habet sub se multa Monasteria: sed vere est tantum Episcopatus sub Egmiathin. Monasteria illa sunt Hogeavanch, Maſſtos, Vardapiet, & alia destructa.

Agulis Archiepiscopatus in Provincia Golthan prope Naxuvan, a quo distat 15 leucis versus Orientem Meridionalem. Nullos habet sub se Episcopatus, quia sunt destructi, sed tantum hos 5. Conventus S. Basilii, 1. Hamaſravanch, Ecclesia est Surb-Meſrop. 2. Beſtuvanch, Ecclesia est Surb-Uſcan. 3. Est Pharracuvanch: Ecclesia est Surb-Stephanus & Surb-Jacob. 4. Tſenuvanch, Ecclesia est Surb-Stephanus. 5. Est Surb-Joannes.

Aſthamar, seu Altamar, Archiepiscopatus in insula Lacus magni Varaspuracani. Habetur Archiepiscopus Schismaticus a Patriarcha Egmiathin & Ecclesia Armena, quia ab annis 500 & amplius dicit se Patriarcham contra decretum Ecclesiæ Armenæ. Habet sub se 8 vel 9. Episcopatus, fere omnes circa Lacum Varaspuracan & Van, nempe Saſan, Gaſgi, Baſti & alios, nec non aliquos Conventus. Ecclesiæ vero paulatim collapsæ ruinis non reedificantur sub Turcis.

Baſti Episcopatus, Gaſgi Episcopatus, Saſan Episcopatus. N. N. N.

Amenaphereic, vel Amenaperkik Archiepiscopatus, id est, omnium redemptor, est Monasterium in quo Archiepiscopatus sedes in Provincia Ararath, juxta civitatem Garni: 10. leucis distat ab Egmiathin versus Orientem. Gubernat civitatem Erevan, quæ est circiter quatuor mille domorum, a qua distat 5 leucis. Dicitur Archiepiscopatus, quia habet sub se multos Conventus, Chogevanch, Maſſtos, Vardapiet & alios deletos: sed vere est tantum Episcopatus sub Egmiathin.

Bardulimeos, Archiepiscopatus, id est, S. Bartholomæus in Provincia Hacbac; habebat olim Episcopatus sub se, qui nunc sunt destructi; nunc autem est Suffraganeus Archiepiscopatus maximi Van.

Beitchnu, vel Bgnu, Archiepiscopatus in Provincia Salcunus-Stuer, antea magna civitas, nunc destructa a Persis, Octo leucis distans ab Erevan versus Septentrionem: habet sub se Episcopatus sequentes.

1. Hair-Johan, vel Hairuvanch, Episcopatus in Provincia Gelarchuni.

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Q q q

2. Kietcharvafvanch,

" I found he had but a very imperfect Idea. He afterwards died at *Marseilles*, to  
 " which place he withdrew, by his Majesty's Permission, in order to print several  
 " *Armenian Books* for the Benefit of his own Nation. The Cardinals, of whom the  
 " Congregation

2. Kietcharavavanch Episcopus in villa Provincia Salcunus-Stuer.
3. Schalvachuvanch Episcopus: deleta civitas & Episcopus: nullus Monachus superest in Conventu.
- Sevan, Episcopus in Provincia Salcunus-Stuer.
- Karenuvanch Monasterium S. Basilii sub Archiepiscopatu Besenu.
- Cæsarea, Archiepiscopus Provinciæ Cappadociæ: habet tantum duos Suffraganeos.
1. Surb-Astuaſasin, Sta. Dei Genetrix, Episcopus 3 leucis distans a Cæsarea versus Meridiem.
2. Hifia Episcopus, 6 leucis versus Septentrionem distat a Cæsarea: ibi etiam est Monasterium Ordinis S. Basilii, quod dicitur Surb-Sargis, S. Sergius.
- Surb-Carapet, Archiepiscopus, vel Karapiet, id est, præcursor S. Joannes, in Provincia Taron, vulgo Muse prope Bitlis. Habet sub se
  1. Matnavanchmſcu, Episcopus in eadem Provincia.
  2. Bitlis, Episcopus in eadem Provincia.
- Cpar, ante Archiepiscopus, nunc deletus, & Provinciam prope civitatem Ranni & Provinciam Sciracvam Armeniæ magnæ.
- Derganavanch, Archiepiscopus in Provincia Dergan inter Arzerum & Arſingam: subjecta Turcis est illa regio.
- Fahrapat, vel Ferah-bat, vel Ferawavu, Archiepiscopus, vel poſius Episcopus in Provincia Maſanderam.
- Surb-Grigor, id est, S. Gregorius. Archiepiscopus, idem qui vocatur Luſavaric, & idem Monasterium in Provincia Carin vel Arzerum. Vocatur quoque Archiepiscopus Arzerum nam Monasterium Luſavaric distat tantum leuca versus Orientem ab Arzerum.
1. Surb-Astuaſasin, S. Dei Genetrix, Episcopus in Provincia Karin: distat autem 4 leucis versus Orientem Septentrionalem ab Arzerum.
2. Ginifuvanch, Episcopus sub Turcis: distat 8 leucis versus Occidentem ab Arzerum.
3. Mamruanavanch, Episcopus in Provincia Mamruam prope civitatem Ohtic.
- Hacbat, Archiepiscopus magnus in Provincia Armeniæ Faſcir, vulgo Lorri: distat Hacbat 20 leucis circiter versus Meridiem Orientalem a Tiplis. Habet Suffraganeos.
1. Goruvanch, Episcopus in Provincia Gori prope civitatem Gori in regione Georgianorum.
2. Hacartinvanch, Episcopus deletus.
3. Macaravanch, Episcopus deletus.
- Hamith, Archiepiscopus, seu Caracmit, sed Syri, Chaldæi & Armeni vocant tantum Hamith. Car, lingua vulgari significat nigrum; & quia sita est ad radicem montis in quo sunt multæ partes nigræ, ideo dicitur Car-Hamith. Armeni volunt esse antiquam Tigranatenſem. Ibi sedet quoque Patriarcha Syrorum Jacobitarum ab anno 1662. qui sedebat ante in Orſa. Sedet quoque ibi Suffraganeus Episcopus Patriarchæ Nestorianorum, qui nunc sedet in Elchong, 8 leucis distante versus Septentrionem a Mozul seu Ninive antiqua, ut fert illorum Traditio. Habet Suffraganeos Episcopos,
  1. Ael, vel Agel: distat una leuca ab Hamith.
  2. Arcni, distat 2 diebus ab Hamith.
  3. Balu Episcopus, distat ab Hamith 3 diebus.
  4. Edeſia Episcopus, distat 4 diebus ab Hamith versus Meridiem Occidentalem;
  5. Germuc Episcopus, 3 diebus distat ab Hamith.
  6. Merdin Episcopus, Orientis Meridionalis respectu Hamith.
  7. Senchuse, Episcopus distans ab Hamith 4 diebus.
  8. Thulguran Episcopus, distat ab Hamith 2 diebus.
- Harberdu, vel Harberd Archiepiscopus in Provincia Harberd, Ecclesia aut Monasterium est Surb-Astuaſasin prope Hamith ipsi Occidentalem: habet sub se 4 Episcopos & 3 Conventus, quorum nomina ignorabat D. Archiepiscopus Uskan.
- Hispaham, vulgo Armenis Sphuhun, Archiepiscopus, regia civitas Persarum a tempore tantum Scha-Abas, qui Armenos plurimos collegit in parte civitatis, aut suburbio quod dicitur Gulſa, aliis Ciolſa, in quo sunt Armenorum Ecclesiæ 20. 1. Surb-Astuaſasin. 2. Surb-Nicolaus. 3. Surb-Jacob. 4. Surb-Amenaphreic, id est, omnium redemptor, & est Monasterium S. Basilii. 5. Surb-Grigor. 6. Surb-Johan. 7. Amirratheneſi. 8. Karametichens. 9. Portuens. 10. Norascencim. 11. Karachein. 12. S. Jacob. 13. Anapatin. 14. Erevaneſeos magnus. 15. Erevaneſeos minor. 16. Gazge. 17. Schſapanin. 18. Ckocinn. 19. Est Conventus Monialium. 20. Chogia Abedik.
- In Gulſa vel Ciolſa & Erevan, villa vicina Hiſpahan, sunt circiter octo mille Armeni fere omnes mercatores. Habet Suffraganeos,
  1. Pharia, Episcopus versus Occidentem:
  2. . . . .
- Karminvanch Archiepiscopus, id est, ruber Conventus, quia lapides sunt rubri, est in Provincia Ece-gazor: distat ab Erevan & Naxuvan 2 diebus. Habet Suffraganeos.
1. Capisvanch, Episcopus & Monasterium S. Basilii prope civitatem Capis, quæ nunc est deserta.
- Caputuvanch, id est, cærulei coloris Monasterium aut atri in Provincia Ece-gazor: nunc non est Episcopus, sed tantum Monasterium: olim erat Episcopus.
2. Derbavanch, Episcopus Provinciæ Ece-gazor.
3. Hermonivanch, Episcopus Provinciæ Ece-gazor.
4. Azpter, Episcopus Provinciæ Sahbuniſzor: distat ab Erevan versus Orientem circiter 20 leucis.
- Machienuvanch, Archiepiscopus prope villam Machienus in Provincia Gelarchuni: distat versus Orientem 15 leucis circiter ab Erevan: nullos habet sub se Episcopos, quia sunt destructi & Monasteria.
- Macu, Archiepiscopus magnus in Provincia Artz: in Cathedrali Ecclesia est corpus S. Thaddei. Habet sub se



“ Congregation *de Propaganda Fide* are composed, were surprised that his Majesty  
 “ the King of *France* should so readily grant the Bishop an unlimited Power and  
 “ Authority to print all such *Armenian* Books as he thought proper ; since he might  
 “ have made a very ill Use of so extensive a Privilege, and published such Dissertations  
 “ as countenanced and vindicated the *Armenian* Schism. But the whole Course of  
 “ his Conduct, during his Residence in *France*, undeniably demonstrated, that he  
 “ had a very great Regard and Veneration for the Church of *Rome*.

“ As to what relates to the religious Tenets and Ecclesiastical Discipline of the *Ar-*  
 “ *menian* Church, no Author has been more copious, and particular than *Galanus*, in  
 “ his Dissertation, printed at *Rome* on the Reconciliation of the *Armenian* Church  
 “ with that of the *Latins*<sup>i</sup>. This Treatise is divided into two Parts, the first of

1. Auhar, Episcopus: distat versus Meridiem Orientalem a Macu 5 diebus.
2. Hoi, Episcopus: distat versus Meridiem a Macu 2 diebus.
3. Jormi, Episcopus: distat una die a Tabris, tribus vero versus Orientem Meridionalem a Macu.
4. Maratha, Episcopus ad Occidentem Tabris. Ibi sedebat Episcopus Italicus a 300 annis, & vertit multos libros Armenice, & fecit multos Vardapiet.
5. Salmast, Episcopus prope Maraga.

Surb-Nafceva, id est, S. primus Martyr Stephanus, Archiepiscopus versus Meridiem Occidentalem, distat 12 leucis a Naxuvan: Suffraganeos habebat olim multos & Monasteria; sed præter Aftapat omnia sunt destructa. Olim Gulfa d'Hispahan erat sub ditione Archiepiscopi.

1. Aftapat, vel Surb-Stephan, cui Ecclesia est dicata.
2. Nachiovan.

Surb-Uscan, id est, signum Stæ. Crucis, quia ibi est pars Sanctæ Crucis: est idem Archiepiscopus quam Sebaſte sub Turcis. Habet sub se,

1. Azptiruvanch, Episcopus Provinciæ Ascharu.
  2. Andreaſic, Episcopus Provinciæ Acschan: Ecclesia est Surb-Astuaſafin.
  3. Surb-Hrefſtacapet, id est, S. Archangelus, Episcopus in Sebaſtia.
- Sanachim, Archiepiscopus in Provincia Tascir, vel Lorri, versus Tiplis: qui erant sub illo Episcopus & Conventus sunt destructi.
- Schammachi, vel Acuanis, Archiepiscopus prope mare Caspium: qui erant sub eo Episcopus, & Conventus sunt destructi.

Tathevanch, Archiepiscopus magnus in Provincia Kapan. Habet sub se

1. Meeri Episcopatum.
2. 3. 4. Sunt alii Episcopus, quorum non recordatur D. Uskan. Habet etiam Archiepiscopus Tathevanch sub se Monasteria.

1. Surb-Karapiet.
2. Tanzapharac.
3. Vagathevavanch.

4. Anapat, in quo sunt plusquam centum Eremitæ in deserto.

5. 6. Duo Conventus Monialium, unus Scriher, alius Zanzaparach.

Thivatavanch, id est, S. Anna, Archiepiscopus prope civitatem Thucat vicinam Amaſiæ, olim Eudo-  
 chia versus Occidentem Septentrionalem. Distat ab Egmiathin 150 leucis circiter. Habet sub se

1. Nazianzenum, Episcopus sub Turcis.
2. Marzuavavanch, Episcopus Provinciæ Marzuav sub Turcis.
3. Neucresaria, Episcopus sub Turcis.

Van, Archiepiscopus magnus, idem qui & Varach, est Conventus in quo sedet Archiepiscopus, & Van est civitas vicina juxta Lacum magnum Varaspuracana. Habet sub se Suffraganeos.

1. Arces, vel Arciscuvanch, Episcopus, seu Argens prope Lacum magnum.
2. Clath, Episcopus, seu Chelath juxta Lacum.
3. Ctufuvanch, vel Ctus, juxta Lacum versus Occidentem: ibi sunt tres Conventus Monachorum & Eremitarum, quibus præest Episcopus.

4. Lim. in ipso Lacu versus Occidentem, Episcopus.
5. Uſtan, Episcopus versus Septentrionem Varaspuracani.
6. Huſanus, Episcopus.

S. Ephannivanch, Monasterium tantum prope Van.

Virap, id est, caverna vel Abyssus, in qua S. Grigor latuit & vixit 13 annis: ibi celebratur Miſſa: est tantum Episcopus sub Egmiathin, a quo versus Meridiem Orientalem circa Ararath distat 12 leucis; sed dicitur Archiepiscopus, quia sub se habet tres hos Conventus:

1. Vanſtan.
2. Uzavanch.
3. Muſcacbiuruvanch.

*Subſcripti Uſcanus, Episcopus Uſcavanch & Vardapiet, ac Vicarius generalis in Armenia, ſigillumque appoſui.*

<sup>i</sup> *Galen. Cler. Reg. in Concil. Eccl. Arm. cum Rom.*



“ which principally consists of Extracts from the *Armenian* Histories; but as the *Ar-*  
 “ *menians* have been divided amongst themselves for several Centuries, and have had  
 “ recourse to *Rome* on all Emergencies, as well as the rest of the Eastern Nations, I  
 “ am thoroughly convinced that those Histories are not so just and exact as might  
 “ be wished, and by consequence, not entirely to be relied on. For which Reason, I  
 “ shall intersperse several cursory Reflections amongst those Quotations which I intend  
 “ to introduce in this Place from *Galanus*, with respect to the *Armenians*. *Galanus*  
 “ has made Commentaries, 'tis true, on his own Work, but notwithstanding as he  
 “ was a Missionary and published his Works at *Rome*, we ought not implicitly, and  
 “ without Examination to believe all he writes. There are several very curious Ob-  
 “ servations, however, relating to the State and Religion of the *Armenians*, con-  
 “ tained in his Dissertation.

“ I. IT is therefore observable, in the first Place, that the *Armenian* Histories  
 “ translated by *Galanus*, contain an Act of Reconciliation between the *Armenian*  
 “ Church and that of *Rome* entered into in the Reign of the Emperor *Constantine* and  
 “ *Tiridat*, King of the *Armenians*, when *Sylvester* was in Possession of the See of *Rome*,  
 “ and one *Gregory*, who was the great Patriarch of the *Armenians*, of that of *Ar-*  
 “ *menia*. But 'tis highly probable, that besides the several Clauses contained in this  
 “ Deed, that appear to be fabulous, the greatest part of it was drawn up and con-  
 “ trived in the subsequent Centuries, and particularly in the Time of Pope *Innocent*,  
 “ the III<sup>d</sup>, when the *Armenian* Church was desirous of being reconciled to that of  
 “ *Rome*: for we find such Expressions there with relation to the Pope's Supre-  
 “ macy, as were never heard of in those Times beforementioned. The *Armenians*,  
 “ however, make use of this Record to demonstrate the Antiquity of their Patriar-  
 “ chate, which was established, say they, by Pope *Sylvester*, and they have even pro-  
 “ duced it in their Disputes and Controversies with the *Greeks*. But this will appear  
 “ but a weak and sandy Foundation to such as are the least acquainted with Eccle-  
 “ siastical History, and duly consider the extensive Power which Pope *Sylvester* as-  
 “ sumes to himself in that Treaty.

“ II. EVERY Body knows that the *Armenians* are Monophysites by Profession, who  
 “ acknowledge but one Nature in *JESUS CHRIST*: This Herefy, however, as we  
 “ have before observed in speaking of the *Jacobites*, is imaginary only, and consists  
 “ in nothing but a Misconstruction of some few equivocal, and ambiguous Terms.  
 “ 'Tis what, however, still creates and fomenters warm Debates amongst the *Arme-*  
 “ *nians*; and altho' their Knowledge, for the Generality, is very superficial with respect  
 “ to religious Matters, yet they talk rationally enough on the Mystery of the Incarnation,  
 “ and the Council of *Chalcedon* which they reject. 'Tis observable, however, that a vast  
 “ Number of *Armenians* are at present <sup>k</sup> reconciled to the *Romish* Church whose Doc-  
 “ trines

<sup>k</sup> I shall here give the Reader a compendious History of the Schism and Reconciliations which were either actually executed or were intended so to be. The Schism commenced by one of their Patriarchs, *Nerses* by Name, who, in an illegal Assembly convened about the Year 535, peremptorily determined, that there was but one Nature in *JESUS CHRIST*. This Schism, however, was not in reality established till the Year 551. At which Time the *Armenians* withdrew themselves in such a Manner, that they were ambitious of making an *Era* of their Separation, and of computing their Years forever after from that *Epoche*. And 'tis from this *Era*, that the *Armenians* make their Computation at this very Day, which ought to commence in the Month of *July*; but the *Armenians* usually begin to reckon from the first Day of *January* 552. 'Tis from that Time at least, that the first *Armenian* Bishop, making himself independent, assumed the Title of *Catholicos*, or *Universal Patriarch*. In the Beginning of the seventh Century, *Mauricius*, and *Heraclius* being Emperors, some of the *Armenians* received the Council of *Chalcedon*, and acknowledged the two Natures

“ trines they embrace, and that the new Reconciliation set a foot in Pope *Urban* the  
“ VIIIth’s Time ought in a great Measure to be ascribed to the Conduct of *Galanus*.

“ III. IT is not actually true, that the *Armenians* deny the real Presence of *JESUS*  
“ *CHRIST*, as <sup>1</sup> *Brerewood*, on the Veracity of a worthy Author, asserts in the Sacra-  
“ ment of the Eucharist; <sup>m</sup> for the *Armenians*, and Easterns have never controverted  
“ this important Point half so much as the *Latins* have done, especially since *Be-*  
“ *renger*’s Time: And whereas the *Armenians* never had Occasion to pry very nar-  
“ rowly into this abstruse Point, yet they have always contented themselves with ge-  
“ neral Terms of Transmutation of the Elements into the Body and Blood of *CHRIST*  
“ *Galanus*, who mentions several of their Synods, and the Controversies which they  
“ have maintained with the *Greeks*, takes no manner of notice of this, but only of  
“ their neglecting to put Water into their Wine when they celebrate Mass, and of  
“ their consecrating with unleavened Bread according to the Practice of the *Latins*.  
“ What *Brerewood* has related with respect to <sup>n</sup> *Purgatory*, must be understood in the  
“ same

of *JESUS CHRIST*. The Reconciliation of a small Body of the *Armenians*, lasted, as we are informed, about one hundred and five Years. The Schism revived and broke out again in 727, by another unlawful Assembly of heterodox Prelates, who re-established the Heresy of the Monophysites, &c. About the Close of the ninth Century a Reconciliation was again attempted, but to no Manner of Purpose. *S. Nicon*, who lived in the Tenth, laboured at the Accomplishment of it, at the Expence of his own Repose, since the Heresies of his own Countrymen obliged him to abandon *Armenia*, and travel into *Europe*. The *Armenians*, according to this Saint, not only then persisted in their former Errors, but adopted new ones. A Reconciliation of the *Armenian* Church with that of *Rome* was likewise attempted in the Time of the *Crusades*. As for the rest, most of the Reconciliations either accomplished, or set on Foot, with respect to the *Armenians*, as well as the *Greeks*, were the Result either of the Fear they had of their Neighbours, or some other pressing Want, or the Views of a few private Persons, or an ardent Zeal for the Extension of the Kingdom of *CHRIST*, and that of the Pope. The *Latins* gained Ground prodigiously at the Beginning of the fourteenth Century, through the Character which History has given of *Hayton* King of *Armenia*, and the Confusion in the State at that Time. In the Year 1307 a Synod was convened, in order to bring about a Reconciliation, which was actually accomplished, with respect to one Part of the *Armenian* Church, and still subsists: But this was attended with an infinite deal of Trouble, and met with such powerful Oppositions as terminated at last in the total Ruin and Destruction of the State.

<sup>1</sup> *Brerewood of Lang. and Relig.* Chap. xxiv.

<sup>m</sup> The *Armenians*, according to *Ricaut*, hold the Doctrine of Transubstantiation in the very same Sense as the Church of *Rome*. This Concession of his is backed with a very harsh Reflection. “ Their Priests, says he, thirsting after Glory and Riches, received, without any Manner of Difficulty, a Tenet, which was so advantageous, and inspired the People with such a profound Veneration for those who served at the Altar, &c.” In another Place, he makes this further Reflection, “ That ’tis but of late Years, that the *Armenians* have had any Debates about the Doctrine of Transubstantiation, which is not as yet universally received &c.” Nobody ever attempted to dispute the orthodox Principles of the *Armenians* with relation to the Eucharist, according to *Father le Brun* in the 3d Tome of his *Liturgies*, till the very last Century; and when they were informed, “ That there was a new Sort of Christians sprung up in *France*, who denied the real Presence, and the Doctrine of Transubstantiation, and insisted that the Eastern Nations were all of the same Opinion, they looked upon such a Report as an idle Romance.” In a Letter which was wrote to the *Armenian* Schismatics at the Beginning of the 14th Century, they were only charged with making use of earthen Chalices, with refusing to administer the Communion in one Kind only, and with giving it to Infants incapable of knowing the Nature and Intention of that Ordinance. It appears, likewise, from the whole Account *Tournesfort* has given us of the *Armenian* Mass, that they acknowledged the Doctrine of Transubstantiation.

<sup>n</sup> *Ricaut*, in his *State of the Armenian Church*, is more particular, and copious upon this Topick. “ The *Armenians* are of Opinion, says he, that no . . . . Saint, the Prophet *Elias*, and the Blessed Virgin only excepted, is either in Heaven, in Body, or in Soul; that the true Believer who dies in a State of Grace does not enter immediately into Paradise, nor the Souls of the Wicked directly into Hell, but that both the one and the other are stop in their Career, and lodged in the very Mansions which they call *Gayank*, that is, the eighth Heaven or Region of the Stars, in which . . . . they are sensible of no other Joy or Grief, but that which arises from Innocence, or conscious Guilt. Such as depart this Life, guilty only of venial Sins, . . . . get likewise Admission into this *Gayank*, and through the Alms-Deeds and other good Works of the righteous here below, are delivered from the Torments due to their Demerits. The Souls of the Just shall not enjoy the beatific Vision till after the Resurrection . . . . Till that Day, they are only replenished with some Rays of Light, some Emanations of the Glory of God.” *Father Montier*, in his Account of *Armenia* Tom. VI. of the *Collection of Voyages to the North*, says much the same Thing in general, but adds afterwards, “ That the *Armenians* notwithstanding this, in their publick Prayers implore the Divine Majesty to receive the Souls of such as are deceased into his heavenly Kingdom amongst the Saints; and adds, that the Saints are in a State of Glory with the Angels. This is a manifest Contradiction. The same Father says likewise, That they are of Opinion, that *JESUS CHRIST*, when he descended into Hell, released all the Damned; and that there has been no such Place as *Purgatory* ever since, and that such Souls as are separated from their Bodies are fluctuating in the Re-



“ same Sense as what has been before offered with relation to the *Greeks* and other  
 “ Eastern Nations: And 'tis very probable, that what is said in the same Place with  
 “ respect to their not allowing that the Sacraments have a Power of conferring Grace,  
 “ is no better than a meer Chimera of some Scholastic Doctor, who dreamt that the  
 “ Easterns were perfectly versed in all the Subtleties and Refinements of the *Latins*.  
 “ Neither do I believe it to be true, that the *Armenians* refuse to eat any of those  
 “ Animals that are pronounced unclean by the *Jewish* Law, as *Brerewood* likewise  
 “ says the *Abyssins* do; but what has given some Grounds for this Notion is, that the  
 “ *Armenians* and the *Abyssins*, as well as the other Eastern Christians, abstain from  
 “ eating of Blood and Meats strangled without any superstitious Reason for their  
 “ Aversion to them.

“ It would be useless to expatiate on the religious Tenets of the *Armenians* not  
 “ reconciled to the Church of *Rome*; for we have already said as much as is requisite  
 “ on that Topic in explaining those of the *Jacobites*; all the Difference between them  
 “ consisting only in some particular Ceremonies, and Church-Discipline. I flatter  
 “ myself, however, that a Catalogue of the erroneous Tenets ascribed to them by an  
 “ *Armenian*, reconciled to the Church of *Rome*, will prove no disagreeable Entertain-  
 “ ment to the Reader, which will serve likewise as a Confirmation of what we have  
 “ before advanced, and will at the same Time set several other material Points in a  
 “ clear Light. The Allegations of this Author against his Countrymen not reconciled  
 “ to the Pope are, that they embrace the Error of *Eutyches*, and *Diocorus*, with re-  
 “ lation to the *Unity of Nature* in *Jesus Christ*; that they believe the *Holy Ghost* pro-  
 “ ceeds only from the Father; that the Souls of the Saints enter not into Paradise,  
 “ nor the Damned into Hell till the Day of Judgment; that there are no such Places  
 “ as can properly be called Purgatory or Hell, and that the Church of *Rome* has no  
 “ Primacy above other Churches. He adds, moreover, that the *Armenians* abhor  
 “ the Memory of Pope *Leo*, and the Council of *Chalcedon*; that they don't observe  
 “ our *Saviour's Festivals* in Conformity with the Church of *Rome*; that they observe  
 “ not to fast according to the Canons of the Church; that they don't acknowledge  
 “ seven Sacraments since they do not use Confirmation, and Extreme Unction; and,  
 “ moreover, are ignorant of the Nature and Essence of the other Sacraments; that at  
 “ their Mass, they mingle no Water with their Wine in the Chalice; and that they  
 “ look upon it as their Duty to administer to the Laity the Sacrament in both Kinds:  
 “ He charges them likewise with the indecent Practice of consecrating in wooden, or

“ gion of the Air.” What *Tournefort* says bears a very near Affinity with the *Gayank* which *Ricaut* talks  
 of. The Passage is this, “ Most of the *Armenian* Doctors are of Opinion, that the Souls of the deceased  
 “ wait for the Day of Judgment in some stated Place between Heaven and Earth, where they flatter  
 “ themselves that they shall one Day be admitted into everlasting Glory;” but still continues he, *are not*  
*free from the dreadful Apprehensions of being consigned to eternal Torments.* But what demonstrates still more  
 the Absurdity and Contradiction of these People's Ideas, is what *Tournefort* adds, “ that tho' they will not  
 “ by any Means admit of such a Place as Purgatory, yet they never fail to pray over the Monuments of  
 “ their deceased Friends, and procure the Celebration of several Masses for them.

“ 'Tis true, however, according to *Ricaut*, that 'tis a Crime, in the Opinion of the *Armenians*, to eat  
 Hares; because they are melancholy Animals, and by Consequence, their Flesh is unwholesome. This has  
 no manner of Reference to Religion, tho' what follows indeed may; the female Hares have their periodical  
 Courses as Women have; and who knows, but that the *Armenians* abstain from eating them on that Account?

“ *Joan. Hernac apud Galan.*

“ *Tournefort* observes on this Occasion, that their most eminent Prelates acquit themselves of this Heresy  
 laid to their Charge. They maintain that all the Misfortune arises from the Barrenness of their Language,  
 and Want of proper Terms; insomuch that the Terms *Nature* and *Person* are frequently confounded.  
 Father *Monier*, in his Account of *Armenia*, discovers very plainly the *Eutychianism* of the *Armenians*; but  
 after all, what he says upon that Topick only shews, that their Heresy consists in some ambiguous Terms  
 which they don't rightly understand, and terminates in some Consequences deduced from them with too  
 much Subtlety and Refinement, &c.



“ earthen Cups; that all Priests absolve Delinquents from all Kinds of Sins, there  
 “ being no reserved Cases amongst them; that they are dependent on two Patriarchs,  
 “ each of whom lays claim to the Patriarchate of all *Armenia*; that their Curates  
 “ and Bishops succeed each other, as if their Preferments were hereditary; that they  
 “ buy and sell the Sacraments; that they issue out Divorces for Money without the  
 “ any just Grounds for a Separation; that they neither consecrate the Chrism nor  
 “ Oil for the Sick; and, to conclude, that they give the Communion to Children  
 “ before they have attained to the Use of Reason.

“ FROM this Catalogue it plainly appears, that the *Armenian*, who enumerates all  
 “ these pretended Errors, was reconciled to the *Latin Church*; for, as we have be-  
 “ fore observed, most of these Notions are supported by all the Eastern Christians, in  
 “ the very same Manner we have explained them before, when speaking of the *Greeks*.  
 “ What the *Armenians* may seem justly blame-worthy for, is, that they observe with  
 “ too much Superstition and Strictness some Fasts which are very numerous in their  
 “ Kalendar, and that they are too careless in instructing themselves in the Mysteries  
 “ of Religion. None of the Eastern Churches testify such a profound Esteem for  
 “ fasting, as that of the *Armenians*; and any one would imagine, by their Discourses  
 “ upon that Subject, that their Religion principally consisted in that one Act of De-  
 “ votion. As to that fixt and unalterable Resolution which they seem to have taken  
 “ to celebrate the *Nativity* and *Epiphany* of our Blessed Saviour on one and the same  
 “ Day, I can’t see that ’tis any ways blame-worthy; ’since it was the constant Prac-  
 “ tice of the Church for many Years together, and, in reality, the *Epiphany*, or Ap-  
 “ pearance of our Saviour, is, properly speaking, the same as his *Nativity*.

“ THE Title of *Master*, or ‘Doctor, is in such Esteem amongst the *Armenians*,  
 “ that they confer that Degree with the same Solemnities as they do Holy Orders; and  
 “ this Title in their ‘Opinion is conformable to that of our Blessed Lord’s, who called  
 “ himself *Rabbi*, that is to say, *Master*. ’Tis to these Doctors they always have Re-  
 “ course for their Opinions in all religious Debates, and ’tis their peculiar Province to

† See a Passage of Dr. *Cove’s* upon this Point quoted by *Ricaud* in his *State of the Armenian Church*, Ch. vi.  
 ‡ They are called *Vertabists*. Father *Monier*, in his Account of *Armenia*, assures us, that they don’t in the least scruple taking the upperhand of such Bishops as are not Doctors; that they bear the Crozier, and have an unlimited Commission to preach wherever they think convenient; that some of them are Superiors of Convents, and others Dispensers of God’s Word, to whose pious Discourses the Populace listen with Abundance of Attention and Respect. That we may have Occasion to mention them no more in the Sequel of this Dissertation, I shall here introduce every thing that is worthy the Reader’s Observation concerning them. The Title of *Vertabist* passes, if we may rely on the Veracity of Father *Monier*, without much Learning or Application, from the Preceptor to his Pupil. For in order thereto, as he further observes, the former is only instructed in a few particular Passages of Ecclesiastical History; and what is more remarkable than all the rest, of such as have a more immediate Relation to their own erroneous Tenets. To this superficial Knowledge there is another Article of equal Importance added, and that is, they must be able without Hesitation, to repeat the Names of the Holy Fathers. Nothing can be of greater Conveniency than Learning so acquired; and ’tis to be hoped, that our young Students will rival them by Degrees. At present, their Reach of Wit extends no farther than a general Idea of Things; they run with Precipitation from the Abridgment of Philosophy to that of Divinity; they pry into Antiquity no further than those Pamphlets of Literature which their Authors publish quarterly as the Products of their laborious Lucubrations; from whence they derive their Taste, their Delicacy, their refined Way of Reasoning, and get rid of vulgar Prejudices. They learn by rote all the orthodox and heterodox Tenets, and at last attain to a ready Knowledge of all the Doctors Names both ancient and modern. But to return once more to these *Vertabists*. They study to make themselves the Objects of the People’s Veneration; they receive such as visit them, even the Priests in their Chairs of State; one must approach them with the most profound Respect to kiss their Hands, and after a Retreat of three or four Steps kneel to receive their ghostly Admonitions. The *Vertabists*, according to *Tournefort*, make no Scruple of assuming the Power of Excommunication, and are maintained by the voluntary Contributions of their numerous Auditors. They lead their Lives in a perpetual State of Celibacy, and fast full three Parts in four of the Year, with the utmost Austerity.

† *Galen. in Concil. Eccl. Armen. cum Rom.*

“ hear,

“ hear, and decide them ; their Bishops being looked upon as Persons better qualified  
 “ for administering the Sacrament of Ordination, than to be Doctors. These Doctors,  
 “ likewise, are, for the generality, the Persons appointed to preach in their Churches,  
 “ and to reconcile such Divisions as happen at any Time to arise between particular  
 “ Persons. In short, they are in the same Rank amongst the *Armenians* as the *Rabbis*  
 “ amongst the *Jews*.

“ THE *Monastic* Order has been likewise in great Vogue with the *Armenians*, ever  
 “ since one of their Patriarchs, *Nierfes* by Name, introduced that of *St. Basil* ; but  
 “ from the Time that they were reconciled with the Church of *Rome*, \* they have  
 “ made a thorough Reformation in their Rule or Institution, in order to have it more  
 “ conformable to that of the *Latins* ; and the *Armenian* who has furnished us with the  
 “ beforementioned long Catalogue of Errors imputed by him to his Countrymen, on  
 “ his Arrival at *Rome* made a solemn Vow, that, if ever he returned safe into the  
 “ East again, he and his Associates should forever after follow the Rule of *St. Austin*,  
 “ and the Constitutions of *St. Dominic*. He who was the principal Instrument in,  
 “ and Cause of, this Reformation, as well in their Religion as their Monachism, was  
 “ a certain Monk of the Order of *St. Dominic*, called *Bartholomew*, who was very  
 “ successful in his Progress amongst the *Armenians* for the Service of the Church of  
 “ *Rome*, under Pope *John* the XXIII<sup>d</sup>, having by his preaching attached several  
 “ Monks to his Interest, whom he afterwards made use of in order to accomplish a  
 “ Reconciliation between the two Churches. ’Twas at this Time that the Order of  
 “ *St. Dominic* was settled and established in *Armenia*, and these Monks were distin-  
 “ guished by the Appellation of the *United Friars*, on Account of their new Recon-  
 “ ciliation. This Order, which was established with no other View but to abolish  
 “ the old one, in a short Time was held in a very high Repute, insomuch that these  
 “ *United Friars* erected several Convents, not only in *Armenia* and *Georgia*, but in  
 “ other Places beyond the *Euxine Sea*, particularly at *Cassa*, which was then under  
 “ the Jurisdiction of the *Genoese*. However, since the *Turks* and *Persians* have made  
 “ themselves Masters of those Countries, the Number of these *United Friars* is  
 “ mightily decreased, and there are at present only a few of them, who have with-  
 “ drawn into the Province of *Naschivan*, in *Armenia the Great* ; and who being re-  
 “ duced at last to the utmost Extremity, have united themselves with the Friars of the  
 “ Order of *St. Dominic* in *Europe*. They are now subordinate to, and under the Juris-  
 “ diction of the General of that Order, who sends a Provincial Superior thither to pre-  
 “ side over them.

“ As to their Divine Service, ’tis performed in the *Armenian* Language, which is  
 “ very unpolished, and not much known. The modern *Armenian* Tongue, however,  
 “ differs so much from the antient, that the People are at a Loss to understand the  
 “ very Liturgy, and other religious Offices, which are wrote in the latter. They have  
 “ likewise the whole Bible translated into their Language from the *Greek Septuagint*.  
 “ This Version of the sacred Scriptures was made about the Time of *St. John Chry-*  
 “ *ostom* by some of their Doctors, who had learned the *Greek* Language, and amongst  
 “ others, one *Moses* the Grammarian, and *David* the Philosopher. ’Tis proper to  
 “ observe in this Place, that the *Armenians* look upon one *Mesrop*, a Hermit, as the

\* The schismatick Monks are intirely regulated by the Constitutions of *St. Basil* ; but the Catholics, or the Reunited by those of *St. Dominic*.

“ Author of their Characters, and say that he invented them in the City of *Balu* near  
“ the *Euphrates*, he lived in the Time of *St. John Chryſtoſtom*.”

As a Supplement to Father *Simon*'s Account of the *Armenians* I ſhall oblige the Reader with an Abſtract of their Confession of Faith from *Ricaut*, without omitting any of thoſe Obſcurities that ſo naturally attend all Creeds in general, not to ſay, that are eſſential to them. \* They believe in the ſacred Trinity, as we do, *not in three Gods*, but one God; one, with reſpect to Will, Government, and Judgment &c. One of theſe three Perſons, begotten of his Father *before all Eternity*, came down from Heaven *in the Fulneſs of Time* to the Virgin *Mary*, and partook of her Nature, having been conceived in her *Bleſſed Womb*. \* The Deity was there united to the human Nature, without the leaſt Spot or Pollution; condeſcended to lie concealed there for nine Months together, and was afterwards brought into the World according to the common Courſe of Nature, with one Soul, one Underſtanding, one Judgment, and one Body. . . . . From this Intermixture, or this Union reſulted the Compoſition of one Perſon. This Perſon, after he had lived a ſtated Time here upon Earth, died with reſpect to his Humanity, tho' he was immortal with reſpect to his Godhead. His Body was buried and his Godhead was united with it in the Grave. His Soul deſcended into Hell, and being inſeparably attended by his Godhead, preached to the Souls confined within thoſe gloomy Regions, and after having releaſed them from their infernal Chains, aroſe again the third Day. † As to their Notions relating to the Proceſſion of the Holy Ghoſt, every Body knows, that they are conformable to thoſe of the *Greeks*. In all other Reſpects they are ſuch implacable Enemies to the *Greeks*, that, according to \* *Tournefort*, “ ſhould a *Greek* accidentally enter into an *Armenian* Church, or an *Armenian* into one of “ theirs, both the one and the other imagine it to be profaned, and conſecrate it a- “ new accordingly.”

THAT Aſſertion of Father *Simon*'s, that the *Armenians* are ſubordinate to, and under the Jurisdiction of two Patriarchs, may very eaſily lead the Reader into an Error. That Point, therefore, muſt be cleared up, and ſettled after this Manner. The *Armenians* have four † Patriarchs, each of which aſſumes the Title of *Catholic*, viz. That of *Itchmiazin*, that of *Cis*, that of *Cauſebabar*, and that of *Achtamar*. The three laſt, according to *Ricaut*, acknowledge the firſt as their Head, and have recourſe to him upon all difficult Emergencies, tho' they are independent on him in Point of their Church-Diſcipline. He adds, “ that no Prieſt can be admitted into Holy Orders, “ unleſs they are all four preſent at the Ceremony either perſonally, or by Proxy.” As to the *Armenian* Patriarchs at *Conſtantinople* and *Jeruſalem*, “ they are, continues “ he, only titular Patriarchs, eſtabliſhed out of a particular Regard to the *Turks* ;” who are very well pleaſed to maintain their Dignity and Character amongſt them, in order to make an Advantage of their Inveſtures ; but, according to the beforemen-

\* Theſe are Terms made uſe of by *Ricaut*'s Tranſlator.

† Herein lies their pretended *Eutychianiſm*.

‡ Add here the following Tenets aſcribed to them by *Tournefort*, “ that all Souls were created from the “ Beginning of the World; that after the Day of Judgment *JESUS CHRIST* will dwell upon Earth for one “ thouſand Years with the Elect.”

\* *Travels to the Levant*, Letter XX.

† *Brerewood* makes mention but of two Patriarchs (and therein he agrees with Father *Simon*) viz. that of *Itchmiazin* for *Armenia Major*, and that of *Cis* for *Armenia Minor*. *Tournefort* ſpeaks of the Patriarch of *Nagiſſivan*, acknowledged by the *Roman Catholic Armenians*, and that of *Cominice* in *Poland*, who have acknowledged likewiſe the Pope's Supremacy from the Time of the Reconciliation of the *Armenians* in *Poland* with the *Latin* Church, which was accompliſhed in the Year 1666.



tioned *Ricaut*, " these titular Prelates are properly speaking Deputies only to the " Patriarch . . . . or to treat them more honourably, they are inferior Bishops who " depend on the Patriarchs."

THE grand Patriarch, that is to say, the Patriarch of *Itchmiazin*, is elected by a Majority of Votes given by the Bishops who assemble themselves together there for that Purpose, by the Permission of the King *Persia*. This Licence is purchased under the specious Title of a Present or Donation: Nay, frequently the Patriarchate is put up to Sale, and disposed of to the best Bidder. This Patriarch assumes to himself an absolute Power over the Clergy, and has the Privilege to nominate, ordain and depose at his Pleasure all such Prelates as are under his Jurisdiction. " This Privilege, however, is, in fact, confined within a narrow Compass, and consists only " in a Power to confirm the Elections that are made by particular Churches, or the " private Nominations obtained from the *Grand Signior*, or the King of *Persia*." The yearly Income of this Patriarch amounts, at least, to two hundred thousand Crowns. " Every *Armenian*, according to *Tournefort*, who is above fifteen Years of " Age, is assessed five Pence *per Ann.* but such as are rich pay him three or four " Crowns each." And, notwithstanding all this, our Author adds, " that this Prelate " is, in reality, indigent and necessitous; because he is obliged to pay the Capitation, " or Tax for such of his Flock as are incapable of defraying that annual Expence." His extensive Authority, however, renders him one of the most considerable Prelates in the whole Universe. His Dependents all tremble when he threatens them with Excommunication, and we are credibly informed, that there are fourscore thousand Villages under his Jurisdiction.

I SHALL relate here one Circumstance, on the Veracity of Father *Monier*, which is very particular, with respect to the Consecration of their Bishops, as it was solemnized formerly by the Patriarch of *Armenia the Less*. He layed on the Candidate's Head the Right Hand of St. *Gregory the Illuminator*, who lived at the Beginning of the fourth Century. This Relick is preserved to this Day in the Convent of *Itchmiazin*. The Imposition here spoken of was a Juggle of the Patriarch's, by virtue of which the greatest Part flocked to him for Ordination, which brought him in a very considerable Income, and enabled him to pay his Tribute to the King of *Persia*.

I HAVE already observed, that the *Vertabets* live in a perpetual State of Celibacy; the Curates and secular Priests, however, are allowed to marry once, but being prohibited any future Marriage, they wisely make choice of such Consorts as are in their Bloom, and of a hale Constitution. The Priests lie in the Church the Night before they are obliged to serve at the Altar; and if there be several Priests belonging to one Church, who officiate weekly, the Person in waiting lies there every Night during the Time of his Attendance.

EACH particular Church has its Council, vested with the Privilege of electing the Bishop, who makes his Application afterwards to the Patriarch for his Consecration:

\* Father *Monier's Account of Armenia*.

† Six hundred thousand according to *Tournefort*. The Revenues of the Patriarchs consist, according to *Ricaut*, in the Produce of several Lands, and the voluntary Contributions of the Faithful. See his Particulars of these Contributions in his State of the *Armenian Church*. The Reader, however, is to observe, that *Ricaut* has scarce inserted any thing there, but what he has taken for granted on the Testimony and Veracity of the *Armenians in Constantinople*.

This Council, hasnot withstanding a further Privilege of deposing him, in Case his Conduct does not answer their Expectations. The Bishops reside in Convents, and live there under the very same Regulations as the Monks. Their Revenue arises from charitable Contributions, Ordinations, and Dispensations for second Marriages. As Badges of their Quality, they wear a Mitre, a Ring, and a Crozier.

If several Priests belong to one Church, the Parish is divided among them. There is no other Qualification requisite, as we are informed, for Admission to the Priesthood, than to be able to read Mass in the literal *Armenian*, that is to say, not the vulgar *Armenian*. There is nothing, in short, forced or extravagant in those Accounts which inform us, that in *Armenia*, and for the generality, indeed, throughout the *Levant*, *to be an Ignoramus is a sufficient Qualification for a Clergyman*. All the Preparation that is required for one who is to be admitted to the Priesthood consists in continuing forty Days successively in the Church. The last Day of that Term is set apart for the Celebration of the Mass. After which there is a grand Entertainment. The new Priest's Spouse (who is called *Papadia*) is present and sits on a Joint-Stool, with a Napkin bound over her Eyes, her Ears stopt, and her Mouth shut, <sup>d</sup>as a Testimony of that reserved Behaviour expected from her, as to the sacred Functions in which her Husband is to be employed. What Grounds can there be for making the Wife the publick Object of a Ceremony which expressly denotes the Duty of her Husband? 'Tis he who ought to be modest and circumspect in all his Actions relating to the Altar. The antient Pagans recommended this reserved Deportment to their Priests, as some Hereticks did likewise after their Example. I shall add here a few other Particulars in order to lay before the Reader the Manner in which they discharge their pastoral Functions. They have a *Breviary* within the Choir, and a *Psalter* without, some Part of which must be daily repeated. Father *Monier* says, " that the Priests never go to " Church in the common Course of the Year, but only in the Morning to *Matins*, and " in the Evening to *Vespers*;" but go at Noon likewise during their Lent. They generally assemble themselves together by two in the Morning, in order to begin, according to Father *le Brun*, or even, *to finish the Liturgy by Sun-rise, in so doing they preserve a Custom strictly observed in the earliest Ages*. Should the Reader desire to be more particularly informed with respect to their Conduct, he may gratify his Curiosity by consulting the several Authors mentioned in the <sup>e</sup> Notes below.

CHILDREN designed for the Priesthood are ordained at about ten or twelve Years of Age: As soon as they are capable of reading well, their Master presents them to the Bishop. After the Ceremony of their Ordination is over, they are confined for two or three Days within the Church, and not permitted to appear without the Doors. During this Retirement, they are exercised some Time in Reading, and then indulged in childish Amusements. After the Expiration of this short Term of Confinement, the Surplices which they are dressed in upon this Occasion are laid aside, and the Priests deliver up their Novices to their respective Parents, who make an elegant Entertainment, and pay the Bishop twelve Pence *per Head* for their Ordination.

<sup>d</sup> Father *Monier* ubi supra.

<sup>e</sup> *Basilides* advised all his Followers to hold their Tongues, and laid down the following Maxim to enforce his Admonition. *Pry into the Secrets of other People as much as you can; but give no Man an Opportunity to dive into yours. Omnes cognosce, te nemo cognoscat.*

<sup>f</sup> Father *le Brun* in his *Liturgies*. Father *Monier's Account of Armenia*, and *Tournefort's Travels to the Levant*.

I SHALL now enlarge a little on the Devotion of the *Armenians*, and the Order and Decorum which is observed in all their Churches. I shall begin with the Pilgrimages of their Devotees to <sup>a</sup> *Itchmiazin* and *Virap*, two Places held as sacred, and in as high Repute with them, as those of our *Lady of Loretto*, and *St. James in Galicia* are with us; or as any other Thing which we hold valuable, and tending to our spiritual Benefit and Advantage in Point of Pilgrimage. 'Tis even said these two Pilgrimages are thought by them far more preferable than that made to the Temple at *Jerusalem*. The Pilgrim is seven Years in duly preparing himself for this sacred Visitation, and fasts forty Days annually, besides the other Fasts enjoined by the *Armenian* Church, of which I shall give an Account in its proper Place. There are essential Advantages annexed to these Pilgrimages, when performed after due Preparation. Those Advantages are a Mind adorned with uncommon Talents, an extraordinary Activity of Body, a natural Disposition to singing and dancing well, a large Number of faithful Friends, and a Wife, adorned with all the Graces of her Sex. Who could imagine that the *Armenian* Saints should amuse themselves in obtaining for their Devotees such gay Accomplishments, as dancing, singing, and Activity of Body, which are so unworthy the Regard of a true Believer? but Bigots, especially such as are illiterate, expect the most trifling Favours from Heaven. We must not, however, omit this material Observation, that the *Armenians* never presume to petition their Saints for Riches.

BEFORE any Persons, whether Men or Women, presume to enter into the Church, they pull their Shoes off at the Church-Door, where there are Chests to lock them up in, during the Time of Divine Service. As they go in, they cross themselves three Times, but after the same Form, according to Father *le Brun*, as is observed in the *Latin* Church. The Men are all uncovered. The Clergy themselves are without Shoes in the Choir; but those who officiate in the Sanctuary put on black Slippers. During the Celebration of the Mass, and the other Parts of Divine Service, all either stand, or sit on the Ground, the Men cross-legged and the Women upon their Heels. To this long Detail of their Ceremonies, which constitute at least the external Part of Devotion, we must add, that there are always Abundance of People that Stay a long Time in the Church, and are there, as we have before observed, by Break of Day. Father *Monier* assures us, that he was very much affected with their modest Deportment in the Exercise of their Devotion. And *Ricaut* tells us, his Heart was melted with the Warmth and Ardency of it, which is redoubled at some certain Seasons, particularly in *Holy Week*.

I SHALL now proceed to their Fasts, <sup>b</sup> which are much more rigorous than those of the *Greeks*, and no Dispensation allowed on any Account. During the forty Days of their *Lent*, which precedes their *Easter*, they must eat nothing but Herbs, Roots, Beans, Pease, and the like, and no greater Quantity of them than is just sufficient to support Nature. The *Armenians*, however, according to *Tournefort*, are allowed to eat Fish on Sundays: But is that exactly true? To this Act of their Self-Denial, we must add another, which is the natural Result of an habitual Practice of such long and severe Fasts, their Abstinence from Women. Their most rigid Devotees would look upon a Breach of this Piece of Mortification, as a Crime of the most enor-

<sup>a</sup> See an Account hereof in *Ricaut's State of the Armenian Church*. Three very illustrious *Armenian* Saints are interred near *Itchmiazin*. *Virap*, which is situate in the Province of *Ardashat*, is remarkable for the many Sufferings which *St. Sveriah* underwent there, who was one of the Saints just beforementioned.

<sup>b</sup> *Ricaut*, Father *Monier*, *Tournefort*, and Father *le Brun*.



mous Nature. Their established Custom of having no Mass on Fast-Days, and during their *Lent*, but on *Sundays* only, as *Tournefort* says, is, in my Opinion, a Piece of Spiritual Humiliation. This Mass likewise, *Tournefort* adds, is celebrated at Noon, and called *Low-Mass*; because there is a Curtain drawn before the Altar, and the Priest, who is unseen, pronounces nothing with an audible Voice, but the *Gospel* and the *Creed*. All their Fasts in general are observed with the same Strictness and Austerity as their grand *Lent*. I have already taken sufficient Notice of their *Artzibut*; as to the rest, if the Reader be desirous to be further informed about them, he may gratify his Curiosity by consulting the Authors abovementioned.

I SHALL proceed in the next Place to their Festivals, of which their *Epiphany*, or *Benediction of their Waters*, the *Presentation of our Lord*, *Palm-Sunday*, *Easter-Sunday*, the *Ascension*, *Whit-Sunday*, the *Transfiguration*, the *Assumption of the Blessed Virgin*, and the *Exaltation of the Cross* are the most solemn. <sup>1</sup> The following Ceremonies observed upon some of these Holy-Days are very remarkable. The *Saturday* preceding the *Assumption* is spent in denouncing Anathema's against the Council of *Chalcedon* and Pope *Leo*. On *Assumption-Day* they bless their Grapes and new Fruits before Mass. *Palm-Sunday* is solemnized by the Benediction of Palm and their Procession, which is made in the Manner following. "At the Return thereof a Priest, according to Father *Monier*, attended by a Deacon enters into the Church, and shuts the Door. The Celebrant at the Head of the Procession knocks, and sings these Words, "Open unto us, O Lord, &c. The Priest and the Deacon who are within, answer, "who are they that desire my Doors should be opened? This is the Lord's Door, and the righteous enter in thereat along with him. The officiating Priest, and his Assistants rejoin, Not only the righteous, but such Sinners likewise as are justified, &c." Those in the Church reply, by a short Detail of the Church's Merit, to whom the Celebrant answers, What you have said, with relation to the Holy Church, is just and true, she is our Mother without Spot or Blemish &c. "After this pious Dialogue is finished, the Church-Door opens, the Procession enters in, and the Service concludes with several devout and instructive Prayers."

IN order to be fully satisfied with respect to the Antiquity of the Benediction of the Waters, a Ceremony observed on the *Epiphany*, the Reader need only consult the Testimonies produced by Father *le Brun* on this Occasion. The *Armenians* observe the Ceremonies of this Benediction, and the Baptism subsequent thereupon, with as much Strictness as any of the other Eastern Nations. In the first Place, a large Bason of Water is placed at the Door of the Sanctuary, all the Clergy march in Procession out of the Vestry, and ascending the Steps of the Sanctuary, continue their Procession round the Bason. The Celebrant, who has said Mass just before, reads several Prayers over the Water in the Bason, dips his Cross into it, and afterwards makes the Sign of the Cross in the Water with it, and at last pours some Chrism into it. After that, the Faithful wash themselves in it, and carry some of the Water home with them, where they make the same use of it as the *Latins* do of their Holy Water.

<sup>1</sup> Father *Monier*, in his Account of *Armenia*, reckons the *Nativity*, the *Annunciation* and *Assumption of the Blessed Virgin* amongst the *Armenian* Festivals; whereas *Ricaut* takes no Manner of Notice of the two first.

THERE is a Mafs on *Holy-Thurfday* faid at Noon, at which the Faithful receive the Holy Communion. On this Day likewise, about five in the Evening, there is a Bafon full of Water brought to the Door of the Choir, which is there bleffed with feveral Prayers. The Bifhop and the chief Perfon of the Clergy firft wafhes the Feet of the Priests, and then of the Laity, making the Sign of the Crofs with fome Oil that has been bleffed for this Ceremony. After this, feveral ftrong Men raife the Chair in which the officiating Priest fits, in order that he may pronounce the Benediction on the People, proclaiming a Difpenfation for eating Meat from that Time till *Alcenfion-Day*. The godly fay, that it is fitting a Priest who humbles himself fo low, as to wafh the Feet of all the World, fhould be exalted above them all. *This is an Extract from Father le Brun.*

ON *Eafter-Eve* Mafs is celebrated about five or fix o’Clock in the Evening, and the Sacrament of the Lord’s Supper adminiftered at the fame Time. *Eafter-Tuefday* is fpent in vifiting the Scpulchres of the Dead, and in reading divers Prayers and Leffons in them.

To thefe Festivals, we muft add a *Jewifh* Superftition, mentioned by Father *Monier*, whom I have quoted feveral Times already. “The *Armenians* offer to God as the *Jews* do, a Sacrifice of Beasts which they kill before the Doors of their Churches, by the Hands of their Priests. They dip one of their Fingers into the Blood of the Victim, and paint the Doors of their Houfes with it in the Form of a Crofs. The Priest keeps half of the Victim as his Dues, and the Remainder is consumed by the Perfons who make the Oblation. There is fcarce a House-Keeper in any tolerable good Circumftances who does not bring in a Lamb on the Festivals of the *Epiphany*, the *Transfiguration*, the *Exaltation of the Holy Crofs*, and the *Assumption of the Virgin Mary*, which is called the Day of general Sacrifice. They present other Oblations of the like Nature to God, for the Recovery of their Health and other temporal Bleffings.” I have already taken notice of this *Jewifh* Superftition amongst my Observations on the <sup>k</sup> religious Ceremonies of fome Schifmatics in *Asia*. The *Armenians*, as we are informed, produce the *Example of the Romifh Church, which bleffes Lambs at Easter*, as an ample Juftification of their Conduct in the Obfervance of that religious Cuftom: But let them put what Conftitution they think convenient upon it, by way of Vindication, I will be fo bold as to affert, that ’tis the Remains of a *Jewifh* Rite, and as fuperftitious in all Refpects, as that obferved, or praftised by the *Asiaticks*.

<sup>l</sup> IN order to give the Reader a juft Idea of the *Armenian* Churches, I fhall here introduce an Extract from Father *le Brun*, and doubt not in the leaft of its fully answering the end propofed: “Their Churches, *fays he*, are turned towards the Eaft, that fo the Priest, who celebrates Mafs, and the whole Congregation may ftand with their Faces direftly to that Quarter. They are divided, for the generality, into four Parts, that is to fay, the Sanctuary, the Choir, the Space peculiarly allotted for the Lay-men, and that appropriated to the Service of the Women, which is always the neareft to the Door. The Choir is divided from the Men’s Place, by

<sup>k</sup> See what has been faid before with refpect to the *Georgians*. Father *Beffon*, in his *facred Syria*, adds, that they lead the Victim to the Church-Door, and that the Priest pronounces his Benediction on the Knife with which it is intended to be flain, and on the Salt made ufe of on this folemn Occafion, &c.

<sup>l</sup> See the Print hereto annexed in which you have a Representation of one of thefe Churches.





1. PRÊTRE Armenien, en HABIT SACERDOTAL.  
2. DIACRE Armenien . 3. SOUSDIACRE .

MOINES Armeniens, vus par devant, et par derrière  
on voit dans le lointain le Mont Ararat et les trois Eglises.



FILLE ARMENIENNE qui va se MARIER, Conduite  
à l'EGLISE par deux vieilles MATRONES .



ARMENIEN qui va à l'EGLISE pour se MARIER .  
accompagné du COMPERE qui porte son Sabre .





“ Rails about six Foot high. The Sanctuary is five or six Steps higher than the  
 “ Choir . . . . In the Center of the Sanctuary stands the Altar, which is small, and  
 “ by it self, in order that the Priest may thurify and go round it. . . . . Most of  
 “ the Churches have a Dome, with several Windows in it to give Light to the Sanc-  
 “ tuary. There are no Seats in that Part of the Church, because both the Celebrant and  
 “ his Assistants are obliged to stand all the Time of Divine Service in that Holy Place.  
 “ According to the Directions, however, in their Liturgy, the Priest is ordered to sit down  
 “ during the Lesson out of the Prophets, and the Epistle; and then, in Case the Ce-  
 “ lebrant should be a Bishop, or a Priest well stricken in Years, he is indulged with  
 “ a Chair. For the generality there are small Rails between the two Stair-Cases  
 “ leading from the Sanctuary to the Choir, and such as serve at the Altar are allowed  
 “ to lean against or rest themselves upon them. . . . . On the left Side of the Sanc-  
 “ tuary, as you go into the Church, stands the Vestry; and on the right Side op-  
 “ posite to it, there is another in great Churches which is made use of as a Treasury  
 “ . . . . There is but one Altar for the generality in each Church . . . . The Choir  
 “ is the Place peculiarly appropriated to the Service of the Clergy; the Laity are  
 “ never admitted into that Division. There are no Seats, but the Bishop’s, which is  
 “ erected on the left Hand Side of the Door . . . . . When there are several Bishops  
 “ present, there are Stools brought for them, and set on each Side of the Episcopal  
 “ Chair . . . . The others either stand all the Time of Divine Service, or sit cross-  
 “ legged on the Ground, according to the Custom of the Country. The Choristers  
 “ have neither Stool nor Desk, but when the Lessons are to be read, there is a fold-  
 “ ing Desk brought out, and set in the Center, which is covered with an embroidered  
 “ Veil. Neither is there any fixed Pulpit erected for the Preacher; but when there is a  
 “ Sermon, a moveable Pulpit is generally placed at the Door of the Choir: The Pa-  
 “ triarch however preaches in the Sanctuary. As to the third Division of the  
 “ Church . . . . and the fourth . . . . there is nothing worth taking notice of in  
 “ either of them . . . . Such Churches as are poor have their Pavements covered with  
 “ Matting, but those which are rich, with fine Carpets . . . . . And to prevent the  
 “ People from dawbing them there is a sufficient Quantity of Spitting-Pots pro-  
 “ vided.” And in all Probability the same Reason may be assigned for the pulling  
 off their Shoes at the Church-Door.

IN those Cities where the *Armenian* Merchants drive a great Trade, the Churches are embellished with beautiful Pictures and rich Tapestry, particularly the Sanctuary, which at all Times when there is no Celebration of the Mass is concealed by a fine Curtain. The sacred Vessels and Vestments are equally grand and magnificent; and whereas the *Greeks* have only two pitiful blind Lights scarce sufficient to enable the Priest to read Mass, there are Illuminations in Abundance, according to *Tournesfort*, all round the *Armenian* Churches.

IN the Continuation of my Account of these *Armenian* Churches I shall transcribe little from any other Author but Father *le Brun*. The Altar is uncovered at all Times when there is no Divine Service; but always covered during the Celebration of their Mass. The Altars, according to Father *Monier*, are but small and without Relicks: Formerly the Cross, and the Book of the Gospels only were placed upon them. The *Armenians*, in Imitation of the *Latins*, have for many Years past placed their Candlesticks there, and very frequently a large Number of them, and fill up the Steps with

with Croffes. There are many Lamps always burning during the Celebration of Mafs; and one particularly in the Center of the Sanctuary which is never extinguished. The Faithful offer Wax-Tapers to be burnt in Mafs-time. The Maffes, of which Father *le Brun* has given us a concise Description, seem to have been celebrated, according to *Nointel* and *Tavernier*, by such *Armenians* as were reconciled to the *Romish* Church. According to Father *Monier*, “ there are very seldom two Maffes said in one Day at “ the same Church, or if there should, there is but one at each Altar . . . . There “ is nothing but High-Mafs celebrated amongst them, and that at Break of Day, “ except on the Vigil of the *Epiphany* and *Easter-Eve*, at which Times ’tis celebrated “ in the Evening.” The Crucifix is for the generality painted, or represented; but very seldom imbossed. The Ornaments and Habits of those Priests who are unmarried, are black Gowns with Cowl of the same Colour; <sup>m</sup> the married Priests wear a blue Cassock, with a black Cloak over it, and a blue Turbant on their Heads. The Celebrant wears a Mitre on his Head, with a Cross upon the Top of it. This Mitre or Cap is called *Sagavard*, in the *Armenian* Language. His Albe is narrow and short. The Deacons wear one of them, but without a Surcingle. They wear likewise a Stole upon their left Shoulder, embellished with Crosses and hanging Part before and Part behind. That worn by the Priest is narrow, and has nothing particular belonging to it, tho’ *Tournefort* assures us, that ’tis very <sup>n</sup>large. I shall not here enter into a particular Description of the Surcingle, the Extremities of the Sleeves made use of by the *Armenian* Priests instead of Maniples, the Amict, or the gold or silver mohair Collar, like that of a Monk, to which is sewed a Piece of Linnen-Cloth, which hangs over their Shoulders, or in fine of the Cope. The Deacon assists the Priest in putting on all these Vestments. The Celebrant has always one or two, but oftener more to attend them. The Deacons have for the generality a *Quecoué* in their Hands, that is to say a <sup>o</sup> round Plate of Brass or Copper, with little Bells, which, by their artful Motion of them, make as they tell us an agreeable and harmonious Sound. A Stick of a considerable Length serves as a Handle to this musical Instrument which accompanies, or regulates their Singing in the Church. I shall omit the Albe of their Subdeacons, and other inferior Clergy, the various Crosses which are painted on the Back, the Sleeves, and Bosom of the Albe. I shall only observe, that the pastoral Staff of their Archbishop is very long, and round at the Top; but that of their Bishops, at that Part which is made crooked like ours, has the Representation of a Serpent’s Head, whereby they are informed, if they will mind it, that *Prudence is an Episcopal Virtue*. The *Vertabets* likewise wear their Staves as publick Badges of their Doctor’s Degree. To what has been said this important Observation must be added, that as the Priest puts on each individual Vestment, there is a particular Prayer adapted to the Occasion. When he puts on his Mitre, he implores the Divine Majesty to cover his Head with the *Helmet of Salvation*; when he puts on the Albe, *to cloath him with the Robe of Redemption, or the Vestment of Joy*: When he ties his Surcingle round his Waist, *to encompass his Heart with the Girdle of Faith*; when he puts on the Stole, *to adorn his Neck with Righteousness*; and so on at the other Ornaments.

THE *Armenian* Liturgy, published by Father *le Brun*, is very solemn, expressive, and well adapted to command Attention. They have but one, which they make use

<sup>m</sup> We must observe here, that neither the *Armenians* nor the other Eastern Nations, ever marry after their Admission to Priesthood.

<sup>n</sup> Father *le Brun* says, that *Tournefort* mistook the Stole of the *Maronites* for that of the *Armenians*.

<sup>o</sup> See the Print here annexed, where you’ll find not only one of these musical Instruments in a Deacon’s Hand; but the several Vestments likewise of *Armenian* Priests, Deacons, and Monks.



of on all Occasions, even at their funeral Solemnities, for they have no particular Mass for the Dead. They make Alterations in it, and add such Prayers as the Circumstances of their several Festivals require. They take the same Liberty of making Alterations in their singing. I shall not trouble the Reader with a particular Account of their Manner of saying Mass, but the following Customs are worthy of Observation. <sup>p</sup> The Bread intended for this solemn Ordinance is made of such Flower as the Parishioners offer in their Turn. This Bread must be made on the Day of the Consecration: This is also the Practice of the *Copti* and other Eastern Nations; but amongst the *Armenians* 'tis made without Leaven. Their <sup>a</sup> Hosts are round and pretty thick, with the Representation of a Crucifix on each of them, or a Chalice, with the Body of JESUS CHRIST rising above the Surface of it. They make a Reserve of this Bread, thus prepared without Consecration, which is distributed by the Celebrant after Mass to persons of Distinction. They sing the *Trisagium*, with the Addition made by <sup>r</sup> Peter the Fuller, O Holy Lord God, O Holy and Omnipotent God, O Holy and Immortal God, thou, who wast crucified &c. If the *Armenians* received this Addition according to the Letter, they would be of the Opinion of those who were formerly distinguished by the Denomination of <sup>r</sup> *Theopaschites*. Let us, however, judge charitably, <sup>r</sup> that they mean only JESUS CHRIST. As to the Procession of the Offerings which the Deacons and the inferior Clergy make round the Altar, singing all the Time *The Body of our Blessed Lord, and the Blood of our Redemption is now actually present*; during which Time the Faithful prostrate themselves, it would be needless to repeat here what has been already said in our Account of the Ceremonies of the *Greeks*. Father *le Brun* endeavours to <sup>v</sup> vindicate these Ceremonies, but with this Distinction, “that those observed by them . . . are performed with such religious Reverence and Respect as may deceive the Vulgar, tho’ at the same time they are very offensive to some Travellers, who are Men of discerning Judgments.” It will be proper, therefore, to give the Reader, in this Place, a just Notion of the religious Rites of the *Armenians*. “At the Offertory, the Priest, says *Tournefort*, who is one of those who disapprove their Customs, takes up the Chalice and Patin with Ceremony . . . . . attended by several Deacons and Subdeacons . . . . The Priest preceded by several Incense-Bearers, and surrounded by a numerous Train of Ceroferaries and Musicians, that is to say, Deacons with their *Quebouex*, carried the Offerings in Procession round the Sanctuary. Then the misguided Populace prostrate themselves and adore them even before Consecration. The Clergy, who are still more inexcusable, sing, upon their Knees, *the Body of our Blessed Lord* &c. The *Armenians*, in all probability, practised this abominable Custom in Imitation of the *Greeks* &c.” In this religious Custom which, according to *Tournefort*, is *so abominable*, there is a manifest Error in point of Judgment, as more fully appears in one of *le Brun*’s <sup>w</sup> Dissertations. I must

<sup>p</sup> Father *le Brun* ubi supra.

<sup>q</sup> For the better Illustration of this Particular, we must consider the Distinction which ought to be made between the Bread appropriated to the Service of the Communion, and those Hosts which are actually administered to the Congregation; that is to say, to make use of Father *Monier*’s Expression, between the whole and undivided Host, and that broken into as many Pieces as there are Communicants.

<sup>r</sup> An *Eutychiean* Monk, and afterwards Patriarch of *Antioch* in the Middle of the fifth Century.

<sup>s</sup> That is to say, such as ascribe the Passion to all the three Persons in the Sacred Trinity. This odious Conclusion was drawn from the Doctrine maintained by *Eutyches*, and his Disciples.

<sup>t</sup> See, with respect to this Topick, several curious Passages quoted by Father *le Brun* in Tom. III. of his *Liturgies*. I presume the following Reflection will not here be thought impertinent, that the celebrated Antagonist of *Port-Royal*, M. *Claude*, Minister at *Charenton*, has looked upon the *Eutychieanism* of the *Armenians*, as a Testimony that they did not, nay could not possibly believe the Doctrine of Transubstantiation. See the *Reply to the Perpetuity of the Faith* &c.

<sup>v</sup> *Ibid.* pag. 185.

<sup>w</sup> *Ibid.* pag. 187, 188, and 190.

not omit to observe, likewise, that the *Greeks* themselves make use of a Distinction of  
 \* Worship to justify their Conduct.

AT their Kiss of Peace, the Deacon <sup>y</sup> having received it first from the Priest, transfers it to the Chief of the Choir, one of which gives it to a Layman; then one of that Division salutes one of the Ladies, who for the generality is some venerable Matron. After that, they embrace each other, but never kiss the Cheek. The same Ceremony is observed by the Catholick *Armenians*, as well as by the Schismatics in their respective Churches. At the Consecration, the Priest first of all makes use of the following Form of Words, *taking the Bread into his divine, sacred, immortal, pure and undefiled Hands, those Hands which have Power to create, he blessed it, returned Thanks, brake it, and gave it to his Disciples &c.* After the Consecration, taking off the Veil that covers the Chalice, and having the Host in his Hand, he says, *that by Vertue hereof this consecrated Bread may become the actual Body &c.* 'Tis necessary to observe in this Place, that the *Armenians* don't acknowledge the Consecration to be perfect and complete, till after the Invocation, before these Words of the Liturgy, *then the Consecration of the Body and Blood of JESUS CHRIST is accomplished.* \* This is one of Father *le Brun*'s curious Enquiries.

THE *Armenians* before Mass rehearse the Articles of their Belief, which begins with an Exorcism, and concludes, according to Father *Monier*, with the Confession of such vicious Practices as are very shocking and offensive to a modest Ear.

As the *Armenians*, like the greatest Part of the Eastern Nations, have no particular Mass for the Dead, they make an Addition only of some few Expressions to the Liturgy in their Favour, without dressing themselves in sable Vestments. Nay sometimes, according to *le Brun*, they celebrate this Mass, cloathed all in red, *but they are not, however, so bigotted to that Colour, as never to wear any others, equally splendid and magnificent.* " Thus, continues he, they avoid the least outward Shew of Sorrow and  
 " Concern in the Celebration of their Mass for the Dead, . . . . . from an antient  
 " Custom observed by the Christians, who looked upon the Death of the Righteous  
 " as a Day of Joy and Triumph."

As to what more immediately relates to the Communion, <sup>a</sup> *The Priests*, according to the Direction of the *Armenian* Liturgy, *give the Eucharist to the Deacons into their Hands. They are the only religious Sect that administers it dipped all over in the Chalice, and who take out the Particles with their Fingers, in order to put them into the Mouths of their Communicants, who receive it standing.* They give the Communion to Infants just baptized, <sup>b</sup> by dipping one Finger into the Chalice, and afterwards putting it into their Mouths. 'Tis observable, that this Custom is very antient, but what is still more surprizing is, that the Antients were Strangers to those <sup>c</sup> ill Consequences that attended it, and of which the *Latins* have since been thoroughly convinced.

\* See *ibid.* a Quotation from *Gabriel of Philadelphia.*

<sup>y</sup> Transcribed from *le Brun* ubi sup. pag. 200.

<sup>z</sup> Father *le Brun* ubi sup. pag. 212, & seq.

<sup>a</sup> Father *le Brun* ubi sup. pag. 339.

<sup>b</sup> The Conformity of this Custom with Antiquity is fully illustrated in Father *le Brun*, ubi sup.

<sup>c</sup> One ill Consequence was this, that Infants were apt to cast up the *Eucharist*. Notwithstanding this, they administered to them the *Species* which was in the *Chalice* at the Beginning of the twelfth Century.

To these Ceremonies we must add several Abuses with respect to the Communion. Father *Monier* complains, that adult Persons very seldom receive, that many live whole Years together without it, or at most only communicate on *Easter-Eve* and the *Epiphany*. *Tournefort* assures us, that the *Armenians* in general receive the *Eucharist* without any manner of Preparation, and that their Priests administer it to their Youth about fifteen or sixteen Years of Age, without the least previous Confession.

WHEN the Priest administers the *Viaticum* to their sick, he must be preceded by a Cross-Bearer, and a Thuroferary. He must repeat several Psalms, Epistles, Gospels, the Creed and the *Trisagium*. 'Tis an established Custom amongst them, as we are informed by Father *Monier*, not to give the Communion even to such as are sick, till forty Days after the last Administration of it.

THE *Armenians* baptize their Children after the Form following. I shall not dwell on the Charge laid against them of deferring the Baptism of their Infants till the eighth Day after their Nativity; upon which account some have insisted that they do not believe *Original Sin*. The Ceremony, therefore, is this; the officiating Priest receives the Infant at the Church-Door, which is lockt; there repeats a Psalm and several Prayers, and thereto adds an Exorcism, which he repeats three Times as he turns himself towards the West. After that, turning himself three Times more towards the East, he proposes as many Times distinct Questions on the Articles of the Christian Faith. Then the Church-Door is opened, and they move forwards towards the Font, where the Priest anoints the little Infant, blesses the Water, plunges the Crucifix and pours Chrism into it. After these Ceremonies, the Celebrant asks the Parents what Name they have concluded on, and in naming the Infant, he plunges him three Times with the utmost Care and Circumspection; and the *Armenian* Priests as well as the *Greeks*, according to *Ricaut*, when their Fonts are too small, wash the Infant all over with their wet Hand, in order that the Baptifmal Water may touch, and regenerate each Member in particular, and make the Child thereby become a second *Achilles*, invulnerable in every Part, and able to resist, by Vertue of this retailed Ablution, all the <sup>d</sup> Temptations of the Devil. I shall take no Notice of the Form of Words made use of on these Occasions at each Immerfion.

GIVE me leave to add here, that the *Armenians*, according to *Tournefort*, baptize their Infants on *Sundays* only, except they are in Danger of Death; that the Priest always gives them the Name of the Saint to whose Service that or the next Day is peculiarly devoted; and that the Godfather carries back the Infant to its Mother with Drums and Trumpets sounding, notwithstanding it was carried to the Church by the Midwife. The Mother, upon the Reception of her Child, prostrates herself to the Ground, and the Godfather salutes the very Crown of her Head.

THE Administration of Chrism, or Confirmation, immediately succeeds Baptism: Before the various Unctions, the Priest takes some white cotton Thread and red Silk, and with his own Hands ties and twists them both together. This is a Kind of Hi-

<sup>d</sup> The Story of *Achilles* is well known: were we inclined to urge the Allusion between the Christian, and this Pagan Hero, there would be no Difficulty in making a thorough Application of the Story, as well as of the following Thought of one of the antient Epigrammatists,

*Sed quia fas nulli est humanum vincere sortem.  
In Membris tincti dant sibi fata locum.*



eroglyphick Necklace made for and put about the Neck of the Infant, and is intended as a mystical Representation, of the Blood and Water that flowed out of our Blessed Saviour's Side, when the Soldier pierced it with his Lance as he hung upon the Cross. I have nothing more to add with respect to this Sacrament, but that the Celebrant, after the Unctions, puts a Crown upon the Infant's Head, and that the Benediction of the Chrism is the peculiar Province of the grand Patriarch of the *Armenians*. He sends a certain Quantity of it every Year to the Bishops, and they distribute it to the inferior Clergy, who adulterate it to encrease their own Profit. Formerly this Patriarch had the sole Right of consecrating their Chrism; but an *Armenian* Bishop many Years ago deprived him of a considerable Share of that Privilege, having first taken upon himself the Title of Patriarch in *Palestine*. The Time appointed for preparing this Chrism, is from even Song of *Palm-Sunday*, till the Celebration of Mass on *Maundy-Thurday*. The Kettle in which this sacred Oil is prepared, is never set over a Fire made of common Wood or Coals, but of blessed Wood, or, according to *Tournefort*, of some antiquated Ornaments of the Church, old Rituals, and decayed Images. The Patriarch not only blesses this Oil, but performs the Ceremony dressed in his Pontifical Robes, attended by three Priests in all their Formalities, who pray without ceasing before a numerous Congregation.

THAT auricular Confession was practised amongst the *Armenians* who were not reconciled to the *Romish* Church, *Ricaut* himself, tho' an *English* Protestant, has very readily acknowledged: But according to *Tournefort*, the greatest Part of the *Armenian* Confessions are really so many Sacrileges. The Priests are absolute Strangers to the essential Part of the Sacrament, and the Penitents know not how to distinguish what is Sin from what is not; and their Confessors, according to Father *Monier*, are equally illiterate, remiss, and self-interested. Both of them assure us, that a Confessor, in order to make the quicker Dispatch, pulls out a long Catalogue of Sins, and Crimes of the most enormous Nature. The Penitent, whether guilty or innocent, at the Close of each Article, read over to him distinctly by his Ghostly Father, answers, *I have sinned against God*. Several capital Sins, and such as may justly be numbered amongst the most heinous Offences, that is to say, Theft, Homicide, &c. are lightly passed over; but if the Penitent has broke his Fast, or eat Butter on a *Wednesday*, his Confessor will enjoin the most severe Penance; even whole Months of it for smoaking a Pipe, or killing a Cat.

THE Form of their Absolution runs thus. " May God Almighty, who has a tender Regard for Mankind, have mercy upon thee; may he pardon all those Sins which thou hast actually confessed, and those likewise which thou hast forgotten. As for my Part, by Vertue of that Authority with which I am invested by my Priestly Order, according to these divine Words, *Whatever you shall loose on Earth shall be loosed in Heaven*; by these same Words I do absolve thee from all thy Sins &c. But if we may credit *Ricaut*, a Reconciliation with God and his own Conscience is not all the Penitent is to do, the Indignation of his spiritual Father is still to be appeased. A Sum of Money has a very prevailing Influence on these Occasions . . . . The Absolution is never pronounced till after some such Ob-

\* See Father *Monier's* Account of *Armenia*.

† See *Tournefort's Travels to the Levant*, Letter XX. This Usurpation formed a Schism amongst the *Armenians*.

“ lation . . . . . Unless the Priest be fully satisfied, all that the Penitent has done  
“ before is altogether vain and ineffectual . . . . . The Bishop, nay the Patriarch  
“ himself has not Power to dispense with Penance imposed by the meanest Priest.”

I SHALL take no Notice of their Sacrament of Orders, since the Rites and Customs observed therein are much the same with those we have already described, but shall proceed to their Nuptial Ceremonies. Children, for the generality, leave the Choice of the Person they are to marry, as well as the Settlement of the Marriage Articles to their Parents or nearest Relations; that is to say, the married Couple become Actors only at the End of the Play. Their Marriages, according to *Tournefort*, are the Result of the Mother's Choice, who very seldom advises with any Persons thereupon except their Husbands; and even that Deference is paid with no small Reluctance. After the Terms of Accommodation are settled and adjusted, the Mother of the young Man pays a Visit to the young Lady, accompanied with a Priest and two venerable Matrons, and presents her with a Ring as the first tacit Promise of her intended Husband, who makes his Appearance at the same Time with all the Seriousness he is able to put on, or perhaps with all the Perplexity of one who has not the Liberty to make his own Choice. But be that as it will, *Tournefort* assures us, that this serious Deportment is carried to such a Pitch that even a Smile would be looked upon as indecent at the first Interview, if it may be called so; “ Since the young Virgin never shews  
“ so much as the Whites of her Eyes at that Time, but conceals either her Charms or  
“ Defects under an impenetrable Veil. The Priest, who attends on this Occasion,  
“ continues he, is always treated with a Glass of good Liquor.” The *Armenians* never publish the Bans of Matrimony as we do. The Evening before the Wedding, the Bridegroom and the Bride send each other some Presents. On the Wedding-Day  
“ there is a Procession on Horse-back . . . the Bridegroom rides in the Front from his  
“ Mistress's House, having on his Head a gold or silver Net-Work, or a flesh-coloured  
“ gauze Veil, according to his Quality; this Net-Work, or Veil hangs down to his  
“ Waist. \* In his Right Hand he holds one End of a Girdle, whilst the Bride, who  
“ follows him on Horse-back, covered with a white Veil, which reaches down to  
“ her Horse's Legs, has hold of the other. Two Attendants walk on each Side of  
“ her Horse and hold the Reins. The Relations, Friends . . . . . young Men and  
“ Maids, either on Horseback or a Foot, accompany them to Church with great  
“ Order and Decorum in the Procession, having Wax-Tapers in their Hands, and  
“ a Band of Musick marching before them. They alight at the Church-Door, and  
“ the Bridegroom and Bride walk up to the very Steps of the Sanctuary, still holding  
“ the Ends of the Girdle in their Hands. There they stand side by side, and the  
“ Priest having put the Bible upon their Heads . . . . . pronounces the Sacramental  
“ Form, performs the Ceremony of the Ring, and says Mass. The Nuptial Bene-  
“ diction is express in the following Terms. † Bless, O Lord, this Marriage with  
“ thy everlasting Benediction, grant, that this Man and this Woman may live in the  
“ constant Practice of Faith, Hope, and Charity; endow them with Sobriety; in-  
“ spire them with holy Thoughts, and secure their Bed from all Manner of Pol-  
“ lution, &c.

\* The Ceremony is not always performed after the same Manner. The Bride is likewise conducted to Church between two Matrons, as you'll find in the foregoing Print, and the Bridegroom walks on Foot accompanied by a Friend who carries his *Sabre*. In another Place he is called the *Geffip*.

† Father *Monier* in his Account of *Armenia*.

I SHALL now divert the Reader with several very remarkable Ceremonies observed at the Marriages of the *Armenians* in *Julfa*. On the Wedding-Day the Bridegroom delivers a Wax-Taper into the Hands of all his Guests. Several young Virgins loaded with Cloaths, and other Presents, and accompanied by some married Women, enter the Room dancing to the Sound of Drums and Haut-boys, and sew a Crofs of green Satin embroidered on the Bosom of the Bridegroom. The Wedding-Garments provided for the Bridegroom and the Bride are first shewn to the Priest, and then instantly put on. The Bridegroom, as soon as he is drest in all his Gaiety, goes to his Mistress's Apartment, attended by some particular Friends, and there pays and receives the usual Compliments. Then the same young Virgins sew another Crofs of red Satin upon the former. The Women bring a Handkerchief, and put one Corner of it into his Hand, and the other into his Bride's. In this Posture both repair to Church, where before the reading of the Matrimonial Form, and after the usual Interrogatories of the Priest, one of the Bride's-men joins their Hands and their Heads together with a Handkerchief. After that, they are covered with a Crofs, and remain so till the Office and the Prayers are concluded.

AFTER the nuptial Benediction the new married Couple are reconducted home to the Bride's Relations, in the same Order, and with the same Formality, with the Addition of Congratulations, and other usual Testimonies of Joy. The Bridegroom, according to Father *Monier*, never sees his Bride till she comes to Church; but *Tournefort* says, not till some considerable Time afterwards. "When the nuptial Ceremonies are all over, the Husband goes to Bed first; after his Wife has pulled off his Shoes and Stockings, she takes care to put out the Candle, and never pulls off her Veil till she gets into Bed. . . . Travellers tell you, that there are some *Armenians* who would not know their Wives, were they to catch them in Bed with their Gallants. Every Night they put the Candle out before they throw off their Veils, and seldom, if ever, shew their Faces by Day-Light."

MONDAY Morning, according to *Ricaut*, is the Time generally appointed by the *Armenians* for the Solemnization of their Nuptials. "The Festival commences on Sunday Evening, and is continued for three or four Days successively with all the Demonstrations of Joy imaginable. The Bride very seldom rises out of her Chair during the whole Time, and the Company take care to prevent her falling asleep. The Bridegroom . . . has no Opportunity given him for the Consummation of his Nuptials till Wednesday or Thursday Morning." What should be the End proposed in the Observance of such a Custom, which by the Extravagance of it must be a Kind of Torment to the Bride? After Consummation thus idly prolonged, the Tokens of the Bride's Virginity, tho' far from being <sup>k</sup>incontestable, are very seriously exposed to publick View.

*TOURNEFORT* assures us, that the Men never associate themselves with the Women during these jovial Festivals; but that the latter find out Diversions suitable to

<sup>i</sup> Some Fathers of the Church have imagined, that Virgins long more passionately for the Pleasures of Matrimony than married Women. According to their Notion, the Imagination represents them to be much more agreeable than really they are. Others again are of Opinion, that the Passions of married Women are much the strongest, as they are more knowing.

<sup>k</sup> If the Reader will trouble himself to consult those Authors who have treated on that Subject, he will find how precarious and uncertain Abundance of such Tokens are.



their Sex, and throwing aside their Veils, talk very smartly, and turn the Glass briskly about.

THE *Armenian* Church not only allows, but according to *Ricaut*, obliges their secular Priests to marry; nay, he adds further, *that she does not admit any one into Priests Orders till he has been first married.* The Bishop, as being a regular Priest, is debarred from that Privilege. If a secular Priest, after the Death of his first Wife, should marry again, he would be degraded indeed, and declared a Layman, but not looked upon as a Fornicator.

I SHALL now proceed to their Extreme Unction, and their funeral Solemnities. It would be needless to remind the Reader in this Place, that the Sacrament called by the *Latins* Extreme Unction, and known formerly amongst them more generally by the Name of the *Oil for the Sick*; a Term of Distinction still preserved amongst them, it would be needless, I say, to acquaint the Reader that the *Greeks* administer this Sacrament, not only to such as are sick, but to those likewise that are in Health. Such Travellers as are impartial, and not bias'd by any Party, or blinded by Prejudice, assure us, that the *Armenians*, who are not reconciled to the *Romish* Church, look upon this Unction likewise as a Sacrament. They practise it, however, after a very absurd Manner; not administering it till after Death, and very seldom to any but Priests. When any one of them dies, immediate Notice is given to another, who brings the Chrism, and performs all the Unctions upon the deceased, making use of the following Words at the anointing of his Hand, "May this Priest's Hand be blessed, anointed, and sanctified with the Sign of the sacred Cross, by this Gospel, and this holy Chrism in the Name of *Ec.* and repeating the same Form at all the other Unctions. As to the Laity, who seldom are thus anointed, they are washed for the generality, according to *Ricaut*, after their Decease, as is customary amongst the *Turks*, and other Eastern Nations. They have another Custom, described by Father *Monier*, which, in my Opinion, may very well be ranged amongst the Number of their Unctions. "Tis a constant Custom, says he, amongst the *Armenians*, to wash the Feet of each individual Person in the Church; and after such Ablution all of them are anointed by the Priest with Butter, in Commemoration of the costly Ointment, which that once notorious Sinner, poured upon the Feet of our Blessed Saviour. (As Oil is very scarce and dear in that Country, they substitute Butter in the Room of it.) The Bishop blesses it before the Ceremony of washing their Feet commences, and the Form of his Benediction runs thus. Sanctify, O Lord, this Butter, that it may become a specific Remedy against all Diseases; that it may heal all the Infirmities both of Soul and Body of those who receive this Unction." According to the *Armenian* Rubrick, adds Father *Monier*, this religious Custom is recommended by the Apostles.

<sup>1</sup> When an Infant dies under nine Years of Age, the Father, or his nearest Relation prays to Almighty God eight Days successively for the Soul of the deceased; and during all that Time pays the Expences of the Priest to whose Care that Piece of Devotion is entrusted. On the ninth Day the solemn Service for the Soul is performed. "Such as are pious and in good Circumstances have, according to *Ricaut*, a particular Day

<sup>1</sup> Extracted from *Ricaut* ubi supra.

“ set apart for the Commemoration of their Relations, and for the due Celebration of  
 “ all the Offices requisite. He assures us also, that 'tis a received Custom amongst  
 “ them to visit the Monuments of the Dead upon *Easter Monday* ;” at which Time,  
 the Men sigh and groan, but the Women perfectly howl, which is called, as amongst  
 us, the visible Testimonies of their Sorrow and Concern. For notwithstanding it may  
 be a just and general Observation, that excessive Grief obstructs the active Powers of  
 the Soul, and <sup>m</sup> suspends for a Time the mechanical Operations of the Body, it is  
 equally true, that natural Inclination, Example, Imitation, and Decency have occa-  
 sioned innumerable Exceptions, in pursuance whereof all Mankind have unanimously  
 agreed to mourn in Form. Thus 'tis a general Rule that each individual Person in  
 the midst of the secret Sorrow of his Heart, should comply with the *national Custom*,  
 in the external Demonstrations of it. But to return to *Ricaut*. “ <sup>n</sup> These Sighs and  
 “ Groans of the Men, and these Howlings of the Women are soon over; and a more  
 “ agreeable Scene immediately succeeds; they all withdraw under the refreshing Shade  
 “ of some spacious Tree, where an elegant Entertainment erases the Idea of Afflic-  
 “ tion: Sorrow is drowned . . . . . in Liquors, and the Diversions of the Afternoon  
 “ are altogether as extravagant and excessive as their Morning Lamentations.”

How whimsical soever these Ceremonies may appear, the Custom of commemo-  
 rating the Dead, described by *Cornelius le Brun*, and here represented, is far worse.  
 This Ceremony seems peculiar to the *Armenians of Julfa*. I shall relate it in this  
 Traveller's own Words. “ On the 26th of *August*, which is their Festival of the Cross  
 “ . . . . . the Women repair two or three Hours before Break of Day to the Church-  
 “ Yard where the Christians are interred, and carry with them Wood, Coals, Wax-  
 “ Tapers, and Frankincense. After that, they kindle a Fire near the Monuments of their  
 “ deceased Friends and Relations, upon which they set up lighted Wax-Tapers, and  
 “ throw Incense into the Fire without ceasing, making hideous Exclamations all the  
 “ Time . . . in proportion to their Degrees of Sorrow. They prostrate themselves  
 “ likewise upon these Tombs, embrace them, and bath them with their Tears . . .  
 “ Such as are in good Circumstances light up five or six large Wax-Tapers round about  
 “ them, and rend the Air with their frightful Outcries. . . . . These Monuments,  
 “ at a distant View, very much resemble the Ruins of a City, laid waste by Fire, a-  
 “ mongst which the few surviving Inhabitants are employed in making a strict Search  
 “ with their Candles in the Dead of Night after their lost Friends and Relations, and  
 “ their valuable Effects, condoling with each other, and complaining of their dismal  
 “ Fate. Altho' the Husbands for the most Part stay at Home, whilst the Women  
 “ are engaged in the Performance of these Funeral Solemnities; yet some few will  
 “ now and then attend, and likewise some Priests who will pray for those that will  
 “ pay them . . . . . These Priests in their Sable Habits make an odd Appearance  
 “ amongst such a Crowd of Women drest all in White.

As to the Interment of their Dead, the Women attend them to the Grave as well  
 as the Men. The Priests and Deacons sing all the Way. The Corpse is carried  
 by four or eight Bearers upon a Kind of Bier, who relieve each other if the Place of  
 Interment be at any considerable Distance. They make use of no Coffin, but raise the

<sup>m</sup> *In vultu color est sine sanguine, lumina mæstis  
 Stant immota genis: nihil est in imagine vivi, &c.* OVID Lib. VII. speaking of *Niobe*.

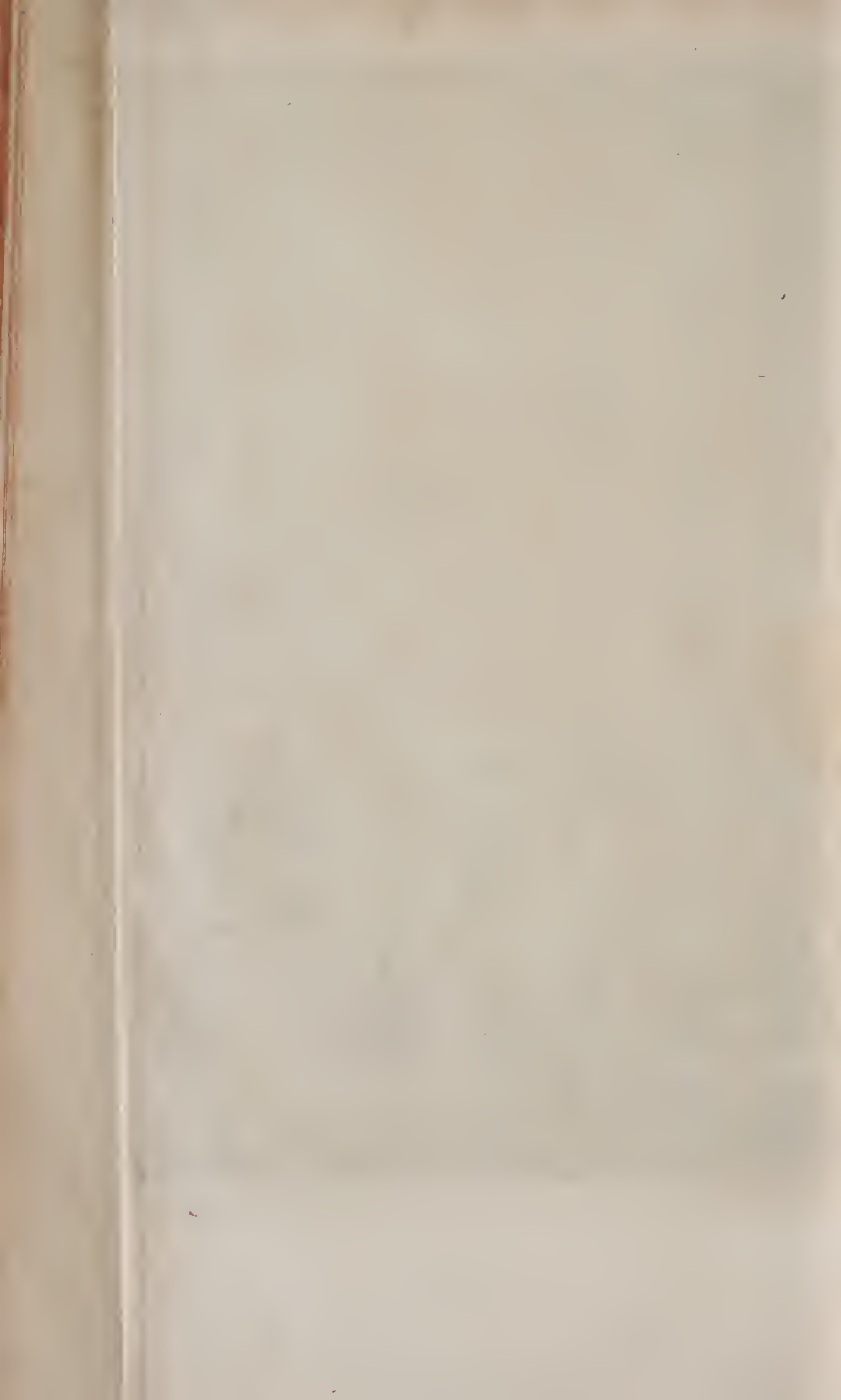
<sup>n</sup> *Ricaut* ascribes the Origin of this Custom, to the ancient Christians meeting together at the Tombs of  
 the Martyrs.





*La COMMEMORATION des MORTS chez les ARMENIENS.*





Head of the Deceased as he lies within the Grave. The Priest throws the Mould over the Corpse in the Form of a Cross, and those who are present follow his Example.

## Of the TENETS and CUSTOMS of the MARONITES.

“ ° **D**ANDINI the Jesuit, who was sent by Pope Clement the VIIIth as his Nuncio to the Maronites on Mount Libanus has published an Account of his Travels in the Italian Language, which was not long ago translated into French with Annotations, wherein he gives a very particular Account of their Religion. As the Author of the Notes has criticised on the Errors which this Jesuit and several others who have treated of the Maronites, have fallen into, we presume an Abridgment of Dandini's Text, as well as of the Notes, will be agreeable to the Reader, who will be able from thence to form an adequate Idea, not only of the Principles, but of the present State and Condition of these People.

“ 'Tis a very difficult Matter justly to determine the Origin of the Maronites. Such as go under that Denomination, however, insist, that one Maro an Abbot, who lived in the fifth Century, and whose Life was written by Theodoret, was their first Founder. This Notion, approved of by Brerewood, is strenuously supported by ° Sacchini the Jesuit, who with the modern Maronites, insists that these People never separated themselves from the Church, and that they were looked upon as Schismatics, only because the Revival of their Union with the Catholic Church, has been mistaken for an actual Return to the Catholick Faith, and that the erroneous Tenets which have been discovered amongst them, have been laid to their Charge, as if they had actually been the Authors; whereas that Misfortune arose from the Hereticks residing amongst them. But how probable soever this Opinion may seem at first View, there is no Manner of Foundation to support it; and the Testimonies of ° Eutychius, Patriarch of Alexandria, William of Tyre, James of Vitry, and several others are so many incontestable Demonstrations, that this Nation has actually espoused the Tenets of the Monothelites. Such as look on Monothelism as a Heresy, must likewise pronounce Maro to be a Heretick, altho' the Maronites mention him as a Saint in their Liturgy. This, therefore, must be allowed beyond all Contradiction, that these People after they had dissented from the Church for five hundred Years, made a publick Recantation of their real or imaginary Heresy before Aymeric, Patriarch of Antioch, who was contemporary with William of Tyre. Before that Time they owned but one Will and one Operation in JESUS CHRIST, notwithstanding they acknowledged both his Natures.

“ THE Maronites have a Patriarch, who resides in the Convent of ° Canubin upon Mount Libanus, who assumes the Title of Patriarch of Antioch. He never concerns himself with the Administration of any civil Affairs; but there are two Lords,

° Girolamo Dandini nella sua Missione Apostolica.

° Sacchini in Hist. Societ.

° Eutych. in Annal.

° The Patriarchs of the Maronites generally assume the Name of Peter, says Father Simon in his Annotations on Dandini's Travels to Mount Libanus, because St. Peter was once Bishop of Antioch. The Pope sends his Bulls of Confirmation to them in the same Manner as he does to the Western Bishops.

° Canubin, is a Corruption of the Latin Term Canobium.

“ who are distinguished by the Name of ‘Deacons, or Administrators, and govern all  
 “ the Country which is under the Jurisdiction of the *Turks*, to whom they pay very  
 “ considerable Tributes. This Patriarch is elected by the Clergy and People according  
 “ to the antient Constitutions of the Church.” (Twelve of their Chief Priests,  
 who represent, without doubt, the twelve Apostles, meet together in the Convent  
 of *Canubin* for this Election. Their Method of Proceeding is by Scrutiny, and  
 when they are all agreed, the Clergy and the People jointly confirm their Choice.  
 If this Scrutiny should happen to fail of Success, they proceed to Election by way of  
 Arbitration, that is to say, three out of the twelve are chosen to make the Election,  
 which is afterwards confirmed by the People.) “ Ever since they have been perfectly  
 “ reconciled to the *Romish* Church, the Patriarch Elect has been obliged to procure  
 “ the Pope’s Bulls of Confirmation. He and his suffragan Bishops are obliged to live  
 “ in an uninterrupted State of Celibacy; and ’tis remarkable, there are two Sorts of  
 “ Prelates amongst them: One Part are actually Bishops, having an actual Title,  
 “ and People under their Jurisdiction; the others are, properly speaking, no more  
 “ than Abbots of Convents, and have no Cure of Souls. These latter wear no E-  
 “ piscopal Habit, nor have any particular Mark or Badge of their Preferment, but  
 “ are dressed like the other Monks, except when they sing Mass, and then indeed they  
 “ wear a Mitre and Crosier by Way of Distinction. The Patriarch not being able  
 “ to visit all Mount *Libanus* himself, has always two or three Bishops ready to assist  
 “ him. Besides the Bishops who reside at Mount *Libanus*, there are others at *Damas*,  
 “ at *Aleppo*, and in the Island of *Cyprus*.

“ As to the other Ecclesiasticks, they have free Liberty to marry before their Or-  
 “ dination; nay the Patriarch not long since obliged them either to enter into the  
 “ Married State, or to turn Monks, before he would admit them into Holy Orders:  
 “ For the People, who are naturally jealous can’t endure to see young Priests unmar-  
 “ ried. However, since there is a College at *Rome*, where some of their Ecclesiasticks  
 “ have their Education, they are allowed to live single without Molestation on that  
 “ Account. Before they studied at *Rome*, they were very little wiser than the com-  
 “ mon People, and never aimed at any higher Qualification than barely reading and  
 “ writing. They are thought learned, who, besides the *Arabic*, which is their Mo-  
 “ ther-Tongue, have some Knowledge of the *Chaldaic*, because their Liturgies, and  
 “ other Office-Books are written in that Language.

“ THE Monastic Life is no less in Vogue amongst the *Maronites* than amongst  
 “ the other Eastern Nations. Their Monks are of the Order of St. *Anthony*; and in  
 “ all probability they are the Remains of those “ antient Hermits, who resided in the  
 “ Desarts of *Syria* and *Palestine*; for they live retired in the most secret Places  
 “ amongst the Mountains, and the most distant from all Commerce and Conver-  
 “ sation. Their Habits are poor and coarse; they eat no Flesh-meats, tho’ never so  
 “ much indisposed, and seldom if ever drink any Wine. They have no Notion of  
 “ making solemn Vows and Engagements; but when there are admitted into the

† These Deacons are, properly speaking, Lords, and temporal Governors. See the Reason and Origin of this Establishment in Father *Simon*’s Annotations on *Dandini*’s Travels.

‡ Their Books consist of two different Versions of the Bible in *Syriac*, a Manual of Prayers, Psalms, and Liturgies, and in sundry Collections of Councils, Constitutions, &c.

§ See *Dandini*’s Travels to Mount *Libanus*, and Father *Simon*’s Reflections on the Monastic Life of the Monks of Mount *Libanus*, and on the Conformity of their Discipline with that of the antient Monks.



“ Convent, one of the Society with a Book in his Hand reads over some few of their  
 “ Rules, and exhorts them to be mindful of their Duty; as for instance, to be chaste,  
 “ and that is deemed sufficient without making Vows as they do in the *Romish*  
 “ Church, strictly to observe and practise that Virtue. They have Money and Es-  
 “ tates of their own, which they have a Power to devise and dispose of at their De-  
 “ cease. And when their Inclination leads them to quit one Convent, and live in an-  
 “ other, they may do it without asking leave of their Superior: They can perform no  
 “ Ecclesiastical Office, such as preaching, or confessing; so that their Devotions are all  
 “ private, without any publick Worship for the Help of their Neighbours. They  
 “ are all Handy-Crafts-Men, and practise Agriculture, according to their first Institu-  
 “ tion. They are hospitable to the last Degree, particularly those in the Convent of  
 “ *Canubin*, who keep open House all the Year round. I shall take no notice here  
 “ of their Tenets, because there is no other Difference between them and the other  
 “ People of the East, \* but in their Schism, which they have at present renounced,  
 “ being perfectly reconciled to the Church of *Rome*. They even consecrate the Eucha-  
 “ rist with unleavened Bread: 'Tis very probable they never observed that Custom till  
 “ their Reconciliation with *Rome*, notwithstanding the modern *Maronites* insist, that  
 “ they never made use of leavened Bread for that Sacrament.

“ THEIR Mass is very different from that of the *Latins*, but since their *Missal* has  
 “ been reformed at *Rome*, they are strictly enjoined to make use of that, and no other.  
 “ Every Part of their Divine Service is celebrated with Abundance of Thurifications;  
 “ especially their Mass, wherein they make use of no Maniple, nor Stole as the *Latins*  
 “ do, nor even of Chasubles, except since they have had some sent them from *Rome*;  
 “ but instead of a Maniple, they wear two small Pieces of Silk, or stained Linnen,  
 “ upon each Arm, either sewed to their Albe, or laid loose upon it. The Priests never ce-  
 “ lebrate the Mass separately as the *Latins* do; † but all together surrounding the Altar,  
 “ where they assist the Celebrant who administers the Eucharist to them all. The  
 “ Laity receive the Communion in both Kinds; but the Pope's Missionaries are daily  
 “ introducing the Custom of administering it in one only; they are not of Opinion  
 “ that the Consecration consists in these Words, *This is my Body &c. This is my Blood*  
 “ &c. but in a much longer Form of Words, wherein is included that Prayer which  
 “ is generally called the *Invocation of the Holy Ghost*. At present, however, they  
 “ follow that Particular, and several others, the Opinions of the *Latin* Divines, which  
 “ they have learnt at *Rome*. As to their other Offices, they perform them in the  
 “ Church, to which they resort at Midnight to sing Matins, or rather the Night-  
 “ Office. They say *Lauds*, which may properly be called their *Prime*, at Break of  
 “ Day. *Tierce* is rehearsed before Mass, and *Sexte* immediately after it. *Nones* are

\* See hereafter the chief Articles of their antient Faith.

† These two religious Customs, according to Father *Simon* and *Dandini*, are very antient, and were  
 observed in the Primitive Church. I shall here insert a useful Remark or two, on their Custom of giving  
 the Communion in both Kinds. *Gabriel* of *Sion*, in his Answer to the Propositions made to him by  
*Nibufius* on several Customs of the *Maronites*, says in express Terms, that they give the Communion to  
 the *Maronites* in both Kinds, except to Infants newly baptized, and to other Infants, to whom they give  
 a Spoon dipt in the Blood, and permit them to suck it; and likewise, except to such as are setting out upon  
 a long Journey or Voyage, or going to the Wars, who are allowed to take the Sacrament under the  
 Species of Bread only with them; a Custom frequently practised by the Antients. On the other Hand, *Abra-*  
*ham Echellensis*, whom I make bold to quote on the Veracity of Father *Simon*, wrote to the beforenamed  
*Nibufius*, and assured him, that the *Maronites* gave the Communion in both Kinds to none but those who  
 received it in publick at Church from the Hands of the Priest; and that they neither carried the Chalice to their  
 Sick, nor such as were incapable of attending the Service of the Church. He adds, that the Custom of ad-  
 ministring the Blood to Infants is abolished, as well as that other of carrying the Sacrament with them in  
 their Travels, and that no Children under ten Years of Age are admitted to the Communion.

“ fung after Dinner, and *Vespers* at Sun-set; and lastly, *Complines*, after Supper, before they go to Bed. There is an Introduction, besides two or three, and sometimes a greater Number of Prayers, with the like Number of Hymns, in every Office. They have moreover particular Offices for the Week Days, for Lent, Moveable Feasts, and other Holy-Days. The Priests and other inferior Clergy thought themselves excused from the Performance of Divine Service, when they could not assist at the Choir; till the *Latins* lately obliged them to say them in private notwithstanding.

THE *Maronites* always begin their Offices with several Prayers, which are addressed to JESUS CHRIST, as their Mediator and Redeemer. They never pray to the Blessed Virgin, and the Saints, separately from JESUS CHRIST. They testify, however, a peculiar Veneration for the former, and in their Commemoration of her are lavish in her Praises: Which, according to Father *Simon*, from whom we have extracted these Remarks, are introduced only to honour her extraordinary Merit. The *Maronites* when they pray never implore either her or any of the Saints Mediation; for they acknowledge JESUS CHRIST as the only Mediator. \* Yet they humbly beg that by their Prayers &c. they would aid and assist them to obtain the Divine Mercy.

“ THEIR Fasts are very different from ours. They keep only Lent, during which they never eat till two or three Hours before Sun-set. They never fast in the *Ember Weeks*, or on the Vigils of any of the Saints Days, or before any other Festival whatsoever; but instead thereof, they have other stated Times for fasting, which they observe with the utmost Strictness and Austerity; for they abstain from Flesh, Eggs, and Milk twice a Week, that is to say, on *Wednesdays* and *Fridays*, and upon those Days nothing ever enters between their Lips till Noon; after which they may indulge themselves as much and as often as they think convenient. They fast after the same Manner twenty Days before the *Nativity of our Blessed Saviour*. Their Monks extend the Observance of it much longer. Before the Festival of St. *Peter* and St. *Paul*, they all fast fifteen Days, and as many before the *Assumption of the Blessed Virgin*.

“ THEIR Bishops never wait as is the Practice of the *Latin Church*, till the *Ember-Weeks*, for the Ordination of the Clergy; but give Holy Orders on any Festival whatsoever. Before the late Reformation was introduced into their Church, they conferred in one Day on the same Person the several Orders of Reader, Exorcist, Acolyte, Subdeacon, Deacon, Priest, Arch-Priest, and Bishop; and all within the Compass of two or three Hours. 'Tis observable, that the Ceremonies of making an Arch-Priest, are as solemn as for conferring other Orders, and it seems, they look upon it as a distinct Order from the rest.

“ THEY preserve no Water in their Fonts that has been consecrated on *Easter-Eve* for the Administration of the Sacrament of Baptism, as is done in the *Latin Church*: But whenever, and as often as any one is to be baptized, they bless the Water with a great Number of Prayers; then they plunge the Persons to be baptized, three Times into the Water, which is made warm before-hand, or pour some of

\* See Father *Simon's* Remarks on *Dandini's Travels*.

“ it upon them three Times. They pronounce, however, the Form of Words requisite but once naming the Person. They never use any Salt, and not only anoint the Head but the Breast likewise with the Palms of their Hands. They, moreover, anoint their Bodies from Head to Foot, both before and behind. Besides this Unction, which is performed before Baptism, they have another subsequent to it, which is, properly speaking, the Confirmation amongst the Eastern Nations : But that Custom has been abolished ever since the Reconciliation with the *Roman Church*, and their Administration of that Sacrament according to the *Latin Form*.” (At their Baptism, the Godfather never holds the Infant at the Font ; but the Priest takes it out of the Font, and wraps it up in a Linnen Cloth.)

“ FORMERLY they concerned themselves very little about Confession before their receiving the Holy Communion. But the *Romish* Missionaries have lately obliged them to it. The Priests likewise in general had an equal Authority in all Matters relating to Penance before their Reformation. There were no particular Cases reserved to their Patriarchs’ or Bishops.” *Dandini* complains that the Duty of Confession is most shamefully neglected by the *Maronites*. It must be acknowledged, that not only they, but the Eastern Nations in general, are much more remiss in this Particular than the *Latins*. As to the Posture, some confess themselves standing, others sitting, but most of them upon their Knees. Their Ghostly Fathers impose upon them publick Penances for publick Offences, and private for secret Sins. Their Penances consist principally in Fastings, Prayers, Alms-Deeds, Pilgrimages, and Prostrations. Their Father Confessors are for the generality directed by the Penitentials, or Penance-Books published for their Assistance on these Occasions. Amongst those who neglect Confession, some under pretence of confessing their Sins to God alone, will whisper their Transgressions through the Crannies which they meet with in the Church-Walls. “ Before their Reformation, likewise, they shewed little Veneration for the Blessed Sacrament of the Eucharist, which was lockt up in a little Box without any Lights, and hid in some Hole or Corner of their Churches.

“ NEITHER did they publish, till after such Reformation, the Banns of Matrimony in their Churches, before the Nuptials were actually solemnized: They applied themselves to the first Priest they could find upon these Occasion, not thinking it necessary to have recourse to the particular Curates of their respective Parishes. Moreover, before that Time, young People were married under twelve and fourteen Years of Age. And as to the legal Impediments of Matrimony, their Custom was vastly different from that now practised in the *Roman Church* ; for in their Table of Degrees of Consanguinity they not only traced their Lineage from the Head, but they included the two Branches which shoot from it, imagining that two Persons tho’ in the same Degree, as for instance, two Brothers, made two Degrees ; so that tho’ they married but in the sixth Degree, according to their Calculation, they married in effect in the third ; and on the other Hand, they looked upon that to be an Impediment which was none ; for they would not allow two Brothers to marry two Sisters, nor a Father and Son to marry a Widow and her Daughter.

“ THEY make use of a particular Unction for their Sick, which they call the *Lamp* ; because, they actually make use of the Oil which is contained in such  
VOL. V. Z z z “ Vessel,



“ Vessel after the following Manner. They make a little Cake something larger  
 “ than a Host, and put upon it seven Pieces of Cotton twisted with little Pieces of  
 “ Straw, and put all together into a Basin with some Oil in it: After that, having  
 “ read a Gospel, and an Epistle of St. *Paul*, with some Prayers, they set Fire to all  
 “ the Cottons. In the next Place, they anoint with this Oil, the Forehead, Breast  
 “ and Arms of all those who are present, and the sick Person in particular, saying  
 “ at each Unction, *May the Almighty by this sacred Unction pardon all thy Sins, and*  
 “ *strengthen thy Limbs, as he did those of the poor Man who was troubled with the Palsy.*  
 “ Then they let the Lamp burn till all the Oil is exhausted; and as this Oil is blessed  
 “ by a Priest only, Abundance of People have imagined, that this Ceremony is not the  
 “ Sacrament of *Extreme Unction*, since 'tis frequently administered to such as are but  
 “ slightly indisposed. Such, however, as have any Idea of the Oriental Theology,  
 “ will be readily induced to believe, that those People had no other Sacrament of  
 “ *Extreme Unction* before their Reformation by the *Latins*; for the Term of Ex-  
 “ trem<sup>e</sup> Unction is peculiar to the *Romans*; because they never anoint their Sick, but  
 “ when they are in Danger of Death; which is a Custom the Christians of the *Le-*  
 “ *vant* are Strangers to.

“ BEFORE I conclude this Dissertation on the *Maronites*, I shall give the Reader  
 “ an Abstract of Father <sup>a</sup> *Besson* the Jesuit's Reflections upon them in his Treatise,  
 “ entitled, *Syria Sacra*, wherein he takes Notice chiefly of those *Maronites*, who reside  
 “ in that Part of Mount *Libanus* called *Quesroan*. This Jesuit is of Opinion, that the  
 “ *Maronites* are derived from St. *Maro* a Syrian Abbot, and not of *Maro* the Arch-  
 “ Heretick; and amongst several other Proofs which he produces, he insists, that 'tis  
 “ customary for the *Maronites*, after their Clergy and the People have elected a Pa-  
 “ triarch, to have Recourse to the Pope for his Confirmation. But he ought to have  
 “ considered, that they had no Recourse to *Rome* on that Account, till since their  
 “ strict Alliance with the *Latins*. He adds, moreover, that *John* of *Damas* could  
 “ not possibly be a Stranger to the Heresy of the *Maronites*, in case they had been  
 “ Hereticks in Fact, because he was their Neighbour; and yet he has not so much  
 “ as once mentioned them in his long Catalogue of Heresies; but that was not neces-  
 “ sary, as they are comprehended in the Heresy of the *Monothelites*.

THE Author beforementioned briefly relates what *Dandini* the Jesuit, and some  
 “ other of his Fraternity have done amongst the *Maronites*, we have related it more  
 “ at large, and added thereto some necessary Reflections. All that can be said is,  
 “ that this Missionary is, in my Opinion, more weak than the others, where he  
 “ treats of the religious Principles of the *Maronites*. For which reason I believe  
 “ one ought not to give any Credit to a Miracle produced by him as an incontestable  
 “ Proof of the Orthodoxy of the *Maronites*. He insists, that about three Miles from  
 “ *Canubin*, not far from a Town called *Eden*, there is a Metropolitan Church, that  
 “ goes by the Name of St. *Sergius*, upon the Top whereof there is a Chapel dedi-  
 “ cated to St. *Abdon*, and St. *Sennan*, and a Fountain of Water which runs under the  
 “ Altar, during the Celebration of Mass, on the Festival observed in Commemo-  
 “ ration of these two Saints. He adds, moreover, that notwithstanding this remark-  
 “ able Day is one of their moveable Feasts, being always annex to the first *Sunday*

<sup>a</sup> Father *Besson* in his *Syria Sacra*.

“ in the Month of *May*, there is no Variation in the Current of this Fountain,  
 “ which is constantly regulated by the first *Sunday* in *May*, and has been so ever since  
 “ the Kalendar has been reformed by Pope *Gregory* the XIIIth. I am very well sa-  
 “ tisfied, however, that this Story was invented purely to serve a Turn, and in all  
 “ Probability to give a Sanction to the Reformation of that Kalendar, which these  
 “ People have refused to admit of on several Occasions. But what is still a more  
 “ manifest Testimony that this Miracle is spurious, is, our Author assures us, that this  
 “ Fountain, which thus runs under the Altar during Mass, has a more rapid Stream  
 “ when the Priest elevates the Host; not considering, that the *Maronites* never elevate  
 “ the Host as the *Latins* do. Father *Besson*, however, relates this Miracle, as suf-  
 “ ficient to justify that extraordinary Veneration which the *Maronites* have for the  
 “ *Roman Church*, in Opposition to the other Eastern Nations, and at the same Time  
 “ to establish the Reformation of the Kalendar. In that Account, likewise, we are  
 “ informed, that the *Maronites* are very courteous, and make use of the most oblig-  
 “ ing Terms to assure their Friends of their Readiness to do what is desired of them;  
 “ that 'tis a common Expression amongst them, God Almighty is a good and gra-  
 “ cious Being, and will give Success to their undertakings; <sup>b</sup> that the Name of the  
 “ Lord or some of his Divine Attributes are introduced in every Sentence almost of  
 “ their common Conversation. If these People, however, are naturally so affable and  
 “ complaisant, they are likewise, says the same Author, very fickle and inconstant:  
 “ When they have heard a very pathetick Sermon, you shall find them all fully bent  
 “ on Conversion and an unfeigned Confession of all their Sins; but when they come  
 “ to the Trial they seem altogether stupid and insensible: Their Women, indeed, are  
 “ extremely modest, but the richer they are, the less they go to Church; insomuch  
 “ that in order to express a Lady's Quality 'tis customary to say of her, that she ne-  
 “ ver goes to Mass but at *Easter*, and that not every Year. When a young Virgin  
 “ is married, she will stay at home for two Years together, without once attending  
 “ Mass; and will yet go to the publick Baths, or any solemn Marriage Entertain-  
 “ ments. They are banished, as it were, from their Churches, as the *Turkish*  
 “ Women are from their *Mosques*. There is a Convent of Nuns, however, of the Or-  
 “ der of St. *Anthony*, the Members whereof are highly esteemed for their Sanctity.  
 “ This Edifice is, in Fact, no more than a Church, wherein these Nuns are stowed  
 “ up close, like Pigeons in their Holes, in little Corners, artfully contrived between  
 “ the Elevation of the Arch-roof and the Terrass. These Cells are so low that but  
 “ few of the Nuns can stand upright, or turn themselves round in them. Their  
 “ whole Time is spent in singing Divine Service, in Contemplation, Prayer, and  
 “ Work. Their Prayers begin about two in the Morning, and as soon as 'tis Break  
 “ of Day they go to Work, and spend their Time in Cultivation of the Gardens, and  
 “ other Grounds belonging to their Convent.

“ To conclude, Father *Besson*, in the second Part of his Dissertation, wherein he  
 “ treats at large on the natural Aversion which is conspicuous between the *Syrians*  
 “ and the *Franks*, assures us, that in *Syria* there is but one Mass for the generality  
 “ celebrated in one Day, even upon *Sundays*; that there are but few Altars, and  
 “ fewer Celebrants. That the *Syrians* in general, the *Maronites* only excepted, conse-  
 “ crate with leavened Bread; that such Priests as do not officiate are nevertheless pre-

<sup>b</sup> This is a received Custom amongst the Eastern Nations, but more particularly amongst the *Ma-  
hometans*.

“ sent at Mass in their Rank, but in their common Habits except the Deacons, or  
 “ Subdeacons. In short, that all of them receive the Communion in both Kinds;  
 “ except the *Maronites*, who receive a Particle dipt in the Blood of our Lord, tho’  
 “ they do not celebrate.

*A Supplement to the foregoing Dissertation of the*  
**MARONITES.**

“ **A**LTHO’ what has been already offer’d with respect to the *Maronites* may  
 “ seem grounded on a very solid Foundation, yet a learned *Maronite* who is  
 “ Professor of *Arabic* in the College della Sapienza at Rome, has used his utmost En-  
 “ deavours to demonstrate, that his Countrymen were never guilty of the Heresy im-  
 “ puted to their Charge, and that *Maron* was no Heretick, but on the contrary a  
 “ Holy and Orthodox Christian. *Gabriel of Sion*, and after him *Abraham Eccbellenfis*  
 “ likewise proposed to write in Defence of the *Maronites* and their favourite Founder,  
 “ but their Apologies never appeared in Publick. *Fauſtus Nairon*, however, the  
 “ abovenamèd *Abraham’s* Relation and Successor, not long ago published an Apology  
 “ for them in a <sup>c</sup> Dissertation, printed at Rome, wherein, according to the received  
 “ Notion of the *Maronites*, he proves from the Testimonies of *Theodoret*, *St. John*  
 “ *Chryſostom*, and several other Authors, that *Maron*, from whom the *Maronites* have  
 “ their Denomination, is the very individual Person who lived in the Year 400, and  
 “ who is particularly mentioned in the *Menology* of the *Greeks*. He adds, that the  
 “ Disciples of this Abbot *Maron* were dispersed all over *Syria*, where they erected se-  
 “ veral Convents, and amongst others that famous one under his own Name, situate  
 “ near the River *Orontes*. The same Author insists, moreover, that all those amongst  
 “ the *Syrians*, who were not infected with any Heresy whatever, sheltered themselves  
 “ under the Protection of these Disciples of Abbot *Maron*, whom the Hereticks of  
 “ those Times called *Maronites* for that very Reason. It would have been a great  
 “ Satisfaction had *Nairon* produced some Testimonies in Favour of this Notion which  
 “ were not so remote from those Times; neither ought we, in my Opinion, entirely  
 “ to rely on the Authority of *Thomas* Archbishop of *Kſartab*, who lived, as is asserted,  
 “ about the eleventh Century, notwithstanding that Prelate was one of the *Mono-*  
 “ *thelites*; for upon a strict and impartial examination, we shall find that these Au-  
 “ thors were very incorrect with respect to historical Facts; that they mentioned as  
 “ antient Occurrences, the more modern Transactions of their own Times, and even  
 “ borrowed them from such Books of the *Maronites* as were published since their  
 “ Reconciliation with the Church of Rome.

“ WHAT *Nairon* in his Apology for his Countrymen has produced to inv2-  
 “ lidate the Testimony of *William* of *Tyre*, who is an accurate Author, and has  
 “ mentioned the Heresy of the *Maronites* as being an Eye-Witness of it, seems  
 “ most likely to be true. For he assures us, that the beforementioned *William*  
 “ has taken the greatest part of his History from the Annals of *Said Ebn Batrik*,  
 “ otherwise *Eutychius* of *Alexandria*; and that as *Eutychius* is very incorrect in A-  
 “ bundance of Facts which he relates, ’tis not any ways surprising that *William* of

<sup>c</sup> *Dissert. de Origine, nom. ac Relig. Maron. Autore Fauſto Nairone, edit. Romæ, Ann. 1679.*



“ Tyre should be mislead and be guilty of the same Mistakes. *Eutychius* according to  
 “ *Nairon*, assures us, that *Maron* the *Monothelite* flourished in the Reign of the Em-  
 “ peror *Mauricius*, notwithstanding there was no such Thing, at that Time, as  
 “ *Monothelism* ever heard of. But if the Authority of the *Arabian* Historians is to be  
 “ looked upon as invalid, on account of their Inaccuracy in Point of Chronology,  
 “ we must in short reject them all. In the Point before us, we should not rely so  
 “ much on the Authority of *William* of Tyre, with respect to his Quotations from  
 “ the Annals of *Eutychius*, as to his own particular Testimony, treating of an Oc-  
 “ currence in his own Time, under *Aymeric*, Patriarch of *Antioch*, who caused the  
 “ *Maronites* of that Country to renounce their pretended Errors. . .

“ THERE is no Manner of probability in what *Nairon* has quoted from an *Ara-*  
 “ *bian* History, which had long before been produced by <sup>a</sup>*Quaresmius*, viz. That *Ma-*  
 “ *ron* went from *Antioch* to *Rome*, with a Legate or Envoy of Pope *Honorius*, who  
 “ constituted *Maron*, on Account of his orthodox Principles, Patriarch of *Antioch*.  
 “ I shall omit several other Records of the like Nature, which are no where to  
 “ be met with but in the *Arabian* Histories, which were composed after the Recon-  
 “ ciliation of the *Maronites* with the *Romish* Church. Such as are ever so little ac-  
 “ quainted with Ecclesiastical History, may easily imagine, that these Histories have  
 “ no Foundation in Antiquity, and that the *Maronites* and other Eastern Nations,  
 “ who are no Criticks in History, have related several Things as transacted in an-  
 “ tient Times, which were never heard of till a Century or two ago. 'Tis like-  
 “ wise on the same Foundation, that the Authority of *John Maron* is rejected, whose  
 “ Annotations on *St. James's* Liturgy, are not so antient as some have imagined,  
 “ containing several Facts of more modern Date by several Centuries. However, the  
 “ *Maronites*, who insist they have all along preserved their Faith entirely pure and un-  
 “ corrupted, impute the Errors which are to be met with in some of their own  
 “ Authors, to the Hereticks their Neighbours, who have sown those Tares amongst  
 “ them, and even prevailed on some of the *Maronites* to embrace their erroneous Te-  
 “ nets; and thus, altho' the *Maronites* insist, that they have never deviated from the  
 “ true Faith, yet it must be acknowledged, that there have been some of their Country-  
 “ men, who have maintained the very same Principles as the *Jacobites*. <sup>c</sup>*Peter*, Patri-  
 “ arch of the *Maronites*, in a Letter of his to Cardinal *Caraffa*, assures him, that the  
 “ Errors which have crept into some of their Writings, ought to be imputed to their  
 “ Neighbours: But their <sup>e</sup>present Patriarch writing to *Nairon*, assures him, that  
 “ there are some of their Books perfectly free from all those Errors, and we  
 “ are in great Expectation of a Collection of Oriental Liturgies from this learned  
 “ Prelate, which, as he insists, may easily be reconciled with the *Latin* Mass. Such  
 “ a Work must doubtless be of great Service to the Publick, and will, in all Probabi-  
 “ lity, explain several Facts relating to this Particular, which are at present very  
 “ obscure.”

WE think it highly requisite to insert in this Place, the chief Articles of the Be-  
 lief of the antient *Maronites*, and some particular Tenets ascribed to them before their  
 Reconciliation with the *Latin* Church. Besides their Doctrine relating to the Pro-

<sup>a</sup> *Quaresm. in dilucid. Terræ Sanctæ.*

<sup>c</sup> *Joan. Maro. Comm. in Liturg. Sancti Jacobi.*

<sup>e</sup> *Petr. in Epist. Arab. ad Card. Caraff. Ann. 1578.*

<sup>e</sup> *Steph. Petr. in Epist. ad Faust. Nair. Ann. 1674.*

cession of the Holy Ghost, which was the same with that generally received amongst the *Greeks*, and the Herefy of the *Monothelites* which has been ascribed to them. Some have also <sup>b</sup> imputed to their Charge, the following erroneous Notions, That all the three Persons in the Sacred Trinity became incarnate; that there is no original Sin, or <sup>c</sup> Purgatory; that the Souls of Men, at their Departure from their respective Bodies, neither take their Flight to Heaven, nor descend to Hell, but that they wait for the general Day of Judgment in some Place where they are altogether insensible; that all Souls were created from the Beginning of the World; that it is no Crime to renounce their Faith outwardly in Case they retain it in their Hearts. They were of Opinion, likewise, as we are informed, that a Husband might put away his Wife for the Guilt of Adultery, or any other heinous Offence, and marry again; that such Hereticks as renounce their Errors ought to be rebaptized; that a Child ought not to be baptized till the Days of its Mother's Purification should be accomplished: That the Female-Sex ought to be excluded from the Assemblies of the Faithful, and be debarred from receiving the Eucharist during their periodical Purgations. Moreover, they administered the Communion with unleavened Bread, and always refused giving it to the Sick when in Danger of Death. They never eat any Animal whatever that had been strangled in its Blood. In fine, they ordained Children Subdeacons at five or six Years of Age. I shall purposely avoid the Repetition of several Customs, and several Points of Doctrine which have already been sufficiently discussed, and shall likewise omit some others, which are of little or no Importance. I shall only mention some Ceremonies which are peculiar to the modern *Maronites*, and some Customs which, in my Opinion, are worthy of the Reader's Attention.

THESE *Maronites* <sup>b</sup> retain a Kind of Veneration for their Cedars, and Visit them with much Devotion, especially on the Festival of the Transfiguration. On that Day a solemn Mass is celebrated at the Foot of a tall Cedar, on a rural Altar, made of Stones laid one upon another. They carry the Testimonies of their Reverence and Respect to their Priests so far, as never to meet them, without asking their Blessing; nor undertake an Affair till they have not only asked, but obtained that Favour. This Veneration likewise for their Priests deters them, when at Table, from eating or drinking any more after the Priest has closed the Meal by the Sign of the Cross, and the Recital of some Prayers.

DANDINI the Pope's Nuncio informs us, " that the *Maronite* Priests <sup>c</sup> say but " one Mass a Day in one Place, and that some of them perform it bare-foot; that on " their Fast-Days they do not say Mass till Noon, and during Lent, till two or three " Hours before Sun-Set. Most of them, continues he, spread their Fingers as wide " after Consecration as before, and make no Scruple of touching any Thing what- " soever."

THE Women are never placed at Church amongst the Men. The latter place themselves at the upper End of the Church, the former at the lower, as near as possible to the Door; that they may withdraw as soon as Divine Service is over, and be

<sup>b</sup> *Dandini's Travels &c.* Brerewood Chap. xxv.

<sup>c</sup> Father *Simon*, in his Remarks on *Dandini*, demonstrates the Absurdity of this Imputation.

<sup>\*</sup> *Larroque's Travels to Syria.* *Dandini's Travels to Mount Libanus.*

<sup>1</sup> As to their Celebration but of one Mass, see Father *Simon's* Remarks on *Dandini's Travels.*

seen by nobody: Father \* *Besson* informs us, " that the Men have not only distinct " Places from the Women, but different Curates." *Dandini* the Missionary, however, assures us, that the Women visit the Convents, walk round their Gardens, and eat and lodge there.

WE have already observed, that the *Maronites* never publish the Banns of Marriage as the *Europeans* do. They have no recourse to their proper Parish Priest, when they want to be married, but without any Distinction, make use of the first they can find. To conclude, they never register the Names of the Bridegroom or Bride, nor of the Witnesses, or in short the Time when, or the Place where their Nuptials are solemnized, which shameful Neglect gives a Sanction to divers ill Practices amongst them.

EXTREME Unction is likewise very much neglected; and their sick Persons who are past Recovery are equally disregarded; for after they have supplied them with a Cross and a little Incense they let them expire without any further Ceremony. They bemoan the Loss of the Dead, with Outcries and hideous Lamentations, accompanied with many Contorsions; which is a Demonstration, as I have before observed, that all People observe the Customs peculiar to their respective Countries. There are no Provisions, for Decency-Sake, kept for some considerable Time at the House of the deceased. The Relations and Friends bring Victuals and Drink with them, and there eat with, and endeavour to alleviate the Sorrows of the Mourners.

## Of the NASSERIES, KELBITES, and CHRISTIANS of St. JOHN.

THE *Nasseries* are to be distinguished from the *Nazariens*, or, as the *Mahometans* call them, *Nassairious*, who constitute a Sect amongst the Disciples of *Hali*. The *Mahometan Nazariens* are of Opinion, that the Deity can unite it self corporally with the human Nature. Upon this Principle, borrowed from the Christian System, they believe that the Deity is strictly united with several of their imaginary Saints, or *Mahometan* Prophets, and particularly with *Hali*, &c. The *Nasseries*, of whom we are speaking, are in truth neither *Mahometans* nor *Christians*. What follows is the clearest Account we can find of these *Nasseries*, " *Kelbia* is the Name " of a Country inhabited by . . . . these *Nasseries*, . . . . . a Name which in *Italian* is *Christianaccio*, that is to say, a bad Christian. The Extent of the Country where they reside is two Days Journey in length, and the same in breadth, by the Sea Coast, from *Tortoza* to *Laodicea*. . . . . These *Nasseries* are very much " addicted to pilfering and stealing; but in other Respects they are very chaste. . . . " Their Women appear abroad unveil'd . . . . . which is a Custom observed by none " of the *Eastern* Nations but themselves. If a Stranger happens to pass by, and desire

\* The first Part of *Syria Sacra*.

\* The first Part of *Syria Sacra* ubi sup. Chap. iii.

<sup>b</sup> It would be more proper to say that *Nasseria* is a Corruption of *Nazarieu*, or *Nazarzen*, a Term of Reproach with which the *Mahometans* stigmatize the Christians.

<sup>c</sup> This Observation reminds me of a Custom, ascribed by Father *Besson* to the *Syrians*, viz. that they punish not only the Robber, but the Person who suffers himself to be robbed. By this Means, say they, every one will be more upon his Guard. But our Missionary observes very judiciously, that the Dread of Punishment prevents such as are injured from making their Complaints, and by Consequence Thefts become more frequent.



“ to be directed in his Way, a courteous young Damsel will sometimes accompany  
 “ him for three or four Miles together; but this is attended with dangerous Con-  
 “ sequences; for should the Traveller chance to cast an amorous Glance upon his in-  
 “ dulent Guide, so as to create in her the least Suspicion . . . she will murder  
 “ him if she can, or otherwise, by her Cries, alarm the Neighbourhood, who will  
 “ assassinate him for her. The same happens when the Women sit at Table in a  
 “ private Family . . . . .

“ <sup>d</sup> THEY detest the *Mahometans*, . . . . . and their *Alcoran*, notwithstanding  
 “ they affect being called *Turks*, to secure themselves from their Tyranny and Op-  
 “ pression . . . . . The Secrets of their Religion are not much known; for their Wo-  
 “ men and common People are absolutely enjoined not to learn it. None but the  
 “ <sup>e</sup> *Santons*, and those Persons whose peculiar Province it is to read Prayers, to teach  
 “ the Creed, &c. are entitled to that Privilege.

“ THEY have a Gospel, which is read to them by one of their Elders; and, as  
 “ we are informed, they believe in the Doctrine of the Holy Trinity. They observe  
 “ *Easter*, and several other Christian Festivals, . . . . . the Nativity of our Blessed Sa-  
 “ viour, the Circumcision, the Epiphany. . . . . New Year's Day they call *Istrenes*,  
 “ which doubtless is a Corruption of the *French* Term *Etrene*s, that is, a *New Year's*  
 “ *Gift*. . . . . They have a peculiar Veneration likewise for *St. Barbara*. . . . .  
 “ Their Assemblies are very private; they pronounce several Prayers over the Bread  
 “ and Wine, which are distributed amongst all that are present. They observe no  
 “ Fasts, and abstain from nothing but eating the Females of all living Creatures  
 “ whatsoever. . . . . 'Tis very observable, that they swear by *St. Matthew* and  
 “ *St. Simon*, tho' they are perfect Strangers to the History of either of them. . . . .  
 “ They have likewise . . . . . a Church . . . . . much like one of ours. . . . .

“ THIS obscure Nation, tho' planted in the very Centre of *Syria*, seem to have  
 “ something of the <sup>f</sup> *Mahometan*, the antient *Perfian*, and the Christian in them.  
 “ They eat no Swines Flesh with the first; they <sup>g</sup> pay divine Adoration, as some  
 “ Authors assure us, to the Sun, according to the Custom of the second; and in De-  
 “ rision of the *Turks* Abstinence, they drink <sup>h</sup> Wine with the third. And what is  
 “ still more remarkable, they <sup>i</sup> pray for the coming of the Christians.

“ *ARABIC* is their Mother-Tongue.” . . . . They constantly carry about them  
*Talismanic* Billets for the Preservation of their Health. . . . . But this is a supersti-  
 tious Custom which prevails throughout the East.

THERE is little or no difference, in all probability, between the *Nasseris* and the  
*Kelbins*, or *Kelbites*, which Appellation signifies *Dogs*, and was given them out of Con-  
 tempt. But we find likewise that <sup>k</sup> they were so called, from the Worship which

<sup>d</sup> *Ibid.* Chap. ii.

<sup>e</sup> He means no doubt their Priests.

<sup>f</sup> And of the *Jew*.

<sup>g</sup> *Hide* assures us that this is a false Imputation. See Tom. II. of the Religious Ceremonies of the Idolatrous Nations, in the Dissertation on the Religion of the *Gaures*.

<sup>h</sup> This Account which we have given is a much better Proof of their Conformity with the Christian System.

<sup>i</sup> This Missionary, however, assures us in some Place that when any one asks them what Religion they profess, they answer they are *Mahometans*.

<sup>k</sup> Vide *Hide* Append. ad *Relig. Peter. Perf.*

they paid to a black Dog. The Reader is desired, however, to remember, that the Antients have made mention of the *Calbii* as Inhabitants of Mount *Libanus*. I am indebted, I own, to *Hide* for this Observation. The *Amedians*, who are described by several other Historians, as a Kind of Barbarians, without the least Civil, or Ecclesiastical Government, and who reside in the Forests and Caverns of Mount *Libanus*, profess likewise an Intermixture of *Mahometanism* and *Christianity*: and tho' they chuse rather to say they are *Mussulmans* than *Christians*; are notwithstanding sworn Enemies to the former: These *Amedians*, whom *Hide* calls *Homeidians*, may very probably be the same People as the *Nasseries*; and I very much question, whether the *Druses*, of whom I shall in the next Place give you some short Account, differ much from either.

SOME are of Opinion, that these <sup>1</sup>*Druses*, says Father *Besson* very sagely, whom I have just quoted on the Subject of the *Nasseries*, were originally Natives of the City of *Dreux*, the antient Seat of the *Druids*; and there still remains amongst them, if we may rely on his Veracity, Abundance of that warlike Temper of the *French*, which rendered our Ancestors so formidable to the Infidels. These People, who are the Remains of those Christians who went to the Holy Wars, entrenched themselves in Mount *Libanus*, and *Antilibanus*, "where for a long while they bravely maintained their Rights and Liberties, as well as their Religion, till a false Apostle preached a new Law to them, and left behind him a Dissertation upon *Wisdom*, entitled *Achmé*." These are the Words of Father *Besson*, but this honest Missionary, in all Probability, never heard, that the *Druses* are taken notice of in <sup>m</sup>*Herodotus*. The *Mahometans* frequently call the *Druses* of Mount *Libanus*, *Molbedites*, an *Arabian* Term, signifying profligate Wretches, or according to *Herbelot's* Construction of it, Men who have renounced *Mahometanism*, and turned to some other Sect. This Appellation, however, of *Molbedites* (*Molbedoun*) more particularly denoted a Sect of *Ismaelians*, which rendered themselves formerly very formidable in *Asia*, particularly in *Persia*, *Assyria*, and the Parts adjacent, where there Sovereigns for a long Time were distinguished by the Title of *Kings of the Assassins*. This Prince, our antient Historians call the old Man of the Mountain, for want of knowing, that the Term *Gabal*, which signifies a Mountain, is the Name "which the *Arabians* have given to a particular Province in *Persia*. The *Ismaelian Assassins* were likewise called *Batbenians*. *Herbelot* informs us, that *Bathen* signifies the secret Knowledge of Mysteries, and their Illumination. Now as the blind Obedience of these *Assassins* was grounded on a Kind of Illumination, or rather Enthusiasm, the Origin whereof was the Reward of Paradise, and the Promise of a State of everlasting Bliss made to all such as entirely devoted themselves to Death and Slaughter, and were ready at all Times to embrace their Hands in Blood where and whenever their Prince should please to command them. 'Tis on this Account, in my humble Opinion, that they have been called *Batbenians*; as we now a-days call several Sorts of Enthusiasts and Fanatics, Men of Illumination.

<sup>1</sup> *Durzi*; *Herbelot* says likewise they pretend to be the Descendants of those *Frenchmen* who were the Followers of *Godfrey of Boulogne*. Their *Emir Fakhraddin*, who lived in the seventeenth Century, pretended to be the Head of the House of *Lorraine*. See the *Biblioth. Orient.*

<sup>m</sup> *Drusæi Herod. Lib. I.*

<sup>n</sup> See in the Dissertation on the Origin of the *French Language*, written by *Menage*, a Letter of *le Moine*, where he plants these *Assassins* at the Foot of Mount *Libanus*.

*PURCHAS*, as well as several other Authors, gives us a very infamous Character of these *Druses*. They live, say they, in constant Practice of the enormous Sin of Incest. At their most solemn Festivals they lie together promiscuously, Fathers with their Daughters, and Brothers with their Sisters. They are of Opinion, that the Souls of the Righteous enter into the Bodies of new-born Infants, but that the Soul of a wicked Man informs a Dog. What I have further to add with Respect to the Morals and religious Tenets of these *Druses* will not be altogether so odious. Notwithstanding they call themselves Christians, none of them are baptized, on the contrary many are circumcised. However, they have some Idea of *JESUS CHRIST*, and believe that there will be Rewards and Punishments in a future State. Father *Besson*<sup>o</sup> reduces their Creed to the seven following Articles. First, To be a Christian with the Christians, a *Jew* with the *Jews*, and a *Turk* with the *Turks*. Secondly, <sup>p</sup> Never to pray to God, because he knows our Necessities before we ask him. Thirdly, To honour the four Evangelists and read their Gospels. But they have no Ceremonies, nor any religious Assemblies. The two Churches or *Mosques* which were subsisting in Father *Besson's* Time, were not made use of for the Exercise of any religious Duties. Fourthly, To honour our Lord *JESUS CHRIST*, and his Mother the Blessed Virgin, and to be mindful of the Law of *Mahomet*. Fifthly, To confess themselves, the Men to the Men, and the Women to the Women. Sixthly, To receive the Communion, which consists of a small Piece of Bread dipt in mulled Wine. The seventh relates principally to their Monks, who, as our Missionary assures us, are very strict in their Fasting, and live retired in Desarts, which they notwithstanding sometimes abandon for the Promulgation of their *Achmé*. These *Druses* abhor and detest Usury to that Degree, that they wash all the Money which they receive for fear it should have contracted a Kind of Pollution in passing through the Hands of some merciless Usurers.

I SHALL here introduce the *Curdes*, otherwise called *Turcomans*, after the *Druses*. These *Curdes* are for the generality a Parcel of Strollers and Vagabonds: And perhaps it may be said, without any Manner of Injustice, that their Religion is as uncertain as the Place of their Abode. Some have observed, that the Footsteps of *Manicheism* are plainly to be discerned amongst the *Curdes-Jasidies*; for they acknowledge, as we are informed, two Principles, and call the Devil their Doctor, or <sup>q</sup> Head; and pay no Divine Adoration to the Deity, tho' they acknowledge his Existence. This is at least a Reflection cast upon them by the Christians and *Mahometans*, who are equally their implacable Enemies. Some likewise <sup>r</sup> confound these *Jasidies* with the *Kelbins*, and assert, that they have a peculiar Veneration for black, as being the Colour of the Devil. The Christians, as we are informed, frequently divert themselves with making a Circle of Earth round these *Jasidies*, who are afraid to leap the Walls of their imaginary Prisons, till the Circle be broken, and all the Time they are thus confined, the Christians, with a Sneer, bid them <sup>s</sup> *damn the Devil*.

THE *Christians of St. John* are, for the generality, confounded with the *Sabeans*. I shall not here expatiate on the Religion of the latter. As for the former they derive their Denomination from their Baptism, and from the peculiar Veneration which they have for *St. John the Baptist*. *De la Valla* is of Opinion, that these Christians

<sup>o</sup> *Ubi sup.* first Part Chap. iv.

<sup>p</sup> All their Prayers consist of such Expressions as these, *God is great, God be praised, &c.*

<sup>q</sup> *Scheich.*

<sup>r</sup> *Vide Hide in Append. ad Relig. Persar.*

<sup>s</sup> *Naalat Seitan. Vide Hide ubi supra.*



might possibly be the Remains of the antient *Jews* who received the Baptism of St. *John*. Their Religion seems to be a Compound of the *Jewish*, *Christian*, and *Mahometan*. *Tavernier* is more copious and particular in speaking of these Christians than any other Traveller whatsoever, and says that there are Abundance of them at *Balsara*, or *Bassora*, and the Parts adjacent. I shall therefore give the Reader, in this Place, an Abridgment of his Account of them, and of the most material Facts mentioned by other Travellers. “ The Christians of St. *John* at first inhabited the Country about *Jordan* . . . but some Time after the Decease of *Mahomet*, the Persecutions of the *Caliphs* his Successors obliged them to fly for Refuge into *Mesopotamia* and *Chaldea*. There they were under the Jurisdiction of the Patriarch of *Babylon*, but at the Close of the fifteenth, or the Beginning of the sixteenth Century they dissent from him. “ They reside in no City or Town, but what is built upon the Banks of some River, and their Bishops assure us, that there are near “ twenty five thousand Families at least of these Christians in those Parts . . . Their Belief is very fabulous, and full of the grossest Errors, extracted from a Book which they call, the *Divan* . . . The *Persians* and *Arabians* call them *Sabi*. In the Sequel of this Dissertation we shall shew that there is a wide Difference between the “ *Sabeans* and the *Christians* of St. *John*. As for the latter, they distinguish themselves by the Name of *Mendai-Jabia*, that is, the *Disciples* of St. *John*, and assure us that they have received from him their Faith, their religious Treatises, and their Customs. They celebrate a solemn Festival once a Year which is continued five Days successively ; at which Time they present themselves in a numerous Body before their Bishops to receive, or more properly speaking, to repeat this Baptism of St. *John*. They never baptize in any Place but in Rivers, and at no Time but on a *Sunday* ; for on that Day the Validity of their Baptism entirely depends, tho’ an Infant should be in Danger of Death. The Infant before he is baptized is brought to Church, where the Bishop reads some Prayers over him, suitable to the Occasion. From thence the Infant is carried to a River, where both the Men and the Women who are present at the Ceremony go up to their Knees in Water with the Bishop. The Form of their Baptism runs thus. “ In the Name of the Lord, the first and most antient of the World, the Almighty, who knew all our Actions before the Beginning of Light, &c. After that, he throws Water upon the Infant three Times successively, and after a third Asperision, as soon as the Bishop, or some Priest his Assistant begins to read again, the Godfather, that is, the Person who has the Child in his Arms, plunges him into the Water. This is the Ceremony of their Baptism, which is performed, as is evident, in the Name of God only ; for they neither acknowledge *JESUS CHRIST* to be God, nor the Son of God, “ but look on him as a Person far inferior to St. *John the Baptist*. We are informed, however, that they call him, as the *Mahometans* do, the “ *Spirit of God*. They acknowledge, according to *Tavernier*, that *JESUS CHRIST* became Man, to deliver us from the Guilt of Sin, but pretend he was conceived in the Womb of the Blessed Virgin

“ Travels, B. II.

“ Here *Tavernier* gives us the Name of several Cities in which the Christians of St. *John* were settled.

“ Other Travellers lessen the Number very considerably, and assure us that they are very poor. According to *Chardin*, this Sect is so far diminished, that there is scarce any one to be met with who can give an Account either of the Articles of their Faith, or any of their Tenets. Such as are of their Profession at present, are poor People, Mechanicks, and Day-Labourers, &c.

“ *Chardin* could tell how to distinguish them. See what he says of the Doctrine of the idolatrous *Sabeans*, Tom. VI. of his Travels, published in 12mo.

“ *Thevenot's* Travels, B. III. Chap. xi.

“ *Chardin* Tom. VI. published in 12mo.

“ *Thevenot* ubi supra.

“ by the Influence of the Water of some particular Fountain of which she drank,  
 “ that afterwards the *Jews* would fain have crucified him, but that he vanished out  
 “ of their Sight, and left only an Apparition which they crucified in his Stead. In  
 “ short, every thing they say, both with relation to *JESUS CHRIST* and his Mission,  
 “ is all a Medley of absurd and ridiculous Fiction contained in their *Divan*. They  
 “ have not a better Notion of the third Person in the Sacred Trinity.

“ *THIS Divan* of theirs, is, as we are informed, the only Book which is now ex-  
 “ tant amongst them; for their antient sacred Books, which were written in *Sy-*  
 “ *riac*, are all lost. In this *Divan*, however, is comprised their Doctrines, and the  
 “ Mysteries of their Religion. <sup>b</sup> God is there described as a corporeal Being, and as  
 “ having one Son, whose Name was *Gabriel*. Their Angels and their Demons are  
 “ all corporeal likewise, some Male and some Female. They <sup>c</sup> marry, and propa-  
 “ gate. God created the World by the Ministry of *Gabriel*, and was assisted in  
 “ that Operation by <sup>d</sup> fifty thousand Demons . . . . . The World floats upon the  
 “ Water like a Foot-ball. The Celestial Spheres are surrounded with Water; the  
 “ Sun and the Moon sail round about it in their respective Vessels . . . . The Earth  
 “ was so fruitful at the first Moment of its Creation, that what was sown in the  
 “ Morning was fit to be gathered in the Evening . . . . *Gabriel* taught *Adam* the  
 “ Art of Husbandry, but his first Transgression made him forget the Instructions  
 “ which were given him, and he could recover no more of it than we know at pre-  
 “ sent . . . . The other World is infinitely more beautiful and more perfect than  
 “ this, but in all other respects, much like it. The Inhabitants of it eat and drink.  
 “ There are Cities, Houses, and Churches in which the Spirits perform Divine Ser-  
 “ vice, sing, and play upon Musical Instruments. The Demons attend a sick Man  
 “ at the Time of his Death, and conduct his Soul through a Road, where there are  
 “ innumerable wild Beasts: If the deceased was a righteous Person his Soul is admitted  
 “ immediately into the Presence of God, having trodden under Foot those savage  
 “ Creatures. On the other Hand, the Soul of a wicked Man is almost torn in Pieces  
 “ by those Savages before she is qualified for her Admission into the Divine Presence.  
 “ At the last Day two Angels shall weigh impartially the Actions of all Mankind in  
 “ a Ballance . . . . But there shall be a general Pardon for all those of their Sect.  
 “ They shall one Day be saved after they have suffered the Punishments due to their  
 “ Demerits.” This is the whole Substance of their Doctrine.

SOME Historians tell us, <sup>e</sup> that they have a peculiar Veneration for the Cross, and  
 that they are frequently making the Sign of it . . . . . The World, according to  
 their Notion, is a Cross; because 'tis divided into four Parts. They <sup>f</sup> say there are  
 several Crosses in the Sun and the Moon; nay, that the Mast of the Vessel in which  
 the former sails is likewise a Cross.

“ *St. John the Baptist* is, as we have already observed, their most illustrious Saint,  
 “ but however not the only one, for they acknowledge likewise the Sanctity of *Za-*  
 “ *charias*, *Elizabeth*, the *Blessed Virgin*, and the *twelve Apostles*. I shall not here in-

<sup>b</sup> *Chardin* and *Tavernier* ubi supra.

<sup>c</sup> This Marriage of Souls seems to be taken from the Principles of the *Manichees*.

<sup>d</sup> Three Hundred thirty six thousand in *Tavernier's* Account.

<sup>e</sup> *Chardin* ubi supra.

<sup>f</sup> *Tavernier* ubi supra.

“ troduce a tedious Detail of the incredible Miracles, which either preceded, or accompanied the Nativity of St. *John*, nor of those which are ascribed to the before-mentioned *Zacharias* and *Elizabeth*, the Parents of St. *John*, nor of the absurd romantic Life of this Forerunner of JESUS CHRIST. As to all these Particulars, I shall refer the curious Reader to *Tavernier*. According to their Tradition, the Sepulchre of St. *John* is near *Cbuzzer* in the Province of *Cbussistan*, where there are Multitudes of these *Christians* of St. *John*.

THE Sacerdotal Habit of their Priests is a Kind of red Stole over a Surplice. They have the different Degrees of Priests and Bishops amongst them, but they have no established Rule, no Ceremony, in short, no religious Rites observed by any Christians, to create such Difference between their superior and inferior Clergy. Children succeed their Parents in the ministerial Office. <sup>b</sup> If a Priest dies without Issue, the next akin is promoted to his Place. The Bishop himself very frequently recommends his own Son to the People, who first elect him, and then present him in Form to his Father to consecrate him. This Ordination consists in some particular Prayers, which are said for six or seven Days over the Postulant or Novice, who is obliged to fast all the Time. The Son may succeed his Father if he be but sixteen or seventeen Years of Age. All these Ecclesiasticks are obliged to marry, but then their Brides must all be Virgins. Neither can any one be promoted to Ecclesiastical Dignities, unless his Mother was found a Virgin, when first married. All these Priests wear long Hair and a <sup>k</sup> small Cross upon their Clothes.

THEIR Sacrament of the Eucharist, and their Mass, if they may properly be called such, consist in the Observance of the following Custom. <sup>l</sup> They take a small Cake, kneaded with Wine made of Raisins infused in Water, and with Oil: The Flower and the Wine represent the Body and Blood of our Blessed Lord; the Oil, which is the Emblem of that Charity and Grace which accompanies the Sacrament is a Representation of the People. For the Consecration of the Whole, they pronounce several long Prayers over this Cake, which tend to the Praise and Glory of God, <sup>m</sup> without making any mention of the Body and Blood of our Blessed Lord, there being no absolute Necessity for it, as they say, since God Almighty knows their Intention. After that, they carry the Cake in Procession, and when that Ceremony is over, the Celebrant distributes it amongst the People.

BESIDES this grand Festival of which I have been speaking, and which lasts for five Days successively, they have another that holds three Days, appointed for the Commemoration of the Creation of the World, and the Parent of Mankind; and another of the same Duration kept in *August*, called the Festival of St. *John*. I shall take no notice of their <sup>n</sup> Fasts, nor of their <sup>o</sup> Oblation of a Ram, which they sacrifice in a Hut, composed of Palm-Branches, and purified beforehand with Water, Incense and sundry Prayers. One of the most important Ceremonies of their Religion, is the *Sacrifice of the Hen*. A Priest, known to have kept his Chastity, and for being the Son of one who was an approved Virgin at her Nuptials, is the only Person

<sup>e</sup> *Chardin* ubi supra.

<sup>b</sup> *Tavernier* ubi supra.

<sup>i</sup> *Chardin* ubi supra.

<sup>k</sup> *Tavernier* says so, but *Chardin* says he never saw any of their Crosses.

<sup>l</sup> *Chardin* and *Tavernier*.

<sup>m</sup> *Tavernier* ubi supra.

<sup>n</sup> *Tavernier* says, they observe no fasts, nor perform any Penances.

<sup>o</sup> *Chardin* ubi supra.



who is entitled to the Celebration of this Sacrifice. In order to the due Performance of which, the Priest repairs to the Bank of some River, drest in all his Sacerdotal Ornaments, which are a <sup>p</sup> white Linnen which he throws over him, another with which he girds his Loins, and a third, which is his Stole. Thus equipped he takes the Chicken, plunges it in the Water for its better Purification, and turning his Face towards the East, he cuts its Head off, holding the Fowl by the Neck till it has done bleeding. During the Time of the Blood's trickling down on the Ground, the Priest repeats several Times the following Prayer with Abundance of Fervour and Devotion, and lifting up his Eyes to Heaven. *In the Name of the Lord, may this Flesh be a Blessing to all those who shall partake thereof.* No Woman, no Layman must presume to kill any Hens. The former are prohibited, because they look upon them as persons impure, and who for the same Reason, according to *Tavernier*, are excluded from the Church. They observe much the same Ceremony in killing their Sheep, <sup>q</sup> and their Fish. But they are not so punctual as to the <sup>r</sup> Hens. These Ministers, or Priests of *St. John*, are, it seems, Butchers by Profession. As they imagine no Persons pure and undefiled but themselves, they will never <sup>s</sup> drink out of a Cup, that any one, who is not of their own Sect, has before made use of; and if a Stranger has used it, 'tis immediately broke to Pieces, for fear any of the Faithful should be so unfortunate as to be defiled by drinking after them. They have also an inveterate Aversion to any Thing that is blue, because, say they, the *Jews*, who were conscious by their Revelation, that the Baptism of *St. John* would abolish their Law, threw a large Quantity of *Indigo* into the River *Jordan* in order to defile the Waters: This Prophanation of them had hindered *St. John* from baptizing *JESUS CHRIST*, had not God Almighty prevented the malicious Intention of the *Jews*, and sent an Angel to draw some Water out of the River whilst it remained pure and undefiled. This is the received Opinion of the Vulgar, but their Aversion, in reality, arises from the Dog's-dung which is thrown into the Composition of this Colour; a Dog being looked upon by the *Christians of St. John* as a very unclean Animal. <sup>v</sup> The Aversion which they have to the *Mahometans*, their antient Persecutors, gives them likewise an equal Dislike to any Thing that is green, which is the sacred Colour of *Mahomet*.

I SHALL now proceed to their nuptial Ceremonies. The <sup>w</sup> Priest and the Relations of the intended Bridegroom wait on the young Lady proposed to be his Bride, in order to ask her, whether she be a Virgin or not; her answer is foreseen: She says *Yes*; but she is not believed upon her bare Affirmation. She is obliged to take her solemn Oath; the Priest's Wife searches her, and gives in her Deposition likewise upon Oath. After which, the Bridegroom and the Bride are conducted to a River, and there baptized. As soon as they are come within a small Space of the Bridegroom's House, he takes his Bride by the Hand, and conducts her to the Door, and after that returns with her to the same Place where the Ceremony began, which he repeats seven Times successively, the Priest following them all the Time, and reading in his Ritual several Prayers. Then they go into the House where they are seated by the Priest under a Canopy with their Heads and Shoulders close to each other,

<sup>p</sup> *Tavernier ubi supra.*

<sup>q</sup> *Thevenot's Travels B. III. Chap. xi.*

<sup>r</sup> *Thevenot* says that they look upon a Chicken as a very unclean Animal, because it feeds upon abundance of Filth, as well as walks over it.

<sup>s</sup> *Tavernier* says that this Custom is observed only with respect to the *Turks*, and other *Mahometans*.

<sup>t</sup> *Thevenot ubi supra.*

<sup>v</sup> They trample upon it on purpose to profane it. *Chardin ubi supra.*

<sup>w</sup> The same *Tavernier* and *Thevenot*.

whilst he reads a long Service over them, which is followed with a Lesson out of their \* *Faal*, or Book of Divination, which he consults in order to find out the critical Minute for a happy Consummation of their Nuptials. As soon as that is over, both Parties wait upon the Bishop, and the Husband depose before him, that he is well satisfied, (in case it be matter of Fact) that he found his Wife a Virgin; and then the Bishop marries them, puts several Rings upon their Fingers, and baptizes them again. If the Bridegroom finds himself deceived, as to his Wife's Virginity, and is notwithstanding determined to wed her, he must make his Applications to a Priest, and not to the Bishop to compleat the Ceremony. But the People are so very fond of being married by the Bishop, and 'tis such an Infamy to have the Ceremony performed by any one else of inferior Dignity, that a Marriage with one who is discovered to have lost her Honour beforehand, but very seldom, if ever, holds good.

TAVERNIER gives for a Reason of this strict Enquiry with respect to the Virginity of their Wives, the Right of the Bridegroom which he ought to maintain with the utmost Rigour and Severity: To which we may add, that the Honour and Interest of Families in a great Measure depend upon it. They design by this prudent Precaution, as our Traveller expresses it, to bridle their Daughters.

THESE *Christians of St. John*, are allowed to marry several Wives, but only of their own Family, and their own Tribe. This Custom is derived from the *Jews*. Their Widows are not allowed to marry again, and their Men are debarred the invaluable Privilege of putting away their Wives.

I SHOULD close this Dissertation with an Account of a pretended Sect, called the *Abrahamites*, who, if we credit <sup>y</sup> an anonymous Traveller's Voyages printed in the Year 1724, are also to be met with in *Egypt*; but I suspect the Veracity of this Author, since no Traveller but himself, as I know of, ever made any mention of these Deists of *Egypt*. Besides, the Way of thinking of these *Abrahamites* is, in my Opinion, so conformable to that of those Freethinkers who dogmatize in *England* and *Holland*, without the least Apprehension either of Dragoons, Gallies, or Inquisitions, that it is very probable, he has formed his *Abrahamites* upon the same Model. Moreover the Character of this bold Adventurer, and of <sup>z</sup> those who assisted him in the Method of compiling his romantic Treatise, is very different; but tho' the general Idea which is entertained of them, will never prejudice any one in Favour of that Performance, I shall notwithstanding include in a Remark below <sup>a</sup> the fundamental Tenets of these imaginary *Abrahamites*.

<sup>b</sup> Of

<sup>x</sup> *Faal*, according to *Chardin*, signifies *Lot*.

<sup>y</sup> A late Voyage to *Greece*, *Egypt*, &c.

<sup>z</sup> See *Biblioth. Franc.* Tom. IV. Part I. One of these Knight-Errants was *Guzman of Alfarache*, heretofore B. . . . of M. . . . d' . . . .

<sup>a</sup> The *Abrahamites*, who are a very few, acknowledge no other Law but that of Nature, which God, they say, delivered to *Abraham*, from whom, as they pretend, they originally descend. They constantly read those sacred Books wherein the History of the Creation &c. is included, tho' widely different from that of *Moses*, which they look upon as a meer Romance. As to *Moses*, the *Abrahamites* are of Opinion, that he was the ablest and most learned Physician, and best Chemist till that Time; that his Miracles were wholly due to his extraordinary Skill in Physick and Chemistry. They do not look upon him as a Prophet, but as a wise Legislator, and compare him to the Lawgiver of the *Clinise*. JESUS CHRIST, whose Law we have corrupted, never, say they, pretended to be God; his Morals, however, must be allowed to be extremely just, pure, and refined. The Fathers of the Church were Men either too illiterate or too hypocritical. The *Abrahamites* reflect very severely upon the Ceremonies, the Divine Worship, and the Festivals of the *Christians*. They despise and turn to Ridicule the Mysteries of Christianity: to conclude, they affect to worship

*Of the Religious Principles, and Customs of the MAHOMETANS.*

“ AS the Religion of the *Mahometans* is a Compound only of the Doctrine of the  
 “ *Jews* and the *Christians*, we have thought proper to give the Reader an Ab-  
 “ stract thereof, in order that those who travel into the *Levant* may shake off the nu-  
 “ merous Prejudices which they have received against this Religion, and seriously  
 “ consider, that it is indebted to the *Jews* and the *Christians* for all its valuable Tenets;  
 “ but more especially for its Morals. *Mahomet* who was conscious that each Religion  
 “ ought to be grounded upon the Word of God, and not upon that of any human  
 “ Creature, was obliged to assume the awful Character of God's Embassador; and  
 “ in order to impose upon the *Christians* he pretended to be the *Paraclete* or *Com-*  
 “ *forter* promised in the Gospel. He has likewise borrowed a Part of their Maxims,  
 “ and has acknowledged our Blessed Lord to be a great Prophet, and one who  
 “ was endowed with the *Spirit of God*. On the other Hand being desirous of draw-  
 “ ing the *Jews* to his Party, and of making one compleat Religion out of the two,  
 “ he introduced a great Part of the *Jewish* System into his pretended Reformation;  
 “ for this Reason the *Mahometans* insist, that both 'the Law of *Moses*, and that of  
 “ our blessed Lord are now abolished, and that all Persons who are desirous of being  
 “ truly faithful, ought to embrace the *Mahometan* Religion. They acknowledge,  
 “ that these two Laws have been grounded on the Word of God, but add, at the  
 “ same Time, that they subsist no longer, since it was revealed to *Mahomet* that he  
 “ should new model and reform them. There are some *Mahometans*, who also  
 “ insist, that neither the *Jews*, nor the *Christians*, can have any sure and infallible  
 “ Grounds for the Support of their Religion, since their sacred Scriptures have been  
 “ corrupted. The *Jews*, say they, lost their Law, and all their religious Books at  
 “ the Time of their Captivity in *Babylon*; and what they call their canonical Books,  
 “ are not such in reality, but only some Remains of those antient Writings which  
 “ they endeavoured to restore in the best Manner they were able after that Misfortune.  
 “ As to the *Christians*, they assert, that the Books of the *New Testament* have been  
 “ corrupted by the numerous Sects which have appeared amongst them.

“ *MAHOMET*, therefore, has feigned, that God Almighty sent him, within the  
 “ Space of twenty three Years, by the Angel *Gabriel*, a large Parcel of loose Papers in  
 “ Writing, out of which he composed the Book, entitled, the *Alcoran*, which is sub-  
 “ stituted in the room of the sacred Scriptures, and comprehends the fundamental  
 “ Tenets of their Religion. But as the *Jews*, besides their twenty four Books of  
 “ Scripture, have likewise their *Talmud*, which explains all the Articles that relate to  
 “ their Tradition; so the *Mahometans* likewise have their *Ajfonna*, which contains all  
 “ the Traditions which they are obliged to follow. They have likewise their An-  
 “ notations on these Books, in which they implicitly acquiesce, and distinguish, more-  
 “ over, Precepts from good Council only.

ship one Supreme Being, and him only; and to love their Neighbours as themselves; yet think their De-  
 stiny uncertain, and look upon the Immortality of the Soul only as a modern System, yet comfortable and  
 grounded upon Reason.

\* As we have inserted in this Dissertation all the rest of Father *Simon's* Treatise, we think ourselves obliged  
 not to omit this Chapter, altho' it treats only of the Religion of the *Mahometans*, which we shall treat of in  
 our last Volume.



“ THE chief Article of their Creed is grounded on the Unity of the Godhead, for which Reason they always say, that *there is no other God but God; and that God is one*; and they look upon all such as Idolaters, who acknowledge a Plurality in the Godhead, thereby condemning with the *Jews* the Doctrine of the Sacred Trinity, as it is professed by the *Christians*.

“ THE second fundamental Article of their Religion consists in these Words, *Mahomet is God's Embassador*, by which they pretend to exclude all other Religions; because *Mahomet*, as they say, is the last, and most excellent of all the Prophets whom God Almighty proposed to send to Mankind. As therefore the Religion of the *Jews* was abolished by the coming of our Lord JESUS CHRIST; so the Christian Religion, in their Opinion, could subsist no longer after the Mission of their Prophet *Mahomet*.

“ SUCH as introduce a new Religion ought to produce some Miracles in order to give a Sanction to the Doctrines they would advance; for which Reason, the *Mahometans* ascribe several to their Legislator. They insist, that he made Water issue forth from his Fingers-Ends, and that by touching the Moon but with one of his Fingers, he cleft it asunder. They assert, moreover, that the very Stones, Trees, and Beasts of the Field, acknowledged him to be the true Prophet of the Lord, and proclaimed him as such in the Terms following, *Thou art God's true Embassador*. They affirm, moreover, that *Mahomet* went in one Night from *Mecca* to *Jerusalem*, from whence he ascended into Heaven; that he had a Vision there of Paradise and Hell; that he had Communion with God, notwithstanding that was an Act of Indulgence reserved only for the Blessed after their Decease; that, in short, he descended from Heaven that Night, and returned to *Mecca* before it was light.

“ BESIDES these Miracles of their Prophet, the *Mahometans* ascribe others likewise to several of their Saints, with this Difference, however, that they are not to be compared to those of their Prophet. They discourse admirably well of God and his Divine Attributes, and take peculiar Care not to ascribe any thing to him that looks in the least like Weakness or Imperfection. They acknowledge the Existence of Angels who execute the Commandments of the Almighty, and own that there is no Distinction of Sex amongst them. They add, moreover, that there are different Orders and Degrees amongst Angels, and that there are distinct Offices assigned to each of them as well here upon Earth as in Heaven; and in short, that they register the Actions of all Mankind. They attribute a superior Power to the Angel *Gabriel*, that is to say, the Faculty of descending from Heaven to Earth in the short Compass of an Hour, and of overturning a Mountain with one single Feather of his Wing. The Souls of such as depart this Life are entrusted to the Care of the Angel *Asraël*; and *Ezraphil* is for ever employed in holding at his Mouth a large Horn, or Trumpet, ready to sound it at the Day of Judgment. It would be needless, and even tedious to enumerate the various Offices of the other Angels. They believe the general Resurrection of the Dead, and have a long List of all the numerous Signs and Tokens which shall precede it; for they insist, that there will then arise an *Anti-Mahomet*; that JESUS CHRIST will descend from Heaven to destroy him, and establish the *Mahometan* Religion; to which they add several other

“ idle Chimeras relating to *Gog* and *Magog*, and the *Beast* which is to come out of  
 “ *Mecca*. They affirm, moreover, that then all living Creatures shall die; that the  
 “ Mountains shall soar in the Air like Birds, and, in short, that the Heavens shall  
 “ dissolve and flow down like Water upon the Earth. Notwithstanding all this;  
 “ they are of Opinion, that some short Time after God shall restore the Earth, and  
 “ raise the Dead, who shall be naked from Head to Foot; but that the Prophets,  
 “ Saints, Doctors, and Righteous shall be clothed; and transported by the Angels  
 “ and Cherubims into the empireal Heaven. As for the others, they shall suffer  
 “ Hunger, Thirst, and Nakedness; and as the Sun shall hang within the short  
 “ Compass of a Mile over their Heads, they shall sweat beyond all Conception, and  
 “ endure several other Torments which we shall not relate. I shall only observe, that  
 “ the Torments which each Person is to suffer according to their Demerits, will cease  
 “ they say at the Expiration of fifty thousand Years. After all, as we represent St.  
 “ *Michael* with a Pair of Scales in his Hands, in order to weigh the good and evil  
 “ Actions of all Mankind; the *Mahometans* likewise assure us, that at the Day of  
 “ Judgment there shall be a Pair of Scales in which both Good and Evil shall be  
 “ weighed; that all those whose good Actions out weigh their evil ones shall go in-  
 “ stantly into Paradise; but on the contrary, those whose evil Actions outweigh their  
 “ good ones, shall sink down to Hell, unless the Prophets and the Saints intercede  
 “ for them.

“ THIS Article of their Belief with relation to Paradise and Hell, is very conformi-  
 “ able to that of the *Jews* and the *Christians*, particularly those of the Eastern  
 “ Countries. Add to this, that they acknowledge also a Kind of Purgatory: for they  
 “ are of Opinion, that such as die in the Faith, whose Sins prove heavier than their  
 “ good Actions, and who are not so fortunate as to be relieved afterwards by the In-  
 “ tercessions of the Righteous, they are of Opinion, I say, that such unhappy Souls  
 “ shall suffer in Hell in Proportion to their Crimes; but shall after their Purification  
 “ go into Paradise. Thus likewise the Eastern Church much after the same man-  
 “ ner acknowledge a Purgatory, without admitting of any other Place of Punish-  
 “ ment but Hell.

“ BESIDES this general Judgment, at which, according to the Notion of the *Md-*  
 “ *hometans*, God Almighty will personally make each Man render an Account of all  
 “ his Actions, they acknowledge likewise a particular Judgment, which they call the  
 “ *Torment of the Grave*; and this Judgment, according to their Notion, is as follows.  
 “ As soon as any one is dead and buried, two of their greatest Angels, one called  
 “ *Munzir*, and the other *Nekir*, examine the Party deceased with respect to his No-  
 “ tion of God, his Prophet, the Law, and the *Kibla*, that is to say, the Side on  
 “ which one ought to pray. The Righteous must then answer, *our God is the*  
 “ *Creator of all Things; our Faith is orthodox, and that of a Mussulman, and the Kibla*  
 “ *is the proper Rule for making our Prayers.* The Infidels, on the other Hand, not  
 “ knowing what Answer to make, are doomed to suffer inexpressible Torments.

“ THEY firmly believe, that at this general Resurrection all such as were ap-  
 “ pointed to be Partakers of the Joys of Paradise, shall drink before their Admission  
 “ into that Blessed State, of the Water of some certain Fountains, appropriated to  
 “ that Purpose, and that each Prophet shall have a Fountain for himself, and his  
 “ Followers.

“ Followers. The Fountain, however, which shall be set apart for the Use of *Mahomet* and his Disciples, shall be more spacious than that of any of the other Prophets, and extend as many Miles in Length, as a Traveller can reach in a Month's Journey. The Banks of this delightful Stream, the Waters whereof shall be sweeter than Honey, and whiter than Milk, shall be furnished, according to their Notion, with an infinite Variety of curious Ewers, as numberless as the Stars in the Firmament. Such as drink of this living Fountain shall never thirst. 'Tis highly probable, that all this pompous Account is rather figurative than strictly historical; for which Reason a great Part of what we read in the Dissertations of the *Mahometan* Doctors, and the other oriental Historians, must doubtless be understood in an allegorical Sense only. It would be equally absurd to put a literal Construction on the greatest Part of their Descriptions of Paradise, and the infernal Regions. As for Instance, in their Detail of the former, they assure us, that 'tis perfumed all over with Musk; that the Houses there are all built with gold or silver Bricks; that those who once enter therein will fix their Situation there for ever; that their Garments there will never be worn out, that they are plentifully provided with all Sorts of the most luxurious Dainties; that every Thing their Hearts can wish is ready dressed to their Hands; that the Inhabitants of those blissful Mansions are never subject to sleep, or to any of the other Frailties incident to human Bodies; that 'tis plentifully stored with angelic Beauties, exempt from all the common Failings and Infirmities incident to Women. In this romantick Stile they describe their Paradise. As to their Representation of the infernal Regions, they assure us, that the Infidels will be doomed to reside there to all Eternity, and be Companions for the Devil and his Angels; that they will there be tormented not only with hissing Serpents, larger than Camels, and Scorpions bigger than Mules; but with unquenchable Fire and boiling Water: that being burnt, and reduced to Ashes, God Almighty will create them anew, that their Torments may endure for ever and ever.

“ THEY are for the generality strict Predestinarians, and positively affirm, that Good and Evil are the Result of the Almighty's absolute Decree. Whatever has happened heretofore, all present Occurrences, and such as shall hereafter come to pass, were written by his own divine Finger, upon a Table, in indelible Characters, from all Eternity, and 'tis impossible that his Decree should be reversed. The Incredulity and impious Actions of the Infidel are all known to him, and are the Effect of his divine Will, as well as the chearful Obedience, and fervent Devotion of the Faithful. They add, moreover, that if any one should ask why God created the Wicked, and such as are Infidels, the only and immediate Answer which ought to be made is this, that 'tis Presumption in Man to pry too narrowly into the Secrets of the Almighty; that he acts as seems best to his infinite Wisdom, and who is there that shall say unto him, what dost thou? For which Reason, a true and faithful Disciple of *Mahomet* must say, I believe in God, his Angels, his Scriptures, and in the Day of Judgment. I believe also, that Good and Evil are the Result of his irreversible Decree, and that he created both the one and the other.

“ As to such of the Faithful as depart this Life without a due Repentance of their Sins, their State, according to their Notion, is undecided after their Decease; and  
“ God



“ God Almighty disposes of them as seems most agreeable to his divine Pleasure ;  
 “ he is graciously pleased to pardon some, and consign over others to such Punish-  
 “ ments as are due to their Demerits ; but all of them are assured at last of being ad-  
 “ mitted into Paradise, after they have made an Atonement in some Measure suitable  
 “ to their Crimes. To conclude, they are firmly persuaded, that God Almighty  
 “ pardons all Sins how flagrant soever, except those of Atheism and Idolatry ; for  
 “ which Reason, in their Prayers for the Dead, they make their earnest Supplications  
 “ for the Wicked, as well as for the Righteous. They set a great Value upon those  
 “ Prayers, Alms-Deeds, and other pious Actions performed for the Dead ; because  
 “ they contribute very much to the Consolation and Repose of their Souls. They  
 “ have a Kind of Office set apart for that Purpose, wherein not only the Prayers,  
 “ which ought to be pronounced at their Burials, but the *Surrats*, or Chapters of the  
 “ *Alcoran* likewise, proper to be read at the Place of their Interment are specified ;  
 “ which being duly performed, the Priests who officiate say with an audible Voice,  
 “ *We freely bestow upon the Deceased all the Merit that is due to these our religious Ser-*  
 “ *vices.* 'Tis not through Vanity, that they erect Monuments over the Graves of  
 “ their deceased Friends, but that Travellers may be reminded, as they pass by, to  
 “ pray for the Repose of their Souls.

“ THE *Mohometans* not only perform interior Acts of Faith, but charge themselves  
 “ likewise with the Guilt of all their Sins, and confess them before God and him  
 “ alone. Penance, they say, consists in nothing else but a sincere Repentance of such  
 “ Sins as have been committed, and a firm Resolution to avoid them for the future.

“ THEIR Morality consists in doing good, and eschewing Evil ; for which Reason,  
 “ they are very curious in their Enquiries with respect to Virtue and Vice ; and their  
 “ Casuists are in all Respects as subtle and refined as ours. I shall here introduce  
 “ some few of their Principles, by which the Reader may easily form a just  
 “ Idea of their Morals. They are so firmly persuaded that all such Actions as are  
 “ not accompanied with Faith, are sinful, that he who denies his Faith, in their O-  
 “ pinion, loses the Merit of all his good Works ; and as often as he lies even with his  
 “ own Wife, he is guilty of Adultery ; in a Word, that nothing which he does, du-  
 “ ring this Incredulity, can be acceptable in the Sight of God, till he truly repents of  
 “ his Sins, and then he becomes a *Mussulman*, or true Believer again ; and thereupon  
 “ he is obliged to marry again ; and if he has been at *Mecca* he must then go again,  
 “ because all his good Actions have been erased by such Infidelity, and all the Re-  
 “ pentance upon Earth can never restore them.

“ WHEN they make their Addresses to the Throne of Grace for any particular  
 “ Mercies, their Prayers must be offered up with an entire Resignation to the Divine  
 “ Will, and they are directed to say, *My God, I beseech thee not to grant those Blessings*  
 “ *which I ask, if they are not for my real Advantage.* And when their Prayers have  
 “ proved successful, 'tis a Duty incumbent on them to return him their humble and  
 “ hearty Thanks, to acknowledge that they are unworthy of the least of his Favours,  
 “ and that they can do nothing of themselves.

“ THERE is no Duty which they so strenuously inculcate, as that of putting their  
 “ whole Trust and Confidence in the Almighty, and acknowledging him to be their

“ only Help. Humility is highly esteemed by them, and consists, they think, in  
 “ setting a higher Value on their Neighbours than on themselves.

“ THEY lay down excellent Rules for subduing the Passions, and abstaining from all  
 “ Manner of Vice. If thou art desirous, say they, that Hell should shut its seven  
 “ Gates against thee, take care that the seven Members of thy Body, that is to say,  
 “ thy Eyes, Ears, Tongue, Hands, Feet, thy Belly, and Parts not to be named, be  
 “ guilty of no sinful Actions. They enumerate likewise the several particular Offences  
 “ which each of these Members ought respectively to abstain from. Detraction is a  
 “ Vice against which they exclaim the most severely; and there is nothing which  
 “ they condemn so much as passing Judgment on the Actions of others, though  
 “ their Reflections should prove just. This Principle of theirs is grounded on that  
 “ Maxim, that we ought not to speak too freely of such Things as are hid from our  
 “ Eyes. They must not for instance, say, such a one died, or shall die in the Faith; for  
 “ we have no Right or Title to judge of such Things as God Almighty has thought  
 “ fit to conceal from us. Positive Assertions of this Nature are allowable only, when  
 “ the Prophet has thought fit to mention them first; then, indeed, with Confidence  
 “ they may assert, that *Abubekir*, *Omar*, *Osinan*, and *Ali* are worthy of Paradise.  
 “ For the same Reason likewise they are not permitted to say such a one died in a  
 “ State of Infidelity, or deserves to be damned, except they are speaking of such as  
 “ are particularly nominated by the Prophet, as the *Devil*, *Abufabeh*, and *Abugebel*.

I SHALL wave the rest of their moral Maxims, since I have produced Instances  
 “ enow already to give the Reader a just Idea of the whole; and I may be bold  
 “ to say, that they are not so loose and remiss as some Casuists of the present  
 “ Age. I shall only add, that they have Abundance of excellent Rules for their pri-  
 “ vate Conduct, and for the Observance of good Manners one towards another.  
 “ They have likewise laid down Laws for their Deportment towards the Prince upon  
 “ the Throne; and 'tis one of their Maxims, not to lay violent Hands on him, or  
 “ even to speak disrespectfully of him on account of his tyrannical Proceedings.

“ THE *Mahometans* have a religious Veneration even for some particular Appella-  
 “ tions; as for instance, when they mention the awful Name of God, they are obliged  
 “ to bow down their Heads, and add thereto some of his Divine Attributes; such as  
 “ most high, ever-blessed, omnipotent, most gracious, or some other Epithet of the  
 “ like Nature. If mention be made of their great Prophet *Mahomet*, they must add,  
 “ *May God Almighty augment his Graces!* When any of his other special Messengers  
 “ are spoken of, they add, *Whom the Lord approves!* And when any one of their Doctors  
 “ Names are mentioned, they say, *May the Lord have mercy upon him.*

“ THERE are no Constitutions of any religious Order whatsoever that oblige the  
 “ Monks to obey their Superior with that Rigour as the Precepts of the *Maho-*  
 “ *metan* Doctors enjoin Pupils to reverence and respect their Tutors, whom they are  
 “ obliged to obey in all Things, without presuming to contradict them, or even to  
 “ speak beyond a Whisper in their Presence.

“ As they distinguish divine Obligations from human Institutions, and positive  
 “ Precepts from Counsels; so there are some Devotees amongst them, who are as  
 VOL. V. E e e “ punctual

“ punctual in their Observance of the one as the other ; as for instance, in going to  
 “ Prayers at nine in the Morning, which is no Point of Obligation ; and in prostrat-  
 “ ing themselves twice at least, or eight Times at most. In short, besides what re-  
 “ lates to their Faith and Morals, the *Mahometans* have likewise several Ceremonies,  
 “ which they practise very much according to the Letter. *Mahomet*, in order to di-  
 “ stinguish his Disciples from the *Jews*, who are obliged to attend their publick  
 “ Prayers but thrice a Day, has obliged them to pray five Times every Day, as a  
 “ Mark of their superior Sanctity. They have Abundance of Traditions relating to  
 “ their Form of Prayer which would be too tedious to repeat.

“ THERE are some Prayers which are absolutely necessary and of divine Obliga-  
 “ tion, and others which are of human Institution and only for Decency. There  
 “ are some certain Conditions, which if not strictly observed, render their Prayers in-  
 “ effectual. As for instance, their Prayers at Noon and Afternoon, which are of di-  
 “ vine Obligation, must be read with a low Voice ; but their Prayers at Night, im-  
 “ mediately before they go to rest, and those in the Morning, must be said with an  
 “ audible Voice, if there be an *Imam*, that is to say a Priest amongst them : But if  
 “ they be alone, 'tis left to their own Discretion. Moreover, the Men must lift up  
 “ their Hands to the Tip of their Ears ; but the Women to their Chins only : When  
 “ a Man is standing, and has his Right Hand laid over his Left, he must put them  
 “ before him below his Navel ; but a Woman must lay hers upon her Bosom. To  
 “ pray after a regular Manner, they must repeat with a low Voice all that the *Imam*  
 “ says, and imitate all his Actions. I should trespass too much on the Reader's Pa-  
 “ tience should I run into a long Detail of the various Postures observed at their  
 “ Prayers, especially when they prostrate themselves and touch the Ground with  
 “ their Noses and their Foreheads : The only way of conceiving a perfect Idea of  
 “ them is to see them at their Devotions.

“ THEIR Deportment at their Prayers is as humble and modest, as possibly can be  
 “ conceived ; because there are a thousand little Incidents to be observed to render  
 “ them successful : For their Prayers are accounted void, if they speak, or laugh so  
 “ loud as to be heard ; or if they sigh, or express their Sorrow in Tears for any Mis-  
 “ fortune, or on any other Account whatsoever, except it be upon the mention either  
 “ of Paradise or of Hell ; for on such extraordinary Occasions their Prayers are valid  
 “ and effectual notwithstanding. There are likewise several other Circumstances  
 “ which render their Prayers ineffectual, as for instance, the scratching themselves  
 “ thrice in one Place ; the passing by their *Imam* during his Prostration ; walking in  
 “ the void Space between two Rows of Devotees ; the turning their Backs on the  
 “ *Kibla* ; the Beginning a Prayer when they hear any one else begin it except their  
 “ *Imam* ; the making any Mistake in their Reading, and the wilful Salutation of any  
 “ Person ; for in Case they should pay their Respects to a Friend, thro' Inadvertency,  
 “ the Delinquent is forgiven upon his making a Prostration, which is the usual Pe-  
 “ nance for such Offences.

“ THEY are charged likewise never to make their Addresses to God Almighty, in  
 “ such Clothes as they wear when at their daily Labour, and in which they would  
 “ blush to attend upon any Person of Distinction. Neither are they allowed to say  
 “ their Prayers before the Fire, tho' they may by Candle-Light, or Lamp-Light, if  
 “ they



“ they think convenient. But to enumerate all the Prohibitions relating to Prayer  
 “ would be endless, I shall therefore proceed to their Ablutions. The *Mahometans*  
 “ look upon washing their Mouths, Faces, and after that, their Bodies all over, as a  
 “ Duty of divine Obligation: And the Tradition of *Mahomet* says farther, that this  
 “ Ablution shall be performed with a pious Intention; that in order to cleanse or pu-  
 “ rify the Body they shall throw Water all over them three Times successively, pro-  
 “ ceeding from the Right Shoulder to the Left, then to the Head, and at last to all  
 “ the other Parts of the Body. If they happen to break Wind during their *Abdest*,  
 “ or Ablution, the Ablution is void and of none Effect.

“ THEY look upon the washing of their Faces, and of their Arms up to their El-  
 “ bows once; and the wetting one fourth Part of their Head and their Feet once, as  
 “ Commandments of divine Institution; and the Tradition of *Mahomet* has enjoined  
 “ the Washing of their Hands thrice, the cleansing their Teeth with a particular Sort  
 “ of Wood, and the washing their Mouths three Times together after it, and their  
 “ Noses likewise thrice without Intermision, when they have once begun. After that,  
 “ to wet their Ears with the Remainder of the Water which was made use of for  
 “ washing their Heads. They must always wash their right Side first, and when  
 “ they wash their Hands and Feet, they must begin with the Fingers and Toes. There  
 “ are several Incidents which render these Ablutions likewise void; but we have dwelt  
 “ too long already upon these minute Circumstances.

“ THE Account hitherto given of the Religion of the *Mahometans* is extracted  
 “ from a serious Dissertation of one of their Doctors, who lived in the last Age, and  
 “ professed those Doctrines which were most in vogue in *Constantinople*, and most ap-  
 “ proved of by Persons of Piety; which is a very material Point, since the *Mabo-*  
 “ *metans* are divided into a great Number of Sects, not to mention the *Persians*, who  
 “ differ widely in their Sentiments from the *Turks*. In order, therefore, that the  
 “ Reader may form a just Idea of these several Sects, I shall here transcribe the Ac-  
 “ count which the *Mahometan* Doctor beforementioned has given us of them, which is  
 “ a judicious Performance, and highly worthy of our Observation.

“ HE affirms, that in reality the whole Sum and Substance of their Religion is  
 “ comprised in their sacred Writings; but that some of their Tenets are very intricate  
 “ and obscure, and not to be rightly comprehended by any but their Doctors; that  
 “ God Almighty suffered them to remain so concealed, on purpose that they should  
 “ spend their Time in the Study of those Books, and be able to communicate his  
 “ divine Will to others. As these sacred Writings are thus intricate and abstruse, it  
 “ frequently happens that the Commentators themselves are mistaken in the Sense of  
 “ them; those Errors, however, are not sinful; and God himself requires that such  
 “ as have not applied themselves to such religious Studies, should follow the Expo-  
 “ sitions of their Doctors, without enquiring too narrowly into the Truth of the  
 “ Doctrines which they advance, since it is their Duty to acquiesce, and if they  
 “ should happen to be mistaken there is no Sin to be imputed to them upon that  
 “ Account.

“ THO' the Successors of *Mahomet* wrote Abundance of Treatises for the Establish-  
 “ ment and Interpretation of the Law, yet they have not wholly exhausted the Sub-  
 “ ject;

“ jeſt : Beſides, there was not that abſolute Neceſſity for it formerly before there  
 “ were ſo many Innovations and Caſes of Conſcience as have been ſtarted ſince. But  
 “ as ſoon as the Number of the faithful was conſiderably encreaſed; they began to be  
 “ divided in their Sentiments, and it then become highly requiſite, that ſome particular  
 “ Perſons ſhould apply themſelves with Diligence to the Study of the Law, in order to  
 “ reduce into writing the ſeveral Maxims which they extracted from their ſacred  
 “ Writings; and from hence aroſe the various Sects amongſt their Doctōrs. For  
 “ each of them explained the Law agreeable to the Dictates of his own Imagination,  
 “ and communicated to the People their ſeveral Interpretations accordingly; inſo-  
 “ much that in a ſhort Time they divided themſelves into Parties, ſome adhered to  
 “ *Abubanifé*; others to *Chafibidé*; ſome to *Maliké*; others to *Abmed*; and others again  
 “ to *Dudzabimé*; in ſhort, their Doctōrs were at that Time very numerous, and con-  
 “ tinue to be ſo to this very Day.

“ HOWEVER, theſe various Sects unanimouſly agree in the eſſential Articles of their  
 “ Belief; but differ widely with reſpect to their Morals, and their Ceremonies, which  
 “ Difference, as they ſay, aroſe without doubt by divine Appointment or Permiſſion,  
 “ and no manner of Danger attends the Obſervance of any of them, ſince there is  
 “ no one Sect whatſoever in which the Diſciples forfeit their Title to Salvation. The  
 “ Sect, however, of *Abubanifé* is looked upon as the moſt preferable, as being the  
 “ moſt antient and moſt learned; his Expoſitions of the difficult and abſtruſe Points  
 “ are deemed moſt clear and convincing; and his Morals in particular are ſtrictly to  
 “ be regarded. For which Reaſon they imagine, that there is more Merit in em-  
 “ bracing the Doctrines he has advanced than thoſe of any of the Doctōrs, who  
 “ have ſucceeded him; and ’tis in this Senſe alone that the following Paſſage muſt  
 “ be underſtood. *I am of the Sect of Abuhanifé, with reſpect to thoſe Things which re-*  
 “ *late to my own private Actions, the public Worſhip of God, and all Manner of religious*  
 “ *Rites and Ceremonies: I acknowledge all that he has extracted from the ſacred Writ-*  
 “ *ings, and the Traditions to be juſt and true: And I have made choice of his Sentiments*  
 “ *for the Regulation of my Conduét.* Thus I have given you, in a ſhort Compaſs,  
 “ the Opinion of our *Mahometan* Doctōr with reſpect to the various Sects which  
 “ are ſubſiſting in his Religion, and which create no Schiſm or Diviſion that can be  
 “ any Ways injurious or detrimental to the State; for the fundamental Tenets of  
 “ *Mahometaniſm* entirely conſiſt in confeſſing that there is but one God, and that *Ma-*  
 “ *homet* is his Envoy or Embaſſador; in Prayers, Alms-deeds, Pilgrimages to *Mecca*,  
 “ and in obſerving their Faſt of *Ramazān*. Theſe five principal Heads include ſeveral  
 “ other Articles of leſs Importance. That relating to Prayer muſt always be accom-  
 “ panied with every Circumſtance that may render it pure and holy, as for inſtance,  
 “ with Ablutions: Circumciſion itſelf is a Branch of this external Purity, which ought  
 “ to be a Sign of that which is internal.”

## Of the religious PRINCIPLES and CUSTOMS of the RUSSIANS.

THE first Conversion of the *Russians* to the Christian Faith is for the generality ascribed to *Nicholas Chrysobergus*, Patriarch of the *Greeks*: Towards the Close of the tenth Century the Czar <sup>b</sup> *Wolodimir* was baptized, and married the Sister of the Emperor *Basil* the III<sup>d</sup>, and *Constantine*, who had <sup>c</sup> solicited him by a solemn Embassy to become a Profelyte to the Christian Faith. The Patriarch of *Constantinople* sent him several Priests and Bishops <sup>d</sup> for the Instruction of his Subjects. These Missionaries executed their Commission with such Success, that the Christian Religion in a few Years was professed throughout all the extensive Dominions of *Wolodimir*; and the *Russians* have from that Time been inviolably attached to the Communion of the *Greeks*, and have followed ever since the Ceremonies and Liturgy of their Church. As to the *Russian* Hierarchy, the beforementioned *Nicholas Chrysobergus* established it on the same Model as that of the *Greeks*. The Patriarch of *Constantinople* was its immediate Superior, and so continued till the Close of the sixteenth Century. At that Time *Jeremias*, Patriarch of *Constantinople*, gave to *Muscovy* a <sup>e</sup> Patriarch with the unanimous Consent of the *Russian* Clergy: But the <sup>e</sup> Czar (*Peter the Great*) abolished, as it were, this Patriarchate, on account of the too extensive Power that was annexed to that Dignity.

It would be needless to introduce here a particular Relation of the several <sup>f</sup> Articles of the *Russian* Creed; since it will be sufficient to refer the Reader to what has been already offered with respect to the religious Tenets of the *Greeks*. In the Year 1595 there was a Scheme formed for a Reconciliation of the *Russians* with the *Romish* Church; that Project, however, succeeded but in Part; for those who followed the Rites and Ceremonies of the *Greeks* in the *Polonise Russia*, and in *Lithuania* were the only Persons that adhered to that Reunion. In 1717 the Doctors of the *Sorbonne*

<sup>a</sup> There are others who trace this Conversion up a little higher.

<sup>b</sup> This *Wolodimir Basil* was an illegitimate Prince.

<sup>c</sup> His Mother entreated him, as we are informed, to embrace the Christian Religion.

<sup>d</sup> See Father *le Brun's Dissert. on the Liturgies*, Tom. II.

<sup>e</sup> This Prince suffered the last Patriarch to die in the quiet Possession of his Dignity; but peremptorily forbade the Election of a new one, and declared himself Head of his own Church. One of the Bishops presuming to oppose this usurped Authority of his, the Czar ordered, that he should be instantly degraded: And as the Bishops refused to perform that unwelcome Office, he undertook it himself, and substituted another in his room. See *Perry's State of Russia* pag. 198. In Father *le Brun's Supplement to his Collection of Liturgies* Tom. II. there is the following Extract of an Account inserted in the *Mercury of March 1725*. "That after the Death of the Patriarch, the Czar caused himself to be declared Head and Protector of the *Russian* Church . . . that on the first Day of the Year 1717, Old Style, his Czarian Majesty went to Church at four in the Morning . . . and there officiated as Chorister, and Subdeacon; a Custom which after his Suppression of the Patriarch, he observed to the Day of his Death . . ."

<sup>f</sup> Breverwood Chap. XVIII. of his *Enquiries &c. treats of the Difference in the Distribution of the Blessed Eucharist*, which lies, as is very well known, in but a small Compass, and of the *Obligation which they lay their Priests and Deacons under to enter into the married State*. The celebrated *Claude* has used his utmost Endeavours to demonstrate, that the *Russians* do not believe the Doctrine of Transubstantiation, as the *Latins* do. See the *Answer to the Perpetuity of the Faith*, &c. B. III. pag. 530, & seq. This Point has been more clear and evident ever since this Nation has been civilized, and polished by the Travels of *Peter the Great* into *Europe*; and since the kind Invitation he has given to Foreigners to settle in his Kingdoms. As to the Eucharist, they believe as the *Greeks* do, says Father *le Brun* ubi supra, "the real Presence of *JESUS CHRIST* in that Sacrament, as also the Doctrine of Transubstantiation. All the *Russians* that have visited *Paris* for these several Years last past . . . I might have said, that have travelled into any of our *European* Countries, have been surprised to find that any Persons should call in Question their Belief as to these two fundamental Articles." . . . The *Memoirs of the Sorbonne*, likewise, in express Terms assures us, that the *Russian* Church maintains these Tenets. There is a particular Account of this important Point, in Father *le Brun* ubi supra.



likewise laid a new Scheme for a Reconciliation, before the Czar, *Peter the Great*, that Prince having given them Hopes that he would use his utmost Endeavours to promote it : But that Project met with no Success.

WHETHER the *Russians* still preserve that innate Prejudice of their Ancestors for their antient Religion, or not, I am at a Loss to determine; but if they do there could be no Room to expect or hope for any Reconciliation. The *Muscovites*, according to *Perry*<sup>b</sup>, are of Opinion, “ that whoever does not profess their holy Religion, that is, the Tenets “ of the *Greeks*, is absolutely in a State of Reproachment. Before the Czar, *Peter the Great*, sat upon the Throne, the *Russian* Quality . . . were of Opinion, that there “ was no Action more meritorious, than that of making Proselytes . . . . There is “ so wide a Difference between them and all other Christians, that whosoever embraces the *Muscovite* Religion, must be rebaptized; for otherwise he is looked upon “ by them as no Christian, but a Pagan. In the Ceremony of his Baptism, he must “ spit thrice over his left Shoulder, and pronounce the following Form of Words after the Priest. *Accursed be my Father and Mother, who have educated me in the “ Religion which I have hitherto professed; I spit upon them.* In pronouncing these “ Words, he must spit, and proceed, *I spit upon them, and their Religion.*” Tho’ this Ceremony is as uncharitable as ’tis absurd and ridiculous; yet this Stupidity is a Misfortune incident to human Nature. This Extravagance, this Want of Charity, is more or less conspicuous in every Thing that is called a Form of Abjuration, or Reconciliation to the Church, &c. The <sup>i</sup> Anathema of the *Jews*, the Excommunication of the <sup>k</sup> antient *Pagans*; nay that of the <sup>l</sup> Christians includes as shocking Articles as that of cursing their Parents. In short, we are tacitly guilty of that *Muscovite* Malediction, by that peremptory Manner in which we judge of the Salvation of those who die out of the Pale of our Church. What can such an absolute and positive Decision be possibly ascribed to, but to an inviolable Attachment to the <sup>m</sup> Religion of our Fore-Fathers? An Attachment that is transmitted from Father to Son, like an hereditary Right, and at all Times highly applauded; an Attachment, in short, which is directly or indirectly to be met with in all Religions, even amongst those who are called *Examinants* or *Inquirers*; tho’ they oppose this hereditary Succession with all their Power.

THE *Muscovites* were formerly very illiterate and stupid; sworn <sup>n</sup> Enemies to all Innovations, and foreign Customs, superstitious to the last Degree in their own religious

<sup>a</sup> See this Project of a Reconciliation, in the *Historical and Critical Memoirs for the Month of April 1722*.  
<sup>b</sup> *The present State of Russia*.

<sup>i</sup> See in the *Ceremonies of the Jews and Roman Catholics* Tom. I. the Excommunication of the *Jews*: that, however, of the *Essenes* is rigorous beyond all Expression. ’Tis sufficient to observe, that the Person who has been expelled from their Society for a Violation of their Laws was loaded with Poverty and the heaviest Curses.

<sup>k</sup> The tremendous Maledictions contained in *Ovid’s Ibis*, may be looked upon as a Form of Excommunication made use of by the *Pagans*.

<sup>l</sup> Excommunications in some Ages past were attended with more dreadful Consequences than they are at present. That of the Apostles was misunderstood, and imitated after a bad Manner by their Successors: We may compare the Practice of the latter, with what St. *Paul* and St. *John* injoin in their Epistles with relation to the Member *that is to be cut off*. The Apostles doubtless never intended to break the Bands of civil Society.

<sup>m</sup> By a Law of the twelve Tables, it is ordered and decreed, that *Sacra privata perpetuo manento*. One of the *Athenian* Laws likewise in express Terms commanded the Observance of this hereditary Religion. *Vide Petium in Legib. Atticis*.

<sup>n</sup> See in *Perry* ubi sup. pag. 187. what he says with relation to the long Beards of the *Muscovites*, but especially those of their Priests; of the Assessment of a hundred *Rubles* upon each Beard, which the Czar, *Peter the Great*, made those pay, who were fond of wearing their Beards, because the People paid such a religious Homage to them; and particularly, as they distinguished them from Foreigners, and made them

gious Worship, and as we have before observed, insolently prejudiced against the publick Worship of all other Nations. *Peter the Great* was the first who introduced Arts and Sciences into his Dominions; and made the *Russians* sensible of the Benefit and Advantage arising from an infinite Variety of Customs which he had carefully examined himself during his long Travels. Now, indeed, a *Muscovite* is no more a Being divested of all Reason and Humanity; but in order to compleat the Man, one must, as we are informed, strip him of those Remains of Brutality, which are still inherent in him, his dishonest Principles, his Perfidiousness, which Beasts themselves would blush to be guilty of. ° *Perry* sets a *Muscovite* on the same footing with a *Calvinistic Monk*. For he applies to the former what is become a Proverb with respect to the latter, *Would you know whether a Muscovite is an honest Fellow or not, see whether he has any Hair in the Palm of his Hand. He has no Notion*, continues he, *either of Honour, or Honesty. He looks upon the Qualification of a Rogue, as something very commendable, and boldly asserts of such a Man, that he understands the World, and can't well fail of meeting with Preferment.* I could maintain that in drawing this Character he has not exceeded the Bounds of Truth or Justice, were not I afraid of being charged with Prejudice and Partiality; but be that as it will, he is a happy Man, in my Opinion, who never had the Experience of a *Russian's* Perfidiousness, but by the Information of others.

*PETER the Great*, in order to reform the *Russians* or ° *Muscovites*, and prevail on them to entertain Sentiments of Honour and Honesty began with the Establishment of several Schools or Seminaries for the Education of Youth, and obliged all Parents to send their Children thither for Instruction. The Penalty annex to the Neglect of his Royal Orders, was that such Children as absented themselves from these Schools should be excluded from all Right and Title to their Father's Possessions. He caused likewise all such Books to be printed and distributed amongst them as were requisite for such a new Establishment. The Clergy, who were formerly so ignorant and illiterate as to take once into Custody an overgrown Monkey, who had ° polluted or profaned one of their Churches at *Moscow*, and in a formal Manner to pass Sentence of Death upon the Brute as being a Wizard, were obliged to apply themselves close to their Studies, to learn the *Latin* Language, and particularly to make themselves Masters of all the respective Duties belonging to the Priesthood: Notwithstanding all this extraordinary Care and Precaution of the *Czar*, who was no ways inferior to the wisest of the antient Legislators, *Perry*, who was in *Russia*, in the Year 1710, assures us, that he was an Eye-Witness of the dissolute Deportment, the Drunkenness and Debauchery of the *Russian* Priests. " 'Tis a customary thing, *says he*, if you are at *Moscow* in the " Evening of any of their solemn Festivals, to see their Priests . . . . drunk in the " Middle of the Streets; and if you speak to them, or endeavour to help them up,

them in some Measure resemble their Saints, who were always delineated with long Beards. In short, the *Czar* was looked upon as a Tyrant and a Pagan for obliging them to cut their Beards off. The Devotees, however, preserved their Beards after they were cut off, and took care to have them interred with their Bones after their Decease.

° *Ubi sup.* pag. 207 and 208. he charges them with having no Principles of Honour or Honesty, because, *says he*, their Punishment is attended with no Mark of Infamy or Disgrace. It often happens, that after they have received the *Knout*, they are advanced to the most honourable and important Posts. And if any one should reflect upon them for the ignominious Treatment they had before met with, they would answer without a Blush, that their Misfortune was the Result of their Sins; and that God and the *Czar* was displeased with their Conduct. *Olearius* treats the *Muscovites* worse if possible than *Perry*.

° These two Terms are synonymous and indifferently used.

° See this Story in *Perry ubi sup.* pag. 224, which bears a very near Affinity to that of the *Mare* that was taken into Custody for a Witch by order of the Inquisition; and that of *Brioche*, whom a Council held in one of the Cantons of *Switzerland*, being all Strangers to a *Puppet-Show*, determined to punish as an impious Magician.

" they

" they will answer in a surly Manner, *What would you have . . . . 'tis a Holiday to Day, and I am drunk.*"

I SHALL at present take notice of the religious Customs which are peculiar to the *Russians*. They have, according to their Fashion, a profound Veneration for their Ecclesiasticks. These Priests of theirs in former Times 'let their Hair grow very long; that Practice, however, at present is quite out of Fashion. The Archbishop of *Novogrod* wears a Mitre, much like that of our *Latin* Bishops; their other Bishops wear a round Cap upon their Heads, and are drest in black Gowns and Cassocks. Their *Popes*, that is, the *Muscovite* Priests, wear a small *Calot*, or leather Cap; which is but one of their Marks of Distinction, for they always walk with 'a Staff in their Hands, and wear particular Clothes. The chief Badge, however, of their Ecclesiastical Dignity is their *Calot*, which the *Muscovites* have such a peculiar Veneration for, 'that whenever they are inclined to insult, or beat a Priest, they must first take off that awful Badge of his sacred Function. These Priests very 'seldom, if ever, concern themselves about preaching to the People; for not only the profound Ignorance, which even at this Day reigns amongst them, prevents them from the frequent Practice of it, but they are prejudiced against it, as being, in their Opinion, the Source and Fountain of all Errors, and that by Virtue thereof innumerable Heresies have been scattered and dispersed all over the habitable World. 'Twas for this very Reason, that the Art of Printing, before the late Reign of the *Czar, Peter the Great*, was prohibited in *Russia*. *Perry* assures us, speaking of the Customs in Vogue when he resided there, " that there were but a small Number of chief Priests, who sometimes " preached before the *Czar*, and in their Cathedral Churches, on some of their most " solemn Festivals. The highest Qualifications of their inferior Clergy, and which " are absolutely necessary to all such as make their Application to their Bishops for " their Admission to Holy Orders, are, that they make themselves Masters of singing " and reading distinctly their Office; " that they live in Credit and Reputation " amongst their Neighbours; that they have a clear and musical Voice; and are " capable of pronouncing, with all the Energy and Vigour imaginable, twelve, or " fifteen Times together in a Breath, *Hospodi pomili*, that is, *Lord have mercy upon us.*"

THE *Russians* are peculiarly fond of erecting Churches, Chapels, and Convents. *Olearius* assures us, that there are above two thousand of them in all. " \* There is " no Person of any Distinction without his private Chapel; nay most of their Qua- " lity have two, if not more . . . . They are however, for the generality, very small " and not above fifteen Foot square. *Le Brun*, however, who came from thence some considerable Time after *Olearius* has reduced the Number of them to six hundred and seventy nine. The Multiplicity of their Churches, justifies in some Measure that of their Priests, which is immoderate on Account of the Ease with which their

\* *Olearius*.

† *Pofok*: this Staff is crooked at Top, much like a Crozier. See in the Print hereto annex the several Habits of their Bishops.

‡ *Olearius* and others.

§ *Olearius* assures us, " that a *Protopope* once attempting to preach . . . the Patriarch degraded not only him, but all the Priests who were ambitious of following his Example, excommunicated them all, and in " short, sent him away in Exile to *Siberia*."

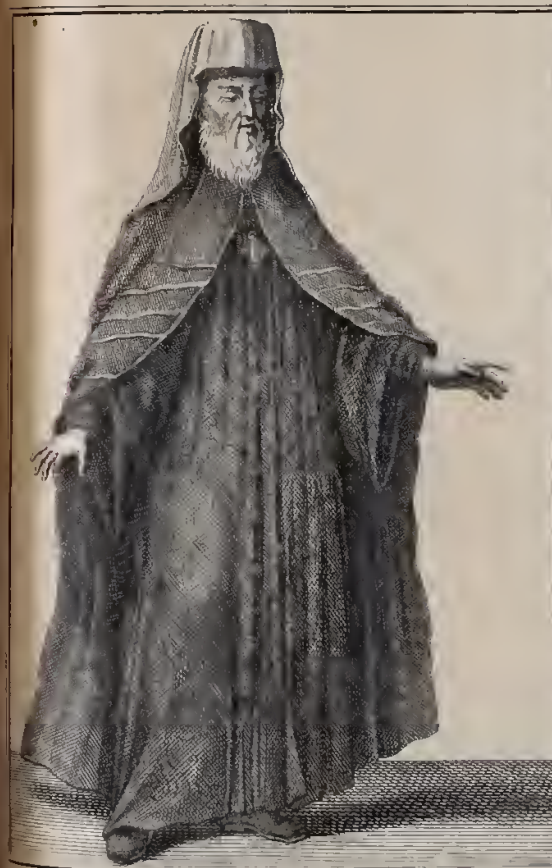
¶ Notwithstanding this, neither Family, nor Education is any ways regarded; and as for Virtue and good Manners, all Accounts agree, that they seldom practise either the one or the other.

\* This Passage is extracted from *Olearius*.





EVEQUE Moscovite en HABIT PONTIFICAL. // EVEQUE Moscovite en HABIT de CEREMONIE.



EVEQUE Moscovite en ses HABITS ordinaires.



Admission into Orders is obtained. Their Monks are altogether as numerous. In these Churches during divine Service at the Altar, they make use of Wax-Tapers, put into Nozzils fastned upon Lamps instead of Oil. The Host is preserved, or deposited in a *Pyx* made in the Form of a *Dove*. Their Musick is all vocal.

IN former Times no Christians but such as observed the Rites and Ceremonies of the *Muscovites*, and professed their Religion, were admitted Into their Churches; at least, if any were, it was to be looked upon as an Act of the highest Indulgence; since after their Departure, they made use of Holy Water and Incense for the Purification of a Church that was so prophaned. Neither would they allow any Foreigners to be buried in their Church-Yards. These Customs, however, have been either totally abolished, or in a great Measure neglected since the Reign of the late *Peter the Great*.

DURING the Celebration of the Mass, the Laity, not excepting the Prince himself, are obliged either to stand, or kneel and be uncovered: and to observe the same Postures during the Performance of all the other Parts of divine Service. The *Grand Duke*, who sat on the Throne in *Olearius's* Time, always prostrated himself to the Ground, when he attended their publick Worship. For which Reason there are no Stools, nor Benches made use of in the *Russian* Churches, except when there happens to be a Homily read, or a Sermon preached. No Dogs are suffered to enter within the Church-Door. Every thing which has the least Tendency towards the interrupting them in their Devotions is prohibited. None but those who officiate at the Altar are admitted into the Sanctuary. The *Czar*, however, enters therein at the Ceremony of his Coronation, and when he receives the Communion: Some others likewise of the Laity, who are Persons of Distinction, are admitted there, provided they take care to keep at as great a Distance as possible from the Altar. Since I have begun to make mention of the *Russian* Mass, I must in this Place inform the Reader that 'tis always performed in the antient *Sclavonian* Language; that a great Part of it is said in a low Voice; that the Faithful bow down before their Host and adore it; that from the Preface of the Mass to the Communion, the Doors of the Sanctuary are shut, and a Curtain is drawn before it, which covers the Altar; that in *Easter-Week*, however, the Sanctuary Doors are always open, even during Mass; that to the other religious Rites and Ceremonies observed at the Communion in Conformity to those of the *Greeks*, we must add, according to *Olearius*, that the *Muscovites* administer the Sacrament to such as are out of their Senses, by touching their Lips only with the Bread dipt in the Wine; that they are not allowed to give the Communion to a Woman who lies in, in the Room where she was brought to bed; that such as have taken an Oath before a Court of Judicature, or been guilty of any notorious Crime, cannot receive this Sacrament of the Eucharist, till they are at the Point of Death: To conclude, that 'tis customary there to give such as are sick some Water, or some

\* This Account we have from *Olearius*; but *Bergius*, in his *State of the Russian Church*, assures us, that *Olearius* was very much mistaken. "The *Russians* always pray either standing, or prostrate upon the Ground; carefully avoiding the Posture of Kneeling, for fear they should be thought to imitate those Soldiers who mocked the Lord JESUS CHRIST." This is an Extract from Father *le Brun*.

\* This religious Ceremony bears a very near Affinity to that which was appointed by a Canon of a Council, convened in *Denmark* in the Year . . . . . "that if the sick Person had not Strength enough to retain what he was to put into his Mouth, in order to avoid any Prophanation of the Host through his Infirmary, the Body of the Lord JESUS CHRIST was only set before his Eyes, and the Priest said to him at the same Time *Believe and you receive it.*"

\* In all probability this is a *Typographical* Error, and ought to be read, *some false Oath*.



Brandy, in which several of their sacred Relicks have been first infused, before they give them the Communion.

I HAVE already informed the Reader, of the insolent Manner in which the *Muscovites* treat all such as are not of their own Profession; especially those of the *Romish* Church, according to most of the Accounts which I have ever seen; but that their Aversion to them is carried to such an extravagant Pitch, as a partial Author in his ill digested Dissertation, entitled, the *Religion of the Muscovites*, would scandalously insinuate, is false and groundless. It is proper to observe here, that the Author before-mentioned, and the greatest Part of those other Historians, his Country-men, who were either banished from home, or were Refugees like himself, have embraced every Opportunity to vent their Spleen against a Communion, which, to confess the Truth, has handled their Brethren with too much Severity. With such Prejudices as these, which are so inconsistent with that Truth which is the very Essence of History, they have not failed in their Turn to be lavish of their Invectives against this Communion. Thus fomenting their Resentments beyond Measure, and in the Heat of their Passion against those who are called Papists, they have not, in their own Opinion, transgressed in the least the Bounds of Moderation. We must not however imagine that the latter have been more wary or reserved. Such is the Effect of a blind Transport which bears a tyrannic Sway over all Men of what Persuasion soever, that no one, till after he has offered some Violence to his natural Temper, can distinguish it from true Zeal. What that injudicious Author beforementioned has advanced, in his *Religion of the Muscovites*, with respect to the *Old Testament*, viz. “ that they are so far from Reading it in publick to the People; that they look upon it as a Book not fit to be touched; and are of Opinion, that it would prophane the Church was it carried thither, is no less an Exaggeration of the Truth than the former.” It must be acknowledged, indeed, that *Olearius*, after having told us, “ that the *Muscovites* ground their religious Principles on the Books of the *Old* and *New Testament*, adds, “ that they never suffer the *Bible* to be carried into Church, for fear of prophaning it, by the several immodest Passages that are to be met with in the *Old Testament* . . . . . That the *New Testament* only and some Particular Passages extracted from the *Psalms*, and the *Prophets*, are read in their Churches; but they are allowed, however, as he adds, to read the whole Scriptures at home in private.”

THEIR Bible is translated into the *Scalvonian* Language from the *Greek Septuagint*. Should the curious Reader be desirous of knowing which Doctors of the ancient Church are most in Esteem amongst the *Russians*, what Rituals they make use of, and what Theological Treatises, or Manuals of Devotion are printed for their Use, he must consult at least Father *le Brun*'s Abridgment of one *Bergius*, a *German*, which he has inserted in his *Collection of Liturgies*, in which, likewise, I find the Contents of a small *Muscovite* Ritual, which are Directions for the Observance of the following Customs. 1. Several Prayers to be read on the Day that a Woman is delivered of a Male-Infant. 2. On the eighth Day after the Birth of such Infant, being the Day on which he is to receive his Name. 3. On the fortieth Day after her lying in. 4. For a Woman that has miscarried. 5. At an Exorcism. 6. At a Reconciliation in Church. 7. On a Divorce. 8. When the Communion is to be administered to the Sick. 9. Prayers to JESUS CHRIST, and the Blessed Virgin for a true Believer at the Point of Death. 10. The Order or Method to be observed at the Burial of such

I

Persons

Persons as die during the Festival of *Easter*, or in *Holy Week*. 11. For a Priest after his Decease. 12. For the Burial of an Infant. 13. Prayers for a Blessing on the Provisions made for *Easter*; for their Cheese and Eggs, for their first Fruits, and those who offer them; for the Consecration of a House, and the <sup>b</sup> entering into Possession thereof; for sinking a Well, and the Purification thereof when any Filth has fallen into it. 14. Prayers for such as have eaten any unclean Meats. 15. Prayers for the Purification of an unclean Vessel. 16. For all Sorts of Grain; for Seed-time, &c. These Contents, we presume, will be sufficient to give the Reader a tolerable Idea of the several Customs appointed thereby to be observed.

I SHALL not here take notice of what I find inserted in several Accounts relating to the ' Constitution of the *Russian* Monks, their Fasts, their profound Ignorance &c. It will be sufficient here to observe that *Peter the Great* <sup>d</sup> was the first who attempted to lay a Duty, or Tax upon the Convents; and commanded " that no Persons should " be admitted therein, but such as were fifty Years of Age, or upwards, . . . . . having observed, that a considerable Number of able young Fellows were shut up in " them, and rendered useless, which was a manifest Obstruction to the Encrease of " his Subjects, who might be of singular Service to their Country, when occasion " offered."

THE *Muscovites* have a peculiar Veneration for Relicks and Images, the Invocation of Saints, the Crucifix, and the Sign of the Cross, for an infinite Number of Inclinations, Genuflections, and Prostrations, not only before such Objects as are adorable, but such likewise as demand only a more than common Reverence and Esteem; for numberless Processions, and a vast Variety of Pilgrimages; and as even at this Day much Ignorance, and want of due Consideration is joined to all these external Acts of their Devotion; so they retain in their Hearts, and in their Deportment, 'all the Depravity of human Nature. The Cathedral Church at *Moscow* <sup>e</sup> is in Possession of the Garment of our Saviour, and a Picture of the Blessed Virgin drawn by St. *Luke*. The *Russians* look upon this Picture, as the *Palladium* of their State. Other Churches boast of being possessed of the Bodies of several of their own Country Saints; thirty six gold and silver Shrines full of very valuable Relicks, are to be seen in the *Church of the Annunciation*. These Shrines, or Boxes contain, amongst other Things, some of the precious Blood of the Lord JESUS CHRIST: One of the Hands of St. *Mark*, and some of the Bones of the Prophet *Daniel*, &c. Their Images, which for the generality are painted in Oil upon Wood, must be made by some *Muscovite*, and are sold, or according to their prevaricating Phrase, exchanged, or bartered for a certain Sum of

<sup>b</sup> They consecrate the House at the same with Salt. *Cornelius le Brun* in pag. 53. of his *Travels to Muscovy*, published in Folio, gives us the following Account of the Consecration of the *Czar's* Palace in 1702. " The Floor was strewed all over with Hay, and on the Right Hand there was a Table garnished out with " Abundance of large and little Loaves; over some of them was thrown a Handful of Salt, and a silver Salt- " Seller full of Salt set upon others . . . . 'Tis customary for the Relations and Friends of such as are going " to take Possession of any new House, to consecrate it as it were with Salt, and to repeat the Ceremony for " several Days together. This is an Emblem, or Token of that Prosperity and Success which they wish may " attend them, and of their friendly Hopes that they shall never afterwards want any of the Necessaries of " Life . . . . When they quit their Habitations, they leave some Hay and Bread upon the Floor, Symbols " of those Blessings which they sincerely wish may attend those who take the House after their Departure." That Custom observed by the *Germans* and *Dutch* of presenting to their Friends, and even to Strangers, Bread cut into several Slices, with Salt strewed between each of them, was in all Probability copied from the *Russians*.

<sup>c</sup> The Constitution is that of the *Greek* Monks.

<sup>d</sup> I shall refer the Reader to *Olcarius le Brun*, *Perry*, &c.

<sup>e</sup> *Le Brun's Travels* &c. published in Folio. pag. 74.

<sup>f</sup> *Perry ubi sup.* pag. 196.

Money. To sell them is looked upon as a Sin; but in *Olearius's* Time the Patriarch would not suffer any Foreigners to have them in their Houses, for Fear they should prophane them. This Precaution was carried to so high a Pitch, "that a <sup>e</sup> *Dutchman* having purchased a House that was built with Stone, the *Russian* who " sold it scraped the Wall where an Image had been painted, and carried the Rub- " bish off the Premises." The Walls of their Churches <sup>h</sup> are all covered with Images, which are not only Representations of JESUS CHRIST, and the Blessed Virgin, but St. *Nicholas*, and several other Saints, whom the *Muscovites* have made choice of for their Patrons and Protectors. In all their Houses there is an <sup>i</sup> Image of some favourite Saint hung near one of the Windows, with a Wax-Taper before it: There are several like- wise, hung up in their Streets, as Objects of publick Devotion; " the greatest Part " of them, according to *Carlisle*, are secured in Glafs-Cases, and exposed to publick " View, either on their City Gates or Church-Doors, or hang up in some Cross-way." Tho' you are in very great Haste, you must pay your Respects to them, not in a transient, careless Manner, but stop a Minute or two, to put up a short Ejaculation, stand bare-headed, make half a dozen profound Bows, and as many Crosses. The first Thing that must be done, when any one enters into a *Russian's* Apartment, <sup>k</sup> is, to take Notice of his Image, making the Sign of the Cross at the same Time, repeating the <sup>l</sup> *Hospodi*, and bowing before it, and after that, to pay his Compliments to the Master of the House. Amongst the poorer Sort, where the Images of their Saints are, for the generality, but indifferently situated in some dark Hole or Corner, without any Wax-Taper, or the least outward Appearance of Distinction or Respect, the devout *Russian*, for fear he should be any Ways deficient in the Discharge of his Duty, never fails to ask where the God is, that is to say, the Picture of the Saint. This religious Respect so blame-worthy when extravagant and excessive, is grounded on that Divinity which the *Muscovites* ascribe to their Images, and on the numberless Miracles which they assure us have been wrought by them. However, this supernatural Power of theirs does not hinder them from falling to Decay. Then they inter them in their Church-Yards, or in their Gardens: Sometimes, indeed, they put them with Abundance of Care and Circumspection into some rapid Stream, that the Current may carry them away; for to throw them in would be looked upon as an Act of Disrespect.

THESE Images imply Saints, and Saints, Pilgrimages. These three Things are too nearly allied to admit of a Separation. The Invocation of Saints, therefore, makes up a considerable Part of the religious Worship of the *Russians*; but there are greater Demonstrations of Respect shewn to St. *Nicholas* than any of the rest: And as 'tis customary in *Russia* to mention God and the Czar at the same Time, <sup>m</sup> when they have any Affair of Importance to transact, they often substitute St. *Nicholas* <sup>n</sup> in the Room of Providence. Their Devotees go in <sup>o</sup> Pilgrimage, for the most Part, to those Places where their Saints have distinguished themselves most. The *Czars* themselves

<sup>e</sup> *Olearius*, B. III.

<sup>h</sup> According to *Olearius's* Account, *Carlisle*, on the contrary, in his *Account of the three Embassies*, says, there are very few other Images in their Churches besides those of our Blessed Lord, and the Virgin *Mary*.

<sup>i</sup> *Carlisle* ubi sup. <sup>k</sup> *Perry* ubi sup. 213. *Olearius* and others. <sup>l</sup> Lord, have mercy upon me.

<sup>m</sup> See *Perry*, pag. 212, and others. They frequently say, God is powerful as well as the Czar. With God and the Czar's Permission.

<sup>n</sup> As for instance, when any one asks them how long they intend to be on such a Journey, they will answer, as long as St. *Nicholas* shall think convenient.

<sup>o</sup> *Olearius* has given us the Names of several celebrated Pilgrimages of the *Muscovites*.



are not excused, or exempted from these religious Peregrinations, at least the Predecessors of *Peter the Great* performed them. *Olearius* has given us a particular Description of two of them, I shall refer the curious Reader to that able Traveller.

As there is a very near Relation between *Images, Saints, and Pilgrimages*, so there must of necessity be an equal Conformity between *Festivals and Processions*. Since the solemn Festivals of the *Muscovites* are the very same with those appointed to be observed by the *Greeks*, it would be needless to dwell upon that Topic, and equally tedious and impertinent to expatiate on their Processions, such only excepted, as are peculiar to the *Russians*. The only Circumstance that gives an Air of Singularity to their Ceremonies with respect to the <sup>p</sup> *Benediction of their Waters*, is this, that after they have been plunged, in a very solemn Manner, into the River, wherein their Priests had first extinguished their Wax-Tapers, and thrown their Crosses, they water their Oxen, Cows, and Horses at the same Place, and upon the same Principle of Devotion, which prevailed on the Proprietors and their whole Families to partake of the Benefits of such Benediction.

IN the Time of *Olearius* there was a solemn Procession for the Celebration of the New-Year, which before the Reformation made in their Kalendar by the *Czar, Peter the Great*, began on the first Day of *September*. The Patriarch, dressed in all his Pontifical Robes, attended by his numerous Clergy in their Formalities, and with their Banners, Images, Crosses, and old Rituals, marched in Form out of the Church, and proceeded towards the *Czar's* Palace, who on his Part was at the same Time set out with a pompous Retinue to meet him. As soon as they came within reach, the *Czar* and the Patriarch saluted each other, after that his Majesty kissed the Patriarch's rich golden Cross, then the Prelate not only blessed but thurified both the *Czar* and the People. The *Russians* at this critical Juncture laid their humble Petitions before the Feet of their Monarch. *Peter the Great*, having fixed the Beginning of the <sup>a</sup> Year, as we have, to the first of *January*, lessened the Credit and Reputation of this Ceremony, which Innovation was looked upon by the old *Muscovites* at that Time as a tyrannical Subversion of their holy Religion.

I HAVE already described, in a great Measure, the *Procession with Palms*, that is to say, that solemn Ceremony where the *Czar*, walking on Foot, as a Token of his Humility, led the Horse on which the Patriarch was seated, who represented *JESUS CHRIST* making his publick Entrance into *Jerusalem*. Thus the *Russians*, notwithstanding their confirmed Ignorance and Stupidity, artfully represented, as we do, the Humility of our Blessed Saviour by an outward shew of Pomp and Grandeur; but every body knows, that 'tis the peculiar Talent of those who serve at the Altar, to find out Ways and Means for the *Reconciliation of Contrarieties*. In order to represent the Ass whereon our Saviour rode more naturally, the Horse's Ears were extended and disguised. At the Head of the Procession, there was an open Chariot, or Car, the Wheels whereof were very low, on which was carried a Tree loaded with all Manner of Fruits, and upon the Boughs four young Choristers dressed in white Surplices singing, or repeating with an audible Voice, *Hosanna, Hosanna*. The Clergy followed in

<sup>p</sup> *Cornelius le Brun* in pag. 23. of his *Travels to Muscovy*, published in Folio, gives us a curious Description of the *Benediction of their Waters*, the Ceremony whereof he saw performed at *Moscow* in 1702.

<sup>a</sup> He made this Reformation the first of *January* 1700. See *Perry* ubi sup. pag. 227.

their Formalities, and with their Crosses, Images, and Banners, blessing and thurifying the Spectators as they passed along. Each of them had a Palm-Branch in his Hand. The Procession moved with a slow and solemn Pace on a Cloth spread upon the Ground, or on the upper Garments of several young Men, who undrest themselves to testify their Humility on that awful Occasion.

*EASTER* Eggs were formerly a very considerable Appendix or Supplement to the Devotion of that solemn Festival. That Custom, however, has been observed by very few except the Populace, since the Reign of *Peter the Great*. Some insist, that the *Russians* look upon these Eggs as a Symbol of the Resurrection. For the most part they are blue; but there are some, however, of different Colours. There is this Motto written on most of them, *Jesus Christ is risen again*. As Interest is with Ease annexed to some particular religious Customs, it frequently happens that these *Easter* Eggs become the honest Means of obtaining several Presents.

I SHALL introduce in this Place the Coronation of the *Czar*, as an Appendix or Supplement to their religious Ceremonies. *Olearius* has given us the following Description of that Grand Solemnity. “ All the Metropolitans, Archbishops, Bishops, “ *Knezes* and *Boyares*; nay all the most substantial Merchants residing in his Majesty’s “ Dominions, are obliged to meet at *Moscow* for the more pompous Solemnization of “ this Ceremony. On the Day appointed for this Coronation, the Patriarch attended “ by all his Metropolitans, accompany the new *Grand-Duke* to the *Castle Church*, “ where there is a Throne erected . . . . with three Seats at equal Distance from “ each other, one for the *Grand-Duke*, another for the Patriarch, and the third for “ the Ducal Cap and Robe . . . . The former is embellished with costly Pearls and “ Diamonds, with a Tuft in the Middle and a little Crown annex to it set with “ precious Stones. The latter is . . . lined with Sable Skins. . . . As soon as ever “ the *Czar* enters into the Church, the Clergy begin to sing the Hymns appointed “ for the Day. . . . After they are over, the Patriarch invokes Almighty God, St. “ *Nicholas* and the rest of the Saints, and invites them to be present at the Solemnity. “ At the Conclusion of this Prayer the Prime Minister of State presents the *Grand- “ Duke* to the Patriarch . . . . who, after he has conducted him to the first of the “ three Seats on the Throne, touches his Forehead with a small Cross set with Dia- “ monds, and gives him his Benediction. . . . After a Prayer, subsequent thereto, “ the Patriarch directs two of his *Metropolitans* to take up the Ducal Cap and Royal “ Robe in their Hands, and some *Boyares*, who were in waiting for that Purpose, “ having drest the *Grand-Duke* in his Regalia, he blest him again, and touched his “ Forehead a second time with his little Diamond Cross. After all these Benedictions “ of the Patriarch, the other Prelates approached his Majesty, and blessed him with “ this Difference, that they only laid their Hands upon him. At last, the *Grand- “ Duke* and the Patriarch sat down for a Moment or two, but immediately stood up “ again whilst the Litanies were chanted . . . . and the particular Prayers for the “ *Czar*’s Prosperity and Success. All these Ceremonies are attended with loud Accla- “ mations of Joy. The *Boyares* in the next Place approach the *Grand-Duke*, kiss his “ Hand, and strike their Foreheads in his Presence. The Patriarch closes the Cere- “ mony with a short Exhortation to the new *Czar*, and gives him his last, or final

<sup>c</sup> Quotation from *Hackluit*, in *Hody*’s Dissertation, entitled *The Resurrection of the same Body* &c.

<sup>d</sup> *Cornelius le Brun* ubi supra.







*Le BAPTÊME des RUSSES.*



*B. Ponce del. 1753*

*Les FUNERAILLES des RUSSES.*



“ Benediction. From this Church within the Castle they repair to two others, where  
“ the Litanies are renewed . . . . From thence they withdraw to the Ducal Palace,  
“ where there is a magnificent Dinner provided for them.” The most solemn Cere-  
monies always conclude with the most sumptuous and elegant Entertainments.

I SHALL return now to those Ceremonies of theirs which may more strictly and properly be termed religious. The *Muscovites* will enter upon no Undertaking how trivial soever, till they have first made the Sign of the Cross; the Beginning whereof at the Forehead denotes the Ascension of JESUS CHRIST; the descending from thence to the Breast implies the Heart, which contains the Word of God. The Sign or Mark towards the right Shoulder is the Symbol of the Resurrection of the Righteous, and that towards the Left of the Ungodly. It was highly requisite that the *Russians*, in consequence of so refined an Allegory, should be instructed with what Fingers such Crosses should be made in order to prove the more meritorious, and acceptable in the Sight of God. One of their Patriarchs published his Pastoral Instructions with respect to this important Article, and insisted, that the Privilege of making it with three Fingers should be solely vested in the Priests; and ordered at the same Time, that the Laity, and all such as were not Priests should make this Sign with two Fingers only. Before this Injunction all the Faithful without Distinction made the Sign of the Cross with three Fingers of their Right Hand. This Reformation created a Mutiny, or Infurrection. The devout Part of the Laity, who were of Opinion that the Mystery of the Sacred Trinity was evidently implied in this Operation with their three Fingers, peremptorily refused to comply; and had not there been, as we are informed, an immediate Deputation from *Constantinople*, a Council convened, and several Anathemas denounced on this Occasion, and supported by the Authority of the *Czar*, this important Point had never been duly settled and adjusted. To conclude, and sum up all in a Word, there were some who suffered Martyrdom for this essential Article of their Faith.

THE Form of Baptism amongst the *Muscovites* is so singular that we think our selves obliged to give a particular Description of it. As soon as an Infant comes into the World the Parents send immediately for a Priest to purify him. This Purification extends to all such as are present at the Ceremony. They baptize their Infants, according to *Olearius*, as soon as they are born; but according to other Historians, such as are in good Circumstances, are not so strict, and defer the Ceremony for some Time. \* The Godfathers and Godmother of the first Child must stand Sureties for all the other Children in that Family how numerous soever. After their Entrance into the Church these \* Godfathers deliver nine Wax-Tapers into the Hands of the Priest, who lights them all up, and sticks them in the form of a Cross about the Font or Vessel in which the Infant is to be baptised. The Priest thurifies the Godfathers, and consecrates the Water: After that, he and the Godfathers go thrice in Procession round it. The Clerk who marches in the Front carries the Image of St. \* *John*. † After that, they all range themselves in such a Manner, as that their Backs are all turned towards the Font, as a Testimony, says *Olearius*, of their Aversion to the three Questions which the Priest proposes to the Godfathers, that is to say, 1st,

\* *Le Brun* pag. 57. ubi sup. published in Folio.

\* *Olearius*.

\* *Olearius* ubi sup.

† *Religion of the Muscovites*.

\* The Print which here represents the Form of their Baptism rectifies some Errors which occur in the Description. Mr. *Picart* has pursued that which was given him by a *Russian* in the Year 1732.

Whether

Whether the Child renounces the Devil, 2dly, Whether he abjures his Angels, and 3dly, Whether he abhors and detests their impious Works. At each Question the Godfathers answer yes, and spit upon the Ground. The Exorcism follows, which is performed out of the Church, lest the Devil as he comes out of the Infant should pollute or prophane it. After the Exorcism is over, the Priest cuts some Hair off the Child's Head in the form of a Cross, and puts it into a Book, according to *Olearius*, or wraps it up in Wax, and lays it, according to the Author of the *Religion of the Muscovites*, in some particular Place belonging to the Church appropriated for that Purpose. The Baptism which ensues, is performed by a triple Immersion, as we have before observed with respect to the *Greeks*. The Priest, having put a Grain of Salt into the Infant's Mouth, anoints him several Times in the Form of a Cross, which may properly enough be called his *Confirmation*, and as he puts on him a clean Shirt, he says, *thou art now as clean as this Shirt, and purified from the Stain of original Sin*. To conclude this Ceremony, a little gold or silver Cross, or one of inferior Value, according as the Circumstances of the Parent will best admit of, is hung about the Infant's Neck, which is the Badge or Token of his Baptism. He must wear it not only as long as he lives, but carry it with him to his Grave. To this Cross must be added some Saint, appointed by the Priest to be his Guardian and Protector, the Image of whom he delivers into the Godfathers Hands, and in express Terms charges them to instruct the Child to pay a peculiar Respect and Veneration to his Patron. After the Baptism is over, the Priest salutes the Infant and his Sureties. 'Tis very observable 1st, That all Alliances between such Godfathers and such Children for whom they are thus solemnly engaged, are prohibited amongst the *Russians*. 2dly, That the Water in the Font or Cistern is changed every new Baptism; because the *Russians* are of Opinion, that 'tis defiled or tainted with the Original Sin of such as are therein baptized. 3dly, That such as become Profelytes to the *Russian* Religion, are baptized in some rapid Stream, or some adjacent River. They are plunged therein three Times successively, and if it happens in the Winter-Season, there is a Hole broken in the Ice for the Performance of that Ordinance. If, however, the Person should be of too weak a Constitution to undergo such a violent Initiation, a Barrel full of Water is poured over his Head three Times one after another.

THE Author<sup>b</sup> whom I have quoted here below assures us, " that after the Baptism is over, the Priest takes the Infant newly baptized, and with his Head makes a Cross upon the Church-Door at which he knocks three Times with a Hammer . . . . . Each Stroke must be so loud as that those who were Eye-Witnesses of such Baptism, shall hear the Sound of it, for otherwise they don't look upon the Infant as duly baptized."

As to their Matrimonial Concerns, Divorces are frequent and authorized in *Muscovy*, tho' Polygamy is prohibited. The former is a happy Supplement to the latter; but they have, as well as we, another Kind of Polygamy, which Christianity has not as yet abolished, and which was not<sup>d</sup> wholly prohibited amongst the *Jews* by the

<sup>a</sup> *Religion of the Muscovites.*

<sup>b</sup> The same Author.

<sup>c</sup> See *Olearius*, who adds, however, that they allow of no publick Brothels.

<sup>d</sup> With this material Restriction: that they should have criminal Conversation with none but strange Women. The Heat of the Climate, and the Licentiousness of their Neighbours in some Measure gave a Sanction to the Practice. It served them as an Obstacle, or Bar against Adultery, Self-Pollution, or *Onanism*, and another Vice of a more enormous Nature. There are several very solid Reasons likewise authorized



the Law. As the Priests amongst the *Greeks*, so those amongst the *Russians* are allowed to marry; nay 'tis absolutely necessary, the *Russians* say, that they should marry, and no Persons whomsoever are admitted to Holy Orders but such as are either actually married, or at least have made a solemn Vow to enter into that State. An Ecclesiastic must marry a Virgin, and one of approved Morals, &c. And if she happens to die, he must never entertain the least Thought of ever marrying again. The *Muscovites*, if we may rely on the Veracity of most of our Accounts, are Strangers to the Pleasure that attends a conjugal Love and Affection; but we need not travel so far to find such Husbands as are cold and indifferent to their Consorts: And 'tis pity methinks that a Match, where the Parties have no Manner of Regard, or Value for one another, nay where they have often an Aversion for each other, where they are at perpetual Variance, and loose and profligate on both Sides, 'tis pity, I say, but that such a Match should be a Lease for Years only, as 'tis amongst some People of good Sense and discerning Judgments. For after all, why should we damn our selves in damning others? The Christian Religion, 'tis true, requires, that we should be regenerated in the midst of Crosses and Tribulations, but then it likewise allows us to fly from Persecutions. Notwithstanding the *Muscovites* have so little Love or Affection for their Wives, yet they keep them under a World of Restraint. 'Tis true, however, that *Peter the Great* on his Return from his Travels, discouraged and put a Stop, in a great Measure to these tyrannical Proceedings. Before that Time, the Wives were, either thro' Jealousy, and an hereditary Custom, or out of Contempt and Disrespect, charged never to appear when their Husbands made any publick Entertainments. The same Custom has been kept up and observed in the *Netherlands*, but without any Compulsion on the Part of the Husbands, who in that Particular seem to have retained some small Remains of the jealous Temper and Constitution of the *Spaniards*. The *Czar* ordered that the Women should be invited with their Husbands to all Weddings, and other publick Diversions. He decreed likewise, that no Marriage should be solemnized till after several Interviews between the Parties, and till both of them had testified their mutual Consent and Approbation; whereas before his Time the young Men were not allowed to see their Mistresses, much less to discourse with them about Marriage, or make them any Protestations of their Love and Constancy. Their Fathers and Mothers then made all their Matches for them, and the young Couple were not permitted to see each other till after their Nuptials, or at <sup>h</sup>most till the Day before. At this Interview, the intended Bridegroom accompanied by several of his Friends paid his young Mistress a formal Visit at her Father's House; where the young Lady with several of her favourite Companions waited to receive them. After some few Compliments past on both Sides, the young Lady presented her Gallant with a Glass of

authorized even amongst the Christian Roman Catholicks, Protestants, Quakers, all acknowledge, that it ought to be tolerated for the publick Good, to prevent private Assignations; to soften the Rigour of a single State &c. And yet notwithstanding all such wise Precautions, what monstrous Irregularities arise from the Depravity of Human Nature? The following Reflection has been cast upon *Rome*,

*Quot Cælum Stellas tot habet tua  
Roma Puellas.*

Another Satyrift has added to it,

*Pascua quotque hædos, tot habet tua  
Roma cinædos.*

It was absolutely necessary that the Law should be executed in its utmost Rigour, to prevent the Depravation from becoming epidemical, even at the Distance of above three Hundred Leagues Northwards from *Rome*.

<sup>c</sup> *Perry ubi sup. pag. 190.*

<sup>e</sup> *Olcarius* and others,

<sup>f</sup> *Perry ubi sup. pag. 191.*

<sup>h</sup> *Perry ubi supra.*

Brandy, as a tacit Intimation of her Choice, and the Respect which she had for him above the rest. After this Interview, they were expressly enjoined, according to *Perry*, not to see each other any more till they were actually at Church: But there were several Exceptions, if *Olearius* was not very much mistaken, to this general Rule: For sometimes, says he, it happened that a young Fellow that expected to be wedded to a beautiful Woman, was linked to one very deformed: *Olearius* very justly attributes their bad Oeconomy to such deceitful Weddings. “ *Peter the Great* expressly orderèd, “ that no Marriage should be celebrated without the Consent and Approbation of both “ Parties, or without their seeing and visiting each other, at least for six Weeks together, before the Solemnization of their Nuptials.”

THE Author of the *Religion of the Muscovites* has inserted one Custom observed on these Occasions, which is very singular, that is, the Father of the intended Bride renounces his paternal Authority over her, after he has given her two or three gentle Strokes with a Rod, which he delivers at the same time to his intended Son-in-Law.

BUT to proceed to those Ceremonies which relate more neatly to the Nuptials. Some short Time before the Day appointed for the Wedding, their Quality, or such as affect to follow their Example, hire two *Suachas* (so the *Russians* call the two female Managers, or Superintendants of their Weddings) one to act the Part of the intended Bride, and the other on Behalf of the Bridegroom. The *Suacha*, or Agent for the former, must attend at the Bridegroom's House in order to make the necessary Preparations for the Bridal Bed, and lay it upon forty Sheaves of Rye, or some other Sort of Grain: She must likewise take care that 'tis encompassed round with several Hogheads of Wheat, Barley and Oats, which are Symbols of Fruitfulness and Plenty. The Day before the Nuptials are to be solemnized is spent for the Generality in sending Presents to the Bride, which must be conveyed to her by the Hands of the Bridegroom's *Suacha*. Amongst all these Nuptial Compliments nothing is more agreeable to the *Russian* Ladies than a Box of Paint; for as we are informed their most celebrated Beauties never scruple to make use of it, being induced thereto either through an habitual Practice, or the Depravity of Taste which at this very Day equally conceals under a thick Lay of Red, the beautiful or fallow Complexions of our *French* Ladies.

IN the Evening of their Wedding-Day the Bridegroom accompanied by a numerous Train of his nearest Relations and Acquaintance, goes to wait on his Mistress, the Priest who is to solemnize their Nuptials riding on Horseback before them. After the previous Congratulations, and other Compliments customary on such joyful Occasions in all Countries, the Company sit down to Table. “ <sup>1</sup>Notwithstanding there are three “ elegant Dishes instantly served up, no one takes the Freedom to taste of them. “ At the upper End of the Table is a vacant Seat intended for the Bridegroom. “ Whilst he is earnest in Discourse with the Bride's Relations, a young Gentleman “ takes Possession of his Chair, and never resigns it without some valuable Consideration. As soon as the Bridegroom has thus redeemed his Seat, the Bride is introduced into the Room, dressed as gay as possible, but covered with her Veil. A Curtain of crimson Taffety, supported by two young Gentlemen, parts the Lovers, and “ prevents them from stealing any amorous Glances from each other's Eyes. In the

<sup>1</sup> *Olearius's Travels.*



“ next Place the Bride’s *Suacha*, or Agent, wreathes her Hair, and after she has  
 “ turned up her Tresses, puts a Crown upon her Head, which is either of Gold or  
 “ Silver gilt, and lined with Silk, and of greater or less Value, in Proportion to the  
 “ Quality or Circumstances of the Person for whom it is intended. . . . . The other  
 “ *Suacha* is employed in setting the Bridegroom off to the best Advantage. During this  
 “ Interval some Women that are present . . . . . sing a thousand little merry Catches  
 “ to divert them. . . . . The Bride-Maids strew Hops upon the Heads of the Com-  
 “ pany. . . . . Two Lads after this bring in . . . . . a large Cheefe, and several  
 “ Rolls or little Loaves in a Hand-Basket, with curious Sable Tossels to it. Two of  
 “ the Bride’s Attendants bring in another Cheefe, and the same Quantity of Bread  
 “ upon her particular Account. All which Provisions, after the Priest has blest them,  
 “ are carried to the Church. At last, there is a large silver Bason set upon the Table  
 “ full of small Remnants of Satin and Taffety . . . . with several small square Pieces  
 “ of Silver, Hops, Barley, and Oats, all mingled together: The *Suacha*, after she has  
 “ put the Bride’s Veil over her Face again, takes several Handfuls of this Medley out  
 “ of the Bason, and strews it over the Heads of all the Company. . . . . The next  
 “ Ceremony is the Exchange of their respective Rings, which is performed by the  
 “ Parents of the new-married Couple. The *Suacha* conducts the Bride to Church.  
 “ . . . . . The Bridegroom follows with the Priest, who for the most part indulges  
 “ himself in drinking to that Excess, that he is obliged to have two Attendants to sup-  
 “ port him, not only whilst he rides on Horseback to the Church, but all the Time  
 “ he is there performing the Matrimonial Service.

“ ONE Part of the Pavement of the Church where the Ceremony is performed is co-  
 “ vered with crimson Taffety, and another Piece of the same Silk is spread over it, where  
 “ the Bride and Bridegroom are appointed to stand. The Priest, before he enters upon  
 “ his Office, demands their Oblations, which consist in Fish, Pastry, &c. Then he  
 “ gives them his Benediction, and holds over their Heads the Images of those Saints  
 “ which were made choice of to be their Patrons: After which, taking the Right Hand  
 “ of the Bridegroom, and the left of the Bride within his own Hands, he asks them  
 “ three Times whether they sincerely consent to, and approve of their Marriage, and  
 “ whether they will love each other for the future as is their bounden Duty so to do.  
 “ When they have answered, *Yes*, all the Company in general take Hands, and join in  
 “ a solemn Dance, whilst the Priest sings the 128th Psalm (according to the *Hebrew*  
 “ Computation) in which almost all the Blessings that attend the married State are  
 “ enumerated. . . . . The Priest, as soon as the Psalm is finished, puts a Garland of  
 “ Rue upon their Heads; but if the Man be a Widower, or the Woman a Widow,  
 “ then he lays it upon their Shoulders. The Ceremony begins with these Words, *In-*  
 “ *crease and multiply*, and concludes with that other solemn Direction, which the *Mus-*  
 “ *covites* never understand in a rigorous Sense, *Whom God hath joined let no Man put*  
 “ *asunder*. As soon as this Form of Words is pronounced, all the Company light  
 “ their Wax-Tapers, and one them presents the Priest with a Glass of Wine, which  
 “ he drinks, and the new-married Couple pledge him. This is done thrice, and  
 “ then the Bride and Bridegroom dash their Glasses down upon the Floor, and tread  
 “ the Pieces under their Feet denouncing several Maledictions on all those who shall  
 “ hereafter endeavour to set them at Variance. At the same Time several Women  
 “ strew Linseed and Hempseed upon their Heads.” After this Ceremony is over, the  
 usual Congratulations are repeated, with such other Demonstrations of Gaity and Re-  
 joicing,



joicing, as always accompany the nuptial Rites. I must not here omit one Circumstance, which is merry and innocent enough, “ the Women before-mentioned, if “ we may credit *Olearius*, take fast hold of the Bride’s Gown, in order to oblige “ her, as it were, to forsake her Husband, but he adds likewise, that the Bride sticks “ so close to him, that all their Endeavours prove ineffectual.”

THEIR nuptial Ceremonies thus far concluded, the Bride goes home in a *Russian* <sup>k</sup> Car or Sledge, attended by six Flambeaux, and the Bridegroom on Horseback. The Company come after them. As soon as they are all within Doors, the Bridegroom sits down at the Table with his Friends; but the Women conduct the Bride to her Bed-Chamber, and put her to bed. Afterwards, some young Gentlemen wait on the Bridegroom with their Wax-Tapers in their Hands, and conduct him to his Lady’s Apartment. As soon as they are within the Chamber they leave their Lights upon the <sup>l</sup> Hogsheds that surround the nuptial Bed, and afterwards withdraw: But the Bride wrapped up in her Night-Gown jumps out of Bed, approaches her Husband with Abundance of Respect, and makes him a very submissive and respectful Courtesy. “ This is the first Moment, according to *Olearius*, that the Husband has “ any Opportunity of seeing his Wife unveiled. They sit down to Table, and sup “ together. Amongst other Dishes, there is a roast Fowl set before them, which the “ Husband tears to Pieces, throwing that Part which he holds in his Hands, whe- “ ther it be the Leg or the Wing, over his Shoulder, and eating the Remainder.” Here the Ceremony ends. The Spectators withdraw, and the new-married Couple go to Bed. An old domestic Servant stands Centinel at the Chamber-Door. Some of the Company who are more superstitious than the rest, spend this Interval of Time in using Inchantments for the good Success of this secret Love-Adventure. Some Travellers tell us, that this old Servant, as soon as ’tis proper, attends nearer the Bed-side to be informed of what happens. Upon the Husband’s Declaration of his Success and Satisfaction, the Kettle-Drums and Trumpets proclaim the joyful News, and the Bathing-Vessels are instantly prepared for the Refreshment of the happy Pair. The following Days are spent in all the Demonstrations of Joy and Rejoicing imaginable. The Men indulge themselves in drinking to Excess. And whilst the Husband carouses with his Friends, and drowns his Senses in intoxicating Liquors, the Bride, if we may rely on the Veracity of some Travellers, improves these few remaining Hours of Liberty to the best Advantage, and revels in her Lover’s Arms.

I AM conscious that I have been too prolix and tedious in this Detail of their Nuptial Ceremonies; but the Singularity of it I hope will be some Excuse in my Favour. The Reader, however, must not imagine that there are no Exceptions to these general Rules: There is sometimes a Variation there as well as in other Places, and even Drunkenness and Cuckoldom, tho’ too common, are not universal. There are Men in *Russia*, as well as in *France*, who are sober and discreet, and Women who are perfect Strangers to the perfidious Conduct of Coquets.

To this Description I shall add some cursory Remarks, which have a near Relation to their nuptial Ceremonies. Barrenness is looked upon as a sufficient Plea for a Divorce. But if that Objection should happen to fail, when a Man wants to get rid of

<sup>k</sup> *Olearius ubi supra.*

<sup>l</sup> See above.

his Wife, he may charge her with an Excess of Devotion, and under that Pretence shut her up in a Convent: Or he may affect an extraordinary Zeal for Religion himself, and that way mortify himself for the Veneration and Trouble he has met with in the married State. I shall insert <sup>m</sup> in the *Latin* Note below, the Precaution observed by the *Muscovites*, before they indulge themselves in the Enjoyment of a Woman, and here make this additional Observation, that their Devotees, after such a Pollution, absent themselves from Church, even after their Bathing or Purification. At most, according to *Olearius*, they stand in the Church-Porch to say their Prayers. As for their Priests, they are not permitted at such Times to attend the Service of the Altar. Their Women for the most part stand at the Church-doors during divine Service. Their Lent requires a general Suspension of all the Duties of the Marriage-Bed.

THEIR funeral Solemnities are as remarkable in all respects as their nuptial Ceremonies. “ As soon as a sick Person is expired, they send, says *Olearius*, for the Relations and Friends of the Deceased, who place themselves about the Corpse, and weep over it if they can. There are Women likewise who attend as Mourners, and ask the Deceased what was the Cause of his Death? Were his Circumstances narrow and perplexed? Did he want either the Necessaries or Conveniencies of Life, &c. The Party deceased being incapable of making them any Answer, they first make the Priest a Present of some strong Beer, Brandy, and Metheglin, that he may pray for the Repose of the Soul of the Deceased. In the next Place, the Corpse is well washed, drest in clean Linnen, or wrapped in a Shroud, and shod with Russia Leather, and put into a Coffin, the Arms being laid over the Stomach in the Form of a Cross. The *Muscovites* make their Coffins of the Trunks of hallowed Trees, and cover them with Cloth, or at least with the great Coat of the Deceased. The Corpse is not carried, however, to Church, till it has been kept eight or ten Days at home, if the Season or Circumstances of the Deceased will admit of such a Delay. Who would imagine such a vain and ridiculous Custom as this should make any Distinction between a Courtier and Citizen, a rich, and an indigent Person? But ’tis doubtless a received Opinion, that the longer they stay in this World the better Reception they shall meet with in the next. But be that as it will, the Priest thurifies the Corpse, and sprinkles it with Holy Water till the very Day of its Interment.

“ THE funeral Procession is ranged or disposed in the following Manner. A Priest marches in the Front, who carries the Image of the particular Saint who was made choice of for the Patron of the Deceased at the Time he was baptized. Four young Virgins, who are the nearest Relations to the Deceased and the chief Mourners follow him; or for want of such female Friends, the same Number of Women are hired to attend, and perform that melancholy Office. After them comes the Corpse, carried on the Shoulders of six Bearers. If the Party deceased be a Monk or a Nun, the Brothers or Sisters of the Convent to which they belong, perform this last friendly Office for them. Several Friends march on each Side of the Corpse, thurifying it, and singing as they go along, to drive away the evil Spirits,

<sup>m</sup> *Qui concumbendi libidine tentatur, antequam concumbet, Sanctorum si adsint Imagines, operit, & de Collo appensam Crucem demit, ne prophano Actu polluat, sacrum Christianæ Lustrationis Pignus.*

“ and prevent them from hovering round about it. The Relations and Friends bring  
 “ up the Rear . . . . . each having a Wax-Taper in his Hand. . . . . As soon as  
 “ they are got to the Grave, the Coffin is uncovered, and the Image of the deceased’s  
 “ favourite Saint laid over him, whilst the Priest repeats some Prayers suitable to the  
 “ solemn Occasion, or reads some particular Passages out of their Liturgy. After that,  
 “ the Relations and Friends bid their last sad Adieu, either by saluting the Deceased  
 “ himself, or the Coffin in which he is interred. The Priest, in the next Place,  
 “ comes close to his Side, and puts his Pass-port or Certificate into his Hand, which  
 “ is signed by the Archbishop, and likewise by his Father Confessor, who sell it at  
 “ a dearer or cheaper Rate, according to the Circumstances or Quality of those who  
 “ purchase it.” This Billet is a Testimonial of the Virtue and good Actions of the  
 Deceased, or at least, of his sincere Repentance for all his Sins. ° When a Person,  
 at the Point of Expiration, is so happy as to have the Benediction of his Priest, and  
 after his Decease, his Pass-port in his Hand, his immediate Reception into Heaven is  
 in their Opinion infallibly secured. The Priest always recommends the Deceased  
 to the Favour and Protection of St. *Nicholas*. To conclude, the Coffin is nailed  
 up, and let down into the Grave; the Face of the Deceased is turned towards the  
 East, and his Friends and Relations take their last Farewel in unfeigned Tears, or  
 at least, in seeming Sorrow and Concern; express by Mourners who are hired for  
 that Purpose.

THEY frequently distribute Money and Provisions amongst the Poor, who hover  
 round the Grave. But ’tis a very common Custom amongst them, according to *Ole-*  
*arius*, to drown their Sorrow and Affliction in Metheglin, and in Brandy. ’Tis well  
 known, that the *Russians* and several other Nations, particularly those of the North,  
 have retained the Custom of funeral Entertainments; and it happens too often, that  
 even some of the politest Nations in all *Europe* will get drunk on those publick Oc-  
 casions, in Commemoration of their deceased Friends.

DURING their Mourning, which continues forty Days, they make three funeral  
 Entertainments, that is to say, on the third, the ninth, and the twentieth Day after  
 their Interment. A Priest, who is contracted with for that Purpose must spend some  
 Time in Prayer for the Consolation and Repose of the Soul of the Deceased every  
 Night and Morning, for forty Days together, in a Tent, which is erected on that  
 Occasion over the Grave of the Deceased. They commemorate their Dead likewise  
 once a Year, which Ceremony consists principally in mourning over their Tombs, and  
 in taking care that they be duly perfumed with Incense by some of their mercenary  
 Priests, <sup>p</sup> who besides the Fee or Gratuity which they receive for their Incense, or  
 more properly the small Quantity of Wax, with which they thurify such Tombs,  
 make an Advantage likewise of the various Provisions which are frequently brought to  
 such Places, or of the Alms which are left there, and intended by the Donors for the  
 Relief and Maintenance of the Poor. This Mention of their Alms reminds me of a  
 Remark, made by a certain <sup>q</sup> Traveller, which in my Opinion ought not to be omitted.  
 “ The *Muscovites*, says he, hope to atone by their Alms-deeds for their manifold and

<sup>n</sup> The Reader may see the Form of one of these Certificates in *Olearius*.

<sup>o</sup> *Perry* ubi sup. pag. 222.

<sup>p</sup> *Olearius* ubi supra, Book I.

<sup>q</sup> The same Author Book III.

“ inhuman



“ inhuman Acts of Oppression and Injustice.” We are too conscious ourselves of the Merit of this pious Practice to question the Truth of it. What a Number of publick Benefactions, how many large Donations to the Church must be ascribed to it? The Benefactors themselves would not otherwise be indulged with <sup>r</sup> Testimonials of their Virtue and Piety.

<sup>r</sup> *Comines* in Book VII. of his *Memoirs*, assures us, that one of the Attendants who shewed him at *Padua* the Body of *J. Galeas* Duke of *Milan*, represented that tyrannical Prince to him as a Saint of the first Order. I asked him, says *Comines*, what he called him *Saint* for; since he might see painted about the Monument the Arms of the several Cities which he had shamefully usurped, and to which he had not the least Title or Pretension? . . . . He answered in a Whisper, *in this Country we call all those Saints who are our bountiful Benefactors. And he was the Founder of this beautiful Church of Carthusians, the Curiosities whereof we are now shewing you &c.*





# DISSERTATIONS

ON THE

RELIGION and CEREMONIES

OF THOSE

*Christians* who take upon themselves the Name of *Pro-*  
*testants*, Evangelical and Reformed.

VOL. V.

L III



THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

# DISSERTATIONS

ON THE

## RELIGION and CEREMONIES

OF THOSE

*Christians* who take upon themselves the Name of *Protestants*, Evangelical and Reformed.

### I. DISSERTATION.

I Propose in the subsequent Dissertations to treat of the Christian Religion, as professed by the Protestants of all Denominations; that is to say, of the *Lutherans*, *Calvinists*, and the *Church of England* as by Law established since the Reformation, otherwise there called *High-Church* and *Episcopalians*. All these Sects, I hope I may be allowed the Term, as I make use of it in its genuine Sense only, and by consequence, divested of all offensive Ideas which are usually affixed to it: All these Sects, I say, professedly renounce Tradition more or less. They look on it not only as no Rule of Faith, but think it insufficient to determine and establish the Truth of any Tenet whatsoever, being very precarious, and frequently different, according to the different Parts, or Branches of the Christian Religion, and according to the People and Countries by whom, and in which it is adopted or received. In short they reject it, as having no solid <sup>a</sup> Foundation. They unanimously condemn, likewise, and reject the Authority of any visible Head of the Church. There are Abundance of *Calvinists*, who reduce the *Ecclesiastic Body*, as it were, to a mere *State of Democracy*; wherein the meanest Mechanick, upon any emergent Occasion, may follow his own Notions without any Restriction, contest the Rights of Faith with his own Ministers, and publicly oppose them. The other Principles which are, for the generality, received amongst them, consist in denying the Infallibility of the Church, and of her Decisions, unless they are conformable to the sacred Scriptures, *which they say ought to be the only Rule of Faith*: Since it contains all the essential Articles of the Christian Faith; and every Thing, which is any ways requisite to the Salvation of Mankind, is set in the fairest and clearest Light, and admirably well adapted to the meanest Capacities. To conclude, every one has free Liberty to enquire into the Grounds and Principles of his Religion, to search the Scriptures, and expound them in such a manner as is most agreeable to his own Notions and Ideas. So far are they from paying a blind, and implicit Obedience to the Decisions of their Ministers, and Doctors, that each Member has a Right to pass his Judgment on their Doctrine, the Nature and

<sup>a</sup> See the several Dissertations of *Claude*, and all the other Protestant Controversists.

Quality of those Tenets which they advance either in the Pulpit, in private Conversation, or in their more elaborate Dissertations, to canvas, in short, the Method they pursue, and the Arguments which they produce to confirm and establish them. This free Liberty of making their Enquiries they ground on several Passages in *Holy Writ*, by Vertue whereof the most contemptible Layman, with his *Bible* in his Hand, may boldly venture to tell his spiritual Pastor, that he is able of himself, without any of his Instructions, to search the Scriptures, and expound the very Text which he has been labouring to open and illustrate, to weigh his own Notions of it with those of the Preacher, to examine into the Merit of both, and compare one Text of Scripture with another. After he has so done, this Auditor of his is further at Liberty to believe, or disbelieve all the Doctrines which his Minister has endeavoured to inculcate and establish. If he be determined not to adhere to his Admonitions, he justifies his Conduct in the following Manner. “<sup>b</sup> We ought not, says he, to believe, or observe any religious “ Tenet whatsoever, without duly considering the Force and Validity of the Arguments brought by our Ministers to prove it . . . . that their Authority, in what “ Light soever they may be viewed, whether separately, jointly, as a Body, or a “ Majority of that Body, is by no Means boundless and unlimited with respect to “ Matters of Faith, Worship, or Morals.”

THESE Principles, if there be too great a Stress laid upon them, have no doubt a natural Tendency to introduce Anarchy and Libertinism into the Church. They set the most worthless Layman almost on a Level with the united Body of Christian Divines, and give a Sanction to Variety of Schisms and Dissentions. They destroy that Certainty and Uniformity of Faith, which are the Foundation of Christian Unity. These are in few Words some of the principal Objections which are raised against these Tenets; I shall not therefore attempt, as it is not my Province, either to vindicate or confute them. There have been ‘numberless Dissertations published on both Sides the Question, since the Schisms introduced into the Church by *Luther* and *Calvin*. As to the Right of Enquiry, it has been objected in general against the Protestants, that ‘tis preposterous to imagine or expect, that any one should be able of himself alone, to read with Understanding; especially if he has neither Learning, Leisure, <sup>d</sup> Call, Means, nor Capacity for such Researches, nor for perusing a Collection of Discourses, which are sacred, ‘tis true, and divinely inspired; but as to the Doctrines contained in them, are very dark and mysterious, written in antient Languages, to which he is altogether a

<sup>b</sup> *Claude’s Apology for the Reformation*. Chap. vii. Part I.

<sup>c</sup> *Arnaude, Nicole, Claude, Pajon*, and *Jurieu* have written within these few Years several Dissertations on this Topick.

<sup>d</sup> As for instance, what Enquiries could we expect from the poor, illiterate *Americans*? we must of Necessity allow that a peculiar secret Grace and Indulgence is shewn them, by Vertue whereof the supreme Being has saved those who have lived up to, and followed the Duties prescribed them by the Laws of Nature. They ought at least to be looked upon as Members of that primitive Church, which preceded Judaism, of which *Adam* and *Noah* were the two visible Heads, and which was transmitted down to Posterity by some Faithful in all the various Branches of the Pagan Religion. Such as were Strangers to the Will of God as revealed by *Moses*, and the Blessed *Jesus*, might possibly be saved by other Ways or Means than Circumcision and Baptism. We are as haughty and imperious as ever the *Jews* were. Before the Christian Religion was ever professed, God Almighty revealed his Will in an extraordinary Manner to some of the most learned Men amongst the Heathens. One of *Pythagoras’s* Disciples laid down this religious Maxim. *that we cannot love both God and Mammon*. *Democritus* enjoined his Followers to be liberal out of their Abundance to the Poor. *Cicero* and several other antient Moralists, have recommended the Duty of Charity and Benevolence to our Neighbours. Several of the Pagan Sages have asserted that God is to be worshipped in Spirit and in Truth; several others have inculcated the Necessity of a Reconciliation between God and Man. To conclude, altho’ it be very true that Christianity was absolutely necessary for the Reconciliation of all Mankind to the Deity by *JESUS CHRIST*, yet it is as true that God Almighty had sufficiently revealed his Will in the dark Ages of Idolatry, for the Guidance and Direction of some particular wise Men, who were his faithful Disciples, by their Perseverance in and constant Practice of the Duties prescribed them by the Law of Nature. This is a Latitudinarian’s Note, fully confuted by *St. Paul, Rom. Chap. i and ii*.



Stranger to, as well as to the Customs and Manners of those distant Ages; wherein are inserted several Allusions which are unintelligible, and numberless seeming Contradictions, which require Abundance of Sagacity and Attention to reconcile and account for; \* wherein there are many Facts related, the Histories whereof are altogether unknown, and which at the same Time frequently refer to very different Objects, and sometimes to such as are doubtful and ambiguous; wherein there is nothing, in short, self-evident and conspicuous, nothing but what has served to swell whole Libraries with large Volumes of learned and elaborate Annotations, except a beautiful Series of moral Maxims, illustrious Instances of Piety and Virtue, and some supernatural Operations of the divine Power, either written, or dictated by two eminent Lawgivers, and some inspired Prophets; who have all of them notwithstanding, left the Mysteries of Religion enveloped in impenetrable Darkneſs. Was such an Enquiry, indeed, to be confined to our practical Duties, and to the due Observance of those Precepts which relate to them, every one would be able with Ease to comprehend the genuine Sense of the sacred Scriptures, and to imitate our Lord and Saviour JESUS CHRIST, and his Saints. But if every particular Person makes himself the last Judge of the Doctrines and Decisions of the Church, with relation to Faith, what will become of Christianity itself, in the midst of such numberless Objections that may be raised against each individual Article of it? Every new System of these Enquiries will be sufficient to establish a separate Church, and will find some Adherents, who will no doubt be dogmatical in their Turn. In order to prevent this Confusion, is it not, say some, much more rational, that one free, general Council, which is the Representative of the whole Church, should be vested with the absolute † Right and Privilege of settling and determining every Article relating to our Faith and Practice, that there may be no Divisions and Dissentions amongst us? The *Ecclesiastical Body* likewise, resembles, in some Measure, the *Body Politick*, in which no Cabals, no Intrigues, no private Assemblies, no Laws or Regulations are on any Account tolerated contrary to those which are established. The Comparison between them would hold throughout, was there the same Indulgence and Toleration to withdraw, or separate from the one, as from the other; was not the Soul in much greater Danger by such a Separation, than the Body is by its Removal from one Country to another. To this it has been objected, that 'tis acting against the Dictates of a Man's Conscience to live in the midst of Errors, and to make ‡ Profession of a Faith which is merely

\* See *Lock's Miscellanies*, Tom. II. in his Dissertation on the Method of expounding St. Paul &c.

† The Protestants admit of this Proposition, in case such Ecclesiastical Assembly or General Council be free, sound, enlightened and grounded upon Scripture alone. But where will you find, say they, at the same Time, a sufficient Number of Bishops and Doctors, three hundred, for instance, who are all of the same Opinion, who are neither prejudiced, prepossest or intimidated &c. See what *Pajon* says upon these difficult Points, in his *Enquiry into Prejudices*. Moreover, says another, after the beforementioned *Pajon*, how can I be assured that the Church speaks, and by consequence, that I am of her Opinion? Were I to consult the Pope himself, fifteen Cardinals, thirty Bishops, fifty Doctors, one hundred Priests, and all of them should tell me the very same Thing, yet I should be still as uncertain and as much at a Loss as ever with respect to the Decision of the Church &c. Amongst all these Uncertainties, What safer way can a Christian take than to imitate his Lord and Saviour JESUS CHRIST, and to practise those Duties of Christianity, which are perfectly free from all Manner of Heresy and Schism? This is answered by saying, that Facts are as certainly known by publick Notoriety, as 'tis by Evidence that two and two make four; Faith is necessary as well as Morality.

‡ I shall here introduce a remarkable Passage of *Jurieu*, which I met with in his System of the Church pag. 157 & seq. There are two general Ways or Means by which God Almighty saves some Persons who are Members of a Communion, which is shamefully corrupted . . . that is to say, by Separation, and Toleration or Connivance . . . . . The former is made use of when God Almighty vouchsafes to grant his peculiar Grace to those who are educated amongst the several Sects of Idolaters, that is to say, the Pagans as he describes and the Papists according to the Ideas he entertains of them, and enables them to distinguish the good from the bad, and to nourish their Souls with the true Milk of the Word of God, with fundamental Truths &c. Now this Separation is performed either by a clear and distinct Knowledge or a happy Ignorance . . . . . I shall trouble the Reader with no more of this Passage in which the Author justly maintains,

merely external. But whither do these Errors tend? What are they? And wherein do they consist? Is it impossible for us to <sup>h</sup> avoid falling into them, and yet be silent? What are those Errors that can in reality wound and wrong our Consciences? Can any one, uninspired, be ever able to prove that there are any damnable Doctrines maintained in that Christian Communion from which we separate and dissent? Shall we presume to call Abuses those Ceremonies which are made use of in the Worship of God, or relative to it? May we not be imposed upon? May we not through Custom or Education be bias'd and prejudiced against such Tenets as we call erroneous? Ought we to have no Charity for those who reject and deny the Consequences which are drawn from some particular Practices? Are we obliged to proclaim open War with, and set up our Standards in Opposition to the Church, whatever it be, when we are required only to observe an humble Silence, and when our Faith can subsist in the Midst of several Customs, (nay some will go farther) in the midst of several Modes of divine Worship which we do not approve of, and which in our Hearts we reject and despise? If it be allowed, however, that the Heart of a Church, though she be in some Measure corrupted, may be sound and whole; if <sup>i</sup> it be granted that notwithstanding such Corruption, <sup>k</sup> *the fundamental Articles of the Christian Faith are still, by the Grace of God, therein preserved, and his most holy Word received and embraced by her Members*, why should we separate and dissent from that Church? Such a Concession absolutely condemns all Schisms and Divisions. But 'tis Hypocrisy, say they, to belong to any religious Society whatsoever without being fully convinced of the Truth of its Doctrines. To this it has been replied, that such Want of Conviction does by no Means justify and authorize their Schisms; for if that were the Case, all those who have particular Opinions, whether *Roman* Catholicks, or Protestants, would be obliged to become Dissenters. Now the Protestants themselves acknowledge, that of two Evils the greatest is to be avoided, and that is Separation. Besides, want of Conviction is to be met with amongst Christians of all Denominations, on Account of the Mysteries that are comprised or included in their fundamental Tenets; and there are Abundance of *Socinians*, *Free-Thinkers*, and others, amongst the Protestants as well as the *Roman* Catholicks, who are nominal Members only of the Reformed Church, tho' one external Profession of the same Principles blends and cements them together.

THESE are some of the most material Arguments that are offered against the Schisms of the Protestants: I have not collected them all, neither shall I presume to enter into the Merits of the Cause. But were we to appeal directly to the Almighty, our Controversies and religious Debates would soon be decided; for the Deity is more gracious and indulgent to us, than we are to one another; and what he requires at our Hands is widely different from what is expected from us by our Fellow-Creatures.

tains, that he who returns to a Communion, whose Errors are known to him, and makes a Profession of believing them, is in a State of Damnation.

<sup>h</sup> 'Tis sufficient, says *Pharadius*, for an humble conscientious Man, to be stedfast in his own Principles, without endeavouring to confute others who are of a different Persuasion.

<sup>i</sup> See *Jurieu's True System of the Church* pag. 150.

<sup>k</sup> See likewise a long Passage wherein *Claude* agrees, that in the midst of a corrupted Church God had reserved for his own Glory a considerable Number of pious Souls, who kept their Faith and Conscience pure . . . . . resting well satisfied in the Principles of the Christian Religion &c. See the 117, 118, and 119 Pages of his *Apol. for the Reform.* Tom. II. published in the Year 1683. He demonstrates at least that 'tis as possible for a Man to be saved in a Church wherein there are Abundance of erroneous Tenets and Practices, as 'tis for him to live in Reputation, and behave like a sober and discreet Citizen in the State, which is too much perplexed with Riots and Disorders. From whence, as some are of Opinion, it necessarily follows, that there ought to be no Schisms &c. See *ibid.* another remarkable Passage at the Beginning of Page 229.

That



That Subtlety, with which some Men pretend to determine the Evidence of Faith, is of no Weight with him. It was calculated only for the Use of Mankind, who in the Space of seventeen hundred Years have so managed Matters, that there was an absolute Necessity for the Government of Christians by Creeds and Formularies. These Measures have augmented and enlarged the Authority of the Clergy, which has been made use of to keep the Populace in Awe, and to settle and adjust their Devotion. The Salvation of Souls has been entrusted to their Care and Conduct through Indolence and Ignorance. Then began to be established this fatal Want of mutual Toleration, which has rendered Christianity a Yoke too heavy to be borne. After the Declension of the Empire, and the Downfal of Paganism, these unchristian Priests began to make use of Fire and Sword with great Success. We shall not here enter into a particular Detail of those bloody Persecutions, wherein the Christians may be justly accused of those very Barbarities which they themselves formerly censured and condemned the Pagans for being guilty of. 'Tis sufficient to observe, that Paganism kept them in Awe, and suppressed that Impatience which prompted the Christians from the first Ages to examine and pry so narrowly into the Doctrines and Mysteries of their Religion, which would have created such Abundance of Cabals and Intrigues, as would have occasioned even then dangerous Schisms and Divisions, had there been Potentates to countenance and protect them, and People inclined to follow and embrace them. Neither the one nor the other, in all Probability, would have ever failed to load their Manifestos with as plausible Pretences as those in Vogue at present, I mean the arbitrary Power of the Priests, and the Corruption of the Church.

EVERY Body knows, that the Protestants never fail to urge these specious Arguments as the Motives to, or Grounds for their Reformation; to which they add the Corruption (which as they pretend is too visible) of her Doctrine, and exterior Worship. With respect to the latter it has been observed, that the Intermixture of several Nations, and the Indulgence which was shewn to such as were converted from Paganism to the Christian Faith, have encumbered our divine Worship with such Ceremonies and Customs, as the People are better acquainted with, and more accustomed to, than the Duties of Christian Morality. The Misfortune, however, had been less dangerous, if this solemn and pompous Worship, which gives Religion such an Air of Majesty, had not usurped her Rights, the better to support and maintain the Avarice and Ambition of the Church. I will boldly affirm, that Christianity of those latter Ages has been like a Market, where there are an infinite Variety of Goods put up to sale, in which we meet with numberless Buffoons and Mountebanks, who amuse the Populace, Abundance of Tinsel and out-side Shew to conceal the real Defects of the Commodities. As to their Doctrines, it is evident, that the Declension of the *Latin* Tongue, the Accession of an infinite Number of Foreigners, the Corruption which they created in the *European* Languages, the Subtilties of the Philosophers both antient and modern, the Jargon not only of Mysticks and some devout Men, but of the Schools, and Convents, made, in many respects, a vast Alteration in Theology and Religion, and created numberless Controversies and Debates, which as they daily rendred the doctrinal Points intricate and abstruse, and increased the Ignorance of such as professed Christianity, gave by Degrees still more Scope to the artful and mercenary Practices of the Clergy. There had been loud Complaints made for a long Time before *Luther* and *Calvin* made their Appearance, of the manifold Evils and Inconveniencies which these Irregularities and Disorders had created in the Church. *St. Bernard* up-

braids



braids the Priests of his Time *with having no manner of Regard for the Salvation of Men's precious and immortal Souls; with receiving Tonsure, with often resorting to Church, and celebrating Mass with the dishonourable mean-spirited View of filthy Lucre.* Since his Time they have exclaimed as loudly against the dissolute and licentious Deportment of the Clergy, their Remissness in Point of Discipline, and the Coldness and Decay of Christian Piety. A Reformation of the Church was proposed at the several Councils held at *Pisa, Constance, and Basil.* *Nicholas Clemangis*, who lived in the Time of the *Pisan* Council, composed a Dissertation on the *Corrupt State of the Church*, in which he insisted, in very warm Terms, on the absolute Necessity of a Reformation. *Alexander* the Vth, who was elected Pope in the same Council, promised, in the most solemn Manner, to use his utmost Endeavours to promote and accomplish so important an Affair. The second Council held at *Pisa* in the Year 1505 had likewise the same great End in View; and it was then and there declared, in express Terms, that there was an absolute Necessity for a Reformation to be made, *both with respect to Faith and Practice, as well in the Head as the other Members of the Church, the more effectually to extirpate all Heresies and Schisms.* From whence it evidently appears, that the Minds of the People were prepared for those Revolutions of the sixteenth Century which *Luther, Calvin*, and some others had Resolution enough to undertake in the Character or Quality of Reformers. In Order to give a Sanction to the Right, they assumed of reforming the Church, and cutting-off her rotten Branches, they not only mentioned the Ignorance of the People, but inveighed against the licentious Lives and avaritious Practices of the Priests, who at that Time carried on a scandalous Trade of selling Indulgencies to that prodigious Excess which every body is apprized of; the bad Doctrine they preached to the People, their Superstitions, numberless Ceremonies, false Miracles, and imaginary Relicks, &c. *Luther* however, and his Brother-Reformers never set about this great Turn of Ecclesiastical Affairs in good earnest, till after some important Matters of a civil Concern had prevailed on some Potentates to espouse their Interest, and protect him. Thus the great Work of the Reformation was, in general, the Effect of human Policy, and the Mission of the Reformers, the meer Result of that Detestation and Dislike which the People had taken all over *Europe* against the arbitrary Power of the Pope, and the emissaries of the Court of *Rome.* 'Tis no Wonder, therefore, that this mighty Revolution was accompanied with so little Uniformity, so little Patience and Forbearance, Good-Nature and Humility, and by Consequence was no ways comparable to that surprising Progress of Christianity in the Days of the Blessed Apostles, and their immediate Successors. The Truth of this Assertion is plainly demonstrable from the various Ideas and Notions which were entertained by these principal Managers in this great Reformation; from the Diversity of their respective Doctrines, which soon constituted different Sects, and different Parties; from the violent Methods which were pursued for the Establishment of *Lutheranism*; and from the Spleen and Ill-Nature which were too visible in their religious Debates. 'Tis well known, that in his great and solemn Reparation of the Breaches which *Antichrist* (as the Protestants express themselves) has made in the Vineyard of our Blessed Lord, the harshest Terms, the most inveterate and ill-natured Expressions were made use of against the Church, which they dissented from, and were endeavouring to reform. There are several very satyrical Reflections in the Writings of <sup>1</sup>*Luther* against the Pope and the *Romish* Church; nay he carried his Resentment so far, as to persuade his Followers not only to take up Arms against the Pope and all his Cardinals,

<sup>1</sup> See Tom. I. of *Luther's* Works in Folio published at *Wittenberg.*

but to die, and embrue their Hands in the Blood of *that Rascality of the Romish Sodom*. This was the best Title that his Zeal could devise for the *Romish* Clergy.

BEFORE I enter upon any particular Account of the Religion, profess'd by the several Communions, amongst the Protestants, or of the Ceremonies observed by them, I think it will be necessary to give the Reader an Abstract, or Abridgment of the History of the Reformation. *Luther* first set up for a Reformer in the Year 1517, which was about a hundred and two Years after *John Huss*, and *Jerom of Prague* had been burnt at the Council of *Constance*. However, the Sentiments of those Men were imbibed and admired long after their Decease, as was evident from the bloody Wars and Insurrections that ensued their Execution; and the Minds of Men were in a continual Ferment to the Time of *Luther*. There were incessant Exclamations against the Corruption of the Court of Rome, against its arbitrary and unlimited Power, and the Licentiousness of her Partisans. Nay they carried Matters frequently so far, as to oppose, without the least Care or Circumspection, several Customs established by the Institutions of the Church, or at least by Prescription. They vented their Invectives in the most open Manner against several Superstitions, which thro' Ignorance had been looked upon as Matters worthy of the highest Esteem and Veneration. In short, they started Objections against doctrinal Tenets. From whence I think I may venture to infer, that the Ambition of prying into the Mysteries of Religion, and the Assurance of such Enquirers, are entirely owing to the Corruption of the Heads of the Church; for nothing can possibly contribute more towards the rendring any Doctrine suspected, than the licentious Deportment of its Preachers, and the self-interested Views by which they are governed in their Performance of religious Duties, in their Observance of the Discipline, and other Rites and Ceremonies of the Church. Thus we find, that the Authors of Schisms and Divisions never fail to exclaim against such riotous Proceedings, in order to justify more legally their forming themselves into numerous Cabals. However, this old Prejudice which favoured the Schisms of *Luther* and *Calvin* was of a more antient Date. Many Years before the Council of *Constance*, the *Waldenses*, the *Albigenses*, and their principal Leaders, *Valdo*, *Peter of Bruys*, *Arnold of Brescia*, *Amaury* &c. in their publick Instructions, and Recommendations of several Points directly repugnant to the Doctrines and Decisions of the Church, mingled with their own Tenets incessant Complaints against the Licentiousness of the Clergy, with greater Hopes, no doubt, to encrease the Number of their Followers, than with a laudable Zeal for the Reformation of the Church. 'Tis so very customary for such as are desirous to dissent from, and abandon any Communion whatsoever, to rail at, and exclaim against it, that one cannot be too curious and inquisitive about the Motives that induce them to vent such Reflections. The *Beggars*, *Apostolicks*, and *Lollards* succeeded them. As to the first, they exclaimed, as we are informed, in the warmest Terms against the Pope and his Authority; the other two, not only rejected his Holiness and his Power, but looked down with an Eye of Contempt on the Sacraments and Fasts observed in the *Romish* Church, disallowed the Intercession of Saints, and paved the Way for those who were inclined to reduce the Sacrament of the Blessed Eucharist, to a meer Sign and Figure of the Body and Blood of CHRIST. *Arnold of Villeneuve* who lived about the Middle of the fourteenth Century maintained that the Monks were the only Persons who had corrupted the

<sup>m</sup> A full Account of the Doctrine of all these Hereticks is contained in the History of the *Manicheism*, both antient and modern, published by Mr. *Beaufobre* in the 1733.



Doctrines of our Blessed Saviour, and that the first Establishment of Masses was useless. The *Pratricelli*, likewise, preached up at that time the Antichristianity of the Pope and the Church of *Rome*. *Wickliff*, who was as inveterate an Enemy to the Pope as any of those beforementioned, carried Matters to a much higher Pitch than any of them all, towards the Conclusion of that Century. His System of Religion, however, was much more coherent than those of his Predecessors, which, if we may rely on the Veracity of those Historians who were their Contemporaries, and on those Writings of theirs which are still extant, were yet in some particular Points very extravagant and enthusiastic. About seventy Years after the Decease of the beforementioned *John Hufs*, and *Jerom of Prague*, *John Laillier*, a Licentiate of Divinity, shewed himself as warm an Antagonist against the Pope and Church of *Rome* as *Wickliff* in the open School of *Sorbonne*, in the Year 1485. I shall take no Notice of *Jerom Savonarola*, who was burnt in 1498. for speaking too<sup>n</sup> freely on the Necessity of a Reformation *as well in the Head of the Church, as her other Members*. Amongst the several erroneous Tenets of<sup>o</sup> *Peter D'Arauda*, who lived about the same Time, it has been particularly observed, that he inveighed against *Indulgences as being idle and useless Things, and invented by the Popes for no other Purpose but to encrease their Revenues; that he denied there was any such State as Purgatory; and that he never kept Lent*. The Brothers of *Bohemia* who succeeded the *Hussites* and *Taborites*, encreased and multiplied likewise, till at last we find them blended and intermingled<sup>p</sup> with the first *Lutherans* in the Year 1504. However, these Sectaries still talked, with respect to several Topicks, in the Strain of the *Roman* Catholicks; tho' they deny that *JESUS CHRIST* ought to be worshipped in the Sacrament, and reject several Modes of Worship, as idle Superstitions. In 1509, they differed still more widely in Point of Doctrine from the *Romish* Church. I shall only just mention the Appeal of the *University of Paris* against the<sup>q</sup> *Concordate*, or Treaty of the King of *France* with the Pope, which was lodged some Time in the Month of *March* 1517, and levelled boldly not only against the Infallibility of all the Popes, which is no new Thing in *France*, but personally against *Leo* the Xth, who was therein charged with Aiming at the total Subversion of the Church by conferring Benefices, without any Regard to Merit, on such as were altogether unworthy of serving at the Altar.

THIS short Account will be sufficient to shew how the Minds of the People had been disposed towards a Reformation, for a long Time before *Leo* the Xth, who perceiving his Treasures exhausted by too many extravagant Disbursements, and Acts of Grandeur and Magnificence, which would have been more suitable, doubtless, to temporal Princes, than to the Vicar of *JESUS CHRIST*, determined to monopolize, and ingross the Salvation of all Christians into his own Hands. As he was very ambitious of seeing the pompous Edifice of the Basilick Church of *St. Peter* finished, which was begun by Pope *Julius* the II<sup>d</sup>; and as he found himself not in a Condition to bear

<sup>n</sup> Under the Pontificate of *Alexander* the VIth, we are informed, that *Francis Pic of Mirandola* read, at the last Session of the *Lateran* Council which ended in the Reign of *Leo* the Xth, in the Year 1517, a Dissertation, wherein he spoke in as open and direct Terms as *Savonarola*, of the Irreligion and licentious Practices of the Clergy, of the scandalous Commerce which they carried on with their sacred Relicks, &c. and of the Superstition of the Age.

<sup>o</sup> Bishop of *Calaborra*.

<sup>p</sup> They were in *Luther's* Interest. See above. This Date of 1504 cannot be true, *Luther* began in 1517.

<sup>q</sup> This Concordate, or Treaty dissolved the *Pragmatic Sanction* before established in *France*, in order to curb and limit the Pope's Power and Authority with respect to Livings, and to prevent the Cabals, and Petitions which might otherwise be made by the *French* to the Court of *Rome*, and by Consequence was a severe Check to the Avarice of that Court.



so heavy an Expence, he concluded to issue out plenary Indulgences, and dispose of them in all Parts of *Europe* at such reasonable Rates \* and on such easy Terms, according to a certain Author, “ that a Man must have very little, if any Regard for “ his precious and immortal Soul, who would not become a Purchaser.” In order to raise this Tax, “ his Holiness divided all Christendom into distinct Districts, and in “ each of them constituted and appointed proper Collectors to receive the Monies that “ should arise by these his spiritual Commodities. Moreover, several eminent Divines were pitched upon to preach up to the Populace the Effects and spiritual Advantages accruing from these Indulgencies, and the Dispositions requisite to obtain them.” ’Twas fitting it seems at least to put some fine Gloss upon a scandalous Commerce, which was injurious and fatal both to the Christian Religion and to the Honour and Dignity of the supreme Head of the Church. The Commissioners appointed for this Purpose made it their whole Business to insinuate into the Minds of the People, *that their Salvation was infallibly secured on depositing only the small Consideration proposed for so invaluable a Blessing.* Counting-Houses were set up in Taverns, and ’twas customary for those mercenary Preachers to spend in Drunkenness and Debauchery a good Share of the Money which by this Assessment came into their Hands.

’Twas in the Year 1517 that *Martin Luther* first publicly inveighed against these Indulgences, being countenanced and protected by one *John Staupitz*, Vicar General of the Order of *St. Augustin*. Tho’ most Historians have imagined that the beforementioned Vicar, and his Brethren were sorely nettled, and vext, that so advantageous a Commission should fall to the Lot of the *Dominican* Friars; yet there are some who have ascribed their Resentment to a more generous Cause; and allowed that *Staupitz* was fully convinced, and ashamed of such gross Abuses. However, whether fired with Zeal or Resentment on this Occasion, *Luther* gave him Content either Way, and succeeded in his Attempt infinitely beyond his Expectations; for when he first engaged in the Affair, he had no Prospect, not the least Hope of being dignified and distinguished by the illustrious Title of *Reformer of the Christian Religion*. Matters, in all Probability, had never been carried to so high a Pitch, had the Murmurs and Complaints of such Christians who thought themselves aggrieved been appeased, and who for several Centuries, as we have before observed, and particularly ever since the Council of *Constance*, had with Impatience waited for a Reformation in the Church, so often indeed promised, but always with the utmost Dexterity and Address diverted and postponed. I cannot forbear mentioning, as ’tis very pertinent to the present Occasion, the Remonstrance of Cardinal *Julian* to Pope *Eugenius* the IVth, which foretold, as it were, the Revolution in Religion which was attempted, and accomplished by *Luther*. “ The Irregularities and vicious Practices of the Clergy, said “ he to his Holiness, tempt the People to contemn and detest the whole Ecclesiastical “ Body. . . . There is too much Reason to fear that the Laity will treat them with “ the same Indignities as the *Hussites* . . . . and that after the Heresy in *Bohemia*, “ another will break out, which will prove much more dangerous, and of more fatal “ Consequence . . . . There are People who wait with Impatience to see what “ Measures will be taken . . . . There seems to be some tragical Scheme on foot, “ which will be soon ripe for Execution. . . . To use the Priests in an inhuman

\* See the Continuation of Mr. *Fleury’s Ecclesiastical History* an. 1517.

“ Manner, or to strip them of all their Possessions, as abominable Miscreants, and  
 “ Enemies to God and Man, will be thought an acceptable Service to the Al-  
 “ mighty.” . . . .

AT first *Luther* only railed, and inveighed against the ill Use that was made of the Money which was raised by these indulgences, but soon afterwards publicly opposed the Things themselves, without making any Distinction therein of the good from the bad. <sup>†</sup> Some Time afterwards he published in several Propositions on the Topick of Penance a great Part of his Principles and Tenets relating to the Confession, and Absolution of a Penitent; he therein exclaimed against Free-Will and good Works, which he called *Mortal Sins*, when exempted from the Fear of doing evil, or being damned. In a Word, he maintained, without reserve, the Doctrine of Faith without Works, and the absolute Inability of doing any one good Action of our selves. This Doctrine was strenuously opposed by several warm and heavy Accusations against him to the Pope, and afterwards by several controversial Dissertations. Both the one and the other were carried on with Abundance of Spleen and Resentment. The latter abounded with Exaggerations on the Infallibility of the Pope which was therein represented, as infinitely superior to the Decisions of any Councils whatsoever, or of the universal Church herself. In their Accusations they pressed the Pope to make use of Fire and Sword in his Prosecution of *Luther*. *Hochstrate* the Dominican Friar was one of those who railed at and inveighed against him loudest, and with the most Impatience. But *Luther*, in his own Vindication, wrote to the Pope, in such a submissive Manner, as seemed to be more affected than real. He insinuated, with Abundance of Dexterity and Address, and with an Air of Modesty, the Purity of his Doctrine, as is evident from his very Letters. *Leo* the Xth shewed so little Regard to all *Luther's* Protections, that he sent him a Summons to make his personal Appearance at *Rome* within threescore Days before the <sup>‡</sup> Judges whom he had constituted and appointed to hear his Allegations. *Luther*, however, was favoured with the Protection of the <sup>§</sup> *Elect*or of *Saxony*, and that of the Vicar-General of his own Order, without mentioning that of the *University* of *Wittenberg*, who began to side with him, and come into his Measures, by virtue whereof upon the earnest Sollicitations of his Patron, the *Elect*or, it was agreed, that his Cause should be tried before proper Judges in *Germany*, and not at *Rome*. But *Leo* the Xth at the same time constituted Cardinal *Cajetan* to be his Judge, who was formerly a *Dominican* Friar, and by Consequence a Person very much prejudiced and partial in this Affair, and besides blindly attached to the Service of the See of *Rome*, and more particularly to his Holiness. These Dispositions rendered the Cardinal inflexible, and a very improper Person to make a Profelyte of such an Antagonist as *Luther*. Thus the warm Conferences which this Legate had with him proved fruitless and ineffectual. 'Tis very remarkable, that *Luther*, who to all outward Appearance, was very modest and complaisant, wrote a Letter to the Legate full of such Candour and Condescension, as contributed very much to that Trust and Confidence which the *Saxons* reposed in him; and that after he had begged his Pardon for speaking more freely, and with less Deference and Respect of the Pope and his Authority than he ought, he offered to drop the Matter in Debate, and say nothing more about it; nay, to make a publick Recantation of whatever Tenet

<sup>†</sup> In 1518.

<sup>‡</sup> *Jerom. Genutiis* Bishop of *Ascoli*, and *Sylvester de Prieria*, a sworn Enemy to *Luther*, and who had written against him before *Hochstrate*.

<sup>§</sup> *Frederick*.

he had advanced, that was any Ways offensive or prejudicial to the Holy See, and Indulgences; without receding, however, from his own private Sentiments; which he could by no means consent to without wronging his Conscience. In his Appeal, which was subsequent to this Letter, he talked much after the same submissive Manner, and with the same artful Address. Luther made a second Appeal soon after Pope *Leo* the Xth had published a Decree, at the Close of the Year 1518, to support and maintain the Validity of his Indulgences.

*LUTHER's* second Appeal was from the Pope to a General Council; his first only to the Pope himself, when better informed. After this last Appeal, *Luther* began to be less reserved, and perceiving that his Countrymen were daily prejudiced more and more in his Favour, ventured in Process of Time to preach up his favourite Doctrines openly at *Wittemberg*, and challenge his Antagonists to a publick Dispute with him. At the same time he made two Profelytes whose Names were afterwards very famous in the History of the Schism, or Division in the *German Church*\*, I mean *Melanchthon* and *Carlostad*. In the Year 1517 *Ulric Zwinglius* likewise began to exclaim with undaunted Assurance against the Corruptions of the Church, and to preach up the great Necessity which there was of reforming its Abuses.

At the Beginning of the Year 1519, *Leo* the Xth used his utmost Endeavours to bring the *Elect*or of *Saxony* over to his Interest, but met with no Encouragement: He succeeded, however, much better in his Attempt on the two Prime Ministers of that Court. Tho' *Luther* acted under the Patronage and Protection of the *Elect*or, yet he was under very uneasy Apprehensions of being deserted, on account of the repeated Solicitations of those two Ministers with their Master. *Luther* wrote to the Pope with the same Submission and Respect as before; protesting that he would readily retract his Opinions, if he could but be fairly convinced they were erroneous; and declaring solemnly, as in the Presence of God Almighty, that he never entertained the least Thought of casting a Blemish upon the Power of the Romish Church, and the Pope, whose Authority he revered and respected, and whose Supremacy he acknowledged next to that of *JESUS CHRIST*; that he had not the least secret Inclination to discompose the Peace and Tranquillity of the Church, and that he would submit to every Proposition that should be made to him, for the better Establishment and Promotion of that Tranquillity. This new Doctor, however, notwithstanding all his Protestations, left no Stone unturned to create new Friends, and new Disciples.

I SHALL not enlarge on the warm Application which *Luther* made to *Erasmus* to espouse his Interest, nor on the latter's Refusal to comply with his Requests; nor on the pacific and charitable Admonitions by which that good Man attempted to prevail on *Luther* to desist. In the Month of *June*, in the Year 1519, *Luther* had several Conferences with one *Eckius*, in the Presence of the *Elect*or of *Saxony*; wherein our new Doctor openly declaimed against the Supremacy of the Pope; adding at the same Time, that the Church Militant had no other Head than *JESUS CHRIST*. He therein likewise inveighed against the Infallibility of Councils; but answered indirectly, as to the Point of Purgatory. These Conferences were accompanied with several con-

\* *Melanchthon*, in the *German Language*, *Schwartzzorde*, signifies *Black Earth*. *Carlostad's* proper Name was *Bodestein*, but he assumed that Denomination from the Place of his Nativity.



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troverfial Differtations on both Sides, and with the Condemnation which the two Univerfities of *Cologne* and *Louvain* pronounced againft *Luther* and his Writings.

SOME Historians are likewise of Opinion, that the only or principal Motive that prompted *Zwinglius* to renounce the Religion of his Forefathers, was the Diftafte he took at having no Share in the Publication of the Indulgences beforementioned. But be that as it will, he began with bitter Inveftives againft the ill ufe that was made of thofe Indulgences, in Imitation of the *Auguftin* Friar. He proceeded in the next Place, to deny the Pope's Authority, the Vertue of good Works, and the Merit of Faith in order to eternal Salvation. After the Year 1519, he inveighed againft the Mafs, the Invocation of Saints, the Inftitutions of the Church, Fafts, Monaftic Vows, and the Celibacy of Priests. At the very fame Juncture, *Luther* engaged to defend and maintain the Necessity of receiving the Eucharift under both Kinds; acknowledging nevertheless, that JESUS CHRIST is perfect and complete under each of them. In the Year 1520 he repeated, in a Letter which he wrote to the Emperor *Charles* the Vth, the fame Proteftations in effect, as he had made before to *Leo* the Xth.

THE Court of *Rome*, however, was very earnestly follicited to ftop the Progreff of this new Reformer, and at the preffing Inftances of that Court, the *Chapter* of the *Auguftin* Friars interpoſed its Authority to refrain him. He pretended at firſt to deſiſt, and out of Reverence and Regard to his Superiors, promiſed to write to the Pope, and pacify his Holineſs. In this Letter *Luther* expatiated in the warmeſt Inveſtives, not againſt the Head of the Church, but againſt the Court of *Rome*; he concluded it, however, with indirecſt Menaces againſt the Pope, whom he would never acknowledge after that, to be any thing more than a \* temporal Prince. However, he dedicated to his Holineſs much about the ſame Time, a *Differtation* † on *Chriſtian Liberty*, which ſoon after was followed with a ſecond, on the *Folly of Monaftic Vows*.

To conclude, after ſeveral fruitleſs Applications made to the Emperor *Charles* the Vth to ſtop *Luther's* Proceedings, the Pope publiſhed a Bull againſt him, about the 15th, or 18th of *June*, in the Year 1520. This Bull contained forty one Articles, whercin *Luther's* Tenets were repugnant to the eſtabliſhed Doctrines of the Church. Some Historians aſſure us, that before the Publication of that Bull, *Luther* had uſed his utmoſt Endeavours to accommodate Matters with the Pope upon honourable Terms, by vertue of the Emperor's Protection: But be that as it will, as the Bull was publiſhed, *Luther* was no longer reſerved, and ſoon after printed his Treatiſe, on the *Captivity of Babylon*, being a new Specimen of that Light, or Illumination, as he called it, which he received from Day to Day. It is well worth our Obſervation, that the Reformers in the ſixteenth Century received their Light by ſucceſſive Inſpiration only, which demonſtrates their Dependance on human Means, and perhaps too, on phyſical Cauſes, ſuch as \* their own natural Conſtitution &c. Whereas the

Light

\* *Epist. ad Leon X. Oper.* Tom. II.

† Full of modern Paradoxes, ſays *Bosſuet*, in his *Hiſtory of Variations*, Book I.

‡ Under the Article of *Luther*, in *Mr. Bayle's Critical Dictionary*, the Reader will find a curious Remark, on the pretended Influence of the Stars over the *Revolutions* in Religion. One would be apt to imagine, that at ſome certain Seaſons the Controverſies on religious Topicks were a Kind of epidemical Diſtemper. But, after all, is it any thing more than a Contagion ſpread abroad by three or four Perſons only? But to wave all Allegories. The Influences of the Court of *Rome* were of ſingular Service to this *Saxon* Reformer. He lived at a Time, and in a Country, where the People were no Strangers to the exorbitant Pretenſions of that Court. The Pride with which the Propoſitions then in Vogue were cenſured and condemned, and the haughty Charge which was, at the ſame Time, given even to Princes, not to tolerate them, were ſome of thoſe

Light of the first Founders of the Christian Religion was infinitely superior to those Causes, and those Means. The Protestants themselves will acknowledge one Part at least of this Reflection to be just. But to return to that Treatise of *Luther* which we mentioned last, he therein rails, without any Regard to Decency or Decorum, against Indulgences; against the Pope's <sup>a</sup>Supremacy, which, according to his Stile, was the *Kingdom of Babylon*; against the Administring the Communion in one Kind only, against the Number of Sacraments, which he reduced to two; against Transubstantiation, which at first he did not absolutely deny; against the Mass which he rejected as being altogether useless, or of no other Service at least than to support the Avarice and Ambition of the Priests; against monastic Vows, which he absolutely condemned; against Confession, and, to conclude, against the Celibacy of Priests. From this Dissertation he proceeded to another, which he published in the *German Language*, in order to make a stronger Impression on the Minds of the People, and induce them all to take up Arms against the Pope and his Adherents.

*Jerom Aleander*, who was sent by Pope *Leo* the Xth to the Elector, could by no Means prevail on that Prince to come into his Master's Measures. The Reputation of this grand Reformer daily increased. The University of *Wittemberg* likewise declared themselves in his Favour. This unexpected Success induced *Luther* to make a second Appeal to the Council, after which he published a Vindication of all those Articles which were condemned by the Bull beforementioned of *Leo* the Xth, and with Anger and Resentment told the Pope that he approved of every Particular which his Holiness condemned in *John Hus*; as on the contrary, he disliked every thing which he had approved in him; adding to this arrogant Reply, *and this is all the Recantation I shall make*. 'Twas about this Time that he assumed the Title, or Character of Preacher and Divine of *Wittemberg*; that he began openly to declare his <sup>b</sup>Mission to be supernatural, and from above; that he told the People the Excommunications, Bulls, and Anathemas denounced against him, had blotted out, and erased the Mark or Character of the Beast which he had once upon him, and that taking Advantage of the Increase of his Party, he threatened that if he appeared to his Citations it should be with a Body of five thousand Horse, and twenty thousand Foot. To conclude, he made a publick Bonfire at *Wittemberg* of the Pope's Bull, and the Decretals in *December* following; and several Towns in *Germany* followed his Example.

THIS publick Contempt of the Pope was attended with several warm Lectures, wherein he exhorted the Saxons, with Abundance of Zeal, to shake off the Papal Yoke, and with a *Manifesto*, in which, after a Justification of his Proceedings, he called the Pope, *the Tyrant of the Church, the Usurper of the lawful Authority of Magistrates, and the Corrupter of the Christian Religion*. The University of *Wittemberg* likewise condemned the Decretals.

those Influences which had a powerful Operation on the Minds of the Quality as well as the People. I shall produce one Influence of this imperious Stile of theirs. *We charge all Christian Princes*, says Pope *Leo* the Xth in his Bull against *Luther*, *not to hold or maintain any one of those Articles, or to countenance and encourage them, in any wise whatsoever, upon Pain of being excommunicated, and deprived of all their temporal Dominions and other Inheritances, and of being treated as infamous Hereticks, Protectors of Hereticks and Traytors*. This arrogant Stile can be justified by nothing but the Infallibility of the Pope, nor by that neither.

<sup>a</sup> However, about a Year before he wrote to *Leo* the Xth, and assured him, that he would not presume to touch upon so tender a Topic, as his Power, or that of the *Romish Church*.

<sup>b</sup> In *Epistola ad falso nominatos Ord. Episcop.*

IN April 1521, *Luther* attended at the *Diet of Worms* by Order of the Emperor, and under his safe Conduct and Protection. There he boldly maintained his Principles before the whole Assembly, solemnly declaring, however, that if they could convince him of embracing any erroneous Tenets by Arguments drawn from the Sacred Scriptures, he would retract them immediately; but, added he, I do not think my self any ways obliged implicitly to believe what the Pope, or his Councils enjoin me, since 'tis evident, that they are not infallible. The following Objection has been started more than once against *Luther*, that since he would be judged by nothing but the Bible, which is but a dumb Arbitrator, whose Decisions each Party interprets to his own Advantag, he set up himself as sole Judge of all religious Controversies. *Luther* boasted likewise that his Doctrines created Tumults and Disorders: These are, said he, the Properties, the End and Design of the Gospel, wherein JESUS CHRIST has declared, that he was not come to bring Peace, but War: These Words of our Blessed Saviour, 'tis true, are an admirable Description of the Nature of the Gospel, so opposite by its Doctrines to the established Principles, and by the Purity of its Morals, to the Depravity and Licentiousness of the World. *Luther* on the other Hand, by this Application, did not set himself up above the *Arians*, and several other Sects, who by making the very same Application, have as just a Right and Title to speak as he did.

*Luther* maintained his Apostleship, with the same Presumption, in the Conferences which he had afterwards with the Elector of *Treves*. After having rejected all the Conditions which this Prelate proposed to him, he answered, as *Gamaliel* did to the *Jews*, if this Project be of human Invention, it will prove abortive. "His Holiness ought to be satisfied; for if this Scheme had been a human Contrivance, he soon would have found that all the Measures that were taken would have inevitably miscarried;" an Answer, which the *Mahometans* have an equal Right to take the Advantage of against the Christians, and which may with Propriety enough be applied to all Revolutions whatsoever. 'Tis objected, likewise, that *Luther* discovered the Weakness and Imperfection of his Apostleship, when by a Stratagem altogether human and political, he caused himself to be taken into Custody at *Eysenach*. There appeared in it Abundance of the Genius and Policy of the Age, but very little of the true Spirit and Temper of the Gospel. This imaginary Seizure provoked the Partizans for *Lutheranism* to the last Degree, and an Insurrection at *Worms* had like to have ensued immediately upon it.

ALL hopes of reclaiming this Monk being wholly given up, the Emperor published an Edict against him on the 5th Day of May 1521, about a Month before the University of *Paris* had condemned his Tenets. *Melanchthon* wrote against that Condemnation. *Luther*, on his Part, made a smart Reply to *Henry* the VIIIth King of *England*, who had written against him. The *Saxon* Apostle then quite forgot that Deference and Respect which is due to crown'd Heads. This arrogant and disrespectful Treatise of his, which was so inconsistent with the Character of a Restorer of the Evangelical Religion, was deservedly blamed as well as the Author. If the Reader will consult the Works of *Erasmus*, he will find there a Character at large of this Grand Reformer. I must not omit observing in this Place, that the Pope had excommunicated *Luther*, by

<sup>c</sup> *Erasmus* in his Letter to *Melanchthon*.



the Bull in *Cæna Domini*, during the sitting of the Diet of Worms, which the latter answered by another, entitled, *The Bull and Reformation of Dr. Luther*. In this notable Piece, which was a <sup>d</sup> Declaration of War, as it were, against the whole Church of Rome, he exhorted the true Children of the Lord to spare no Labour or Cost for the Extirpation of Bishops, and the Abolition of their Government.

LUTHER spent nine Months in a Castle belonging to the Elector of Saxony, after his pretended Confinement. In this Island of *Patmos* he gave the finishing Stroke to the Project of his Reformation. Private Masses were abolished at *Wittenberg*, and afterwards throughout all Saxony. This Extirpation was the Result of a Conference which Luther had with the Devil, who accused him with having committed Idolatry for fifteen Years then last past, that is to say, till about 1521, or 1522, by the Celebration of private Masses; <sup>e</sup> whereupon the Roman Catholics insist, that properly speaking, the Devil was the Reformer of that Abuse. Carlostad demolished several Images, forbade the Elevation of the Host, and re-established the Custom of receiving the Sacrament of the Eucharist in both Kinds. Tho' Luther seemed very much disturbed at these sudden Revolutions, yet in all probability, his not having any Hand in them, and their happening at the very Juncture of his Retirement, were the sole Grounds of his Anxiety and Concern. Carlostad married soon after, and was the first who set those Ecclesiastics, who renounced the Romish Communion, such an Example for their Imitation.

In the Year 1522, Luther published a Translation of the New Testament in the German Language. As he had interspersed his own favourite Tenets throughout this Version, and in the Annotations upon the Text, such German Princes as were Roman Catholics prohibited the Use of it in their respective Dominions with the utmost Rigour. Luther thereupon wrote an Invektive against them, entitled, *A Dissertation on Secular Power*. In the Year 1523, he ordered and prescribed a new Formulary for the Celebration of the Mass in the Church of *Wittenberg*; whereby he set aside the Cannon of the Romish Mass, the Offertories, the Collects, and the *Profes*, except that appointed to be read on *Christmas-Day*, and an other on *Whitsunday*. He threw out likewise the Masses for the Dead, and the *Votive Masses*. In the Celebration of the Communion, he looked upon the Use of Wine alone, or Water mingled with it, as Circumstances of an indifferent Nature, and of no Manner of Importance. He or-

<sup>d</sup> Vide Bullam in Oper. Luther &c.

<sup>e</sup> This Castle Luther called, the *Island of Patmos*, because in Imitation of St. John, who wrote his Revelations in that Place, he completed, in the Castle beforementioned, the Plan he had formed of his Evangelical Reformation.

<sup>f</sup> The Author of the *Defence of the Reformation* has insinuated, that this Conference ought to be looked upon, as a Kind of Fable, or Parable. See Part II of his *Dissertation* pag. 333, where he begins after the following Manner, Luther complying with, and imitating the Style which the Monks of his Time were extremely fond of, and addicted to &c. He grants, however, in another Place, that this Manner of expressing Things under the Form, or Allegory of a Combat with the Devil, is somewhat affected and uncommon. . . . Luther is likewise further justified, in that Treatise, by a previous Advice to the Reader, (accompanied with an Apology for him at the same Time) to peruse his Works with Care and Circumspection, and to recollect, that he had been an Augustine Friar &c. To conclude, the Author of the *Defence* beforementioned, recriminates by quoting a Passage out of a Legend of St. Dominic, wherein he speaks of some particular Errors practised by the Monks of his own Order, which the Saint reformed, by some certain Marks, or Characters of a Catalogue, which he snatched out of the Devil's Hands. Bayle, in his *Dictionary*, insists, that this long Conference of Luther's with Satan can never be taken for an Allegory, or Parable, and quotes several Passages from that Saxon Reformer, to justify the Assertion. In one Place, he takes notice of the many restless Nights he had past through the Buffetings of Satan, and that he was perfectly acquainted with the foul Fiend, as having eaten many a Bushel of Salt with him. The Devil, said this Reformer in another Place, lies oftener with me than my dear Katherine. This is an Extract from the Notes under the Article of Luther. Hospinian makes mention, likewise, of the Conference which Luther had with the Devil, and of the Manner in which the former discovered to him several Errors in the Celebration of the Mass. Hist. of the Sacrament, Part II, pag. 40, wherein he justifies, likewise, Zwinglius's Dream against the Sacramentarians.

dered the Words of Institution to follow immediately the Preface ; then the Choir were appointed to sing the *Sanctus*, and the Priest to elevate the Host and Chalice at the *Benedictus*. The *Lord's Prayer* followed, and immediately after it, without the Interposition of any other Prayer, the *Pax Domini*. As soon as this Prayer, which is a Kind of Absolution, was read, the Priest was to receive the Communion first himself, and then administer it to the People, whilst the Choir sung the *Agnus Dei*. " The Bishop, said *Luther*, may take the Elements of both Kinds, and receive the Bread himself, and afterwards administer it to the Congregation before the Benediction of the Wine. The Celebrant may make use of the common Form *Corpus Domini* &c. But as there is frequent Mention made of the Term *Sacrifice* in the last Collects, they must be omitted and some other Prayers substituted in their Room. Instead of the *ite missa est*, they shall say, *Benedicamus Domino*. They may conclude with the usual Benediction, or with some other extracted from the sacred Scriptures." He exhorted all true Christians to prepare themselves before they approached the Holy Communion, by Fasting and Prayer; and altho' he did not look upon auricular Confession as absolutely necessary, or to be insisted on; yet he held it to be a salutary Practice, and by no Means to be rejected and contemned. He found no Fault with the canonical Hours; but ordained, that the People should attend the publick Worship of the Church twice upon each *Sunday*; that the Morning should be appropriated to the Celebration of the Mass, and the Afternoon to the Vespers; that the Gospel should be expounded in the Forenoon, and the Epistle at Evening-Service; that all Saints Days should be either abolished, or reserved to be commemorated on the subsequent *Sundays*. He wrote this very Year against the Profession of the Nuns. As to the Vow of Chastity, he said, it was as impossible to keep it, as to change one's Sex. It was, doubtless, this natural Infirmary, this absolute Inability to perform such a Vow, that prevailed on our *Saxon* Apostle to marry one of those nine Nuns, which one of his Disciples that Year delivered from their Prison, or Convent upon *Good-Friday*. *Luther* had whole Shoals of Priests ready to follow his pious Example. This Indulgence <sup>b</sup> with respect to Matrimony, shewn to the Ministers of his Reformation, was, doubtless, the most effectual Means that could possibly be devised for the Augmentation of his Party. These Ministers, stript for the generality of their Monkish Habits, ran with such Hurry to Church to be married, that *Erasmus* could not forbear making them the Objects of his Satyr and Ridicule. " One would imagine, said he, the main Drift of the Reformation was to strip the Monks of their Habits, and marry the Priests . . . . .<sup>c</sup> All is over as 'tis in a Comedy, when the Lovers once get to be married." After that Treatise before-mentioned against the Profession of Nuns, *Luther* published another for the <sup>k</sup> Suppression of all Monastic Orders, and the Demolition of their Convents. He ordered that the Revenues of all religious Societies should be employed towards the Support and Maintenance of Ministers, Schools, old Men, Orphans, the poor, and all di-

<sup>a</sup> *Lutherus in Epist.*

<sup>b</sup> See in *Boyle's New Letters on the History of Calvinism*, Letter XIII. the Argument by which the Marriages of the first Profelytes of the Reformation are justified and supported. It must be acknowledged, that there is Subtlety and Artifice enough in it, and that 'tis well calculated to allure and captivate the righteous Souls of the Party. However, without attempting to confute the Validity of it, I shall here only take notice of the two Sophisms or Fallacies with which it is attended, the one is, a *false Supposition*, and the other an *imperfect Enumeration*, which absolutely overthrows the *Dilemma* there made use of in Vindication of those Marriages.

*Erasmus* says much to the same Purpose, in a Letter of his, inserted under the Article of *Borra* in *Boyle's Dictionary*.

<sup>c</sup> *Tractatus de Fisco communi*.

stressed Foreigners. This was disposing of the Money, doubtless, to a laudable Use, and more serviceable to the Christian Cause, than the Maintenance of so many idle Drones, who were but too often pernicious to the State.

JUST at this Time the Sect of *Anabaptists* made their first Appearance under their two principal Leaders, *Thomas Muncer*, and *Nicholas Stork*. I shall not expatiate, however, on that Topic at present; but shall only<sup>1</sup> observe, that *Luther* opposed this Sect; that they were compelled to fly from *Wittemberg*, “and obliged to declare “from whom they received their Commission to teach, instead of being permitted to “demonstrate the Truth of their Doctrines by Scripture-Evidences. If they pretend, “added *Luther*, to be the Embassadors of CHRIST, let them work some Miracle to “prove it: That being the Method which the Almighty generally takes, when he is “disposed to make any Alterations in the Form of his Mission.” What Answer could *Luther* himself have given to such a Challenge?

*ZWINGLIUS*, who had made a considerable Progress, as well as *Luther*, pushed forwards with the same Resolution. <sup>m</sup> I shall take no notice here of the Conferences that were held at *Zurich*; the Consequence whereof was the Abolition of the Doctrines and ceremonial Worship of the *Roman* Catholics. The very Use of “Organs was prohibited, tho’ the Celebration of the Mass was not laid aside till the Year 1526. The Year 1523 was likewise remarkable for the Establishment of the *Lutheran* Reformation in *Denmark* and *Sweden*. Before this publick Revolution, the Natives of those two Kingdoms were no Strangers to the *Lutheran* Tenets. *Gustavus Ericson* assembled the States of *Swedeland* together, to receive this new, and abolish the old Religion. *Olaus Petri*, who had brought *Lutheranism* from *Wittemberg*, and recommended it to the Practice of his Countrymen, published the *New Testament* in the *Swedish* Language, from *Luther’s* German Translation. The same *Lutheranism* met with a favourable Reception likewise in *France*, and *Flanders*. *John le Clerc*, first Minister of this new Religion in *France*, and according to *Beza*, the Reformer of the Churches of *Metz* and *Meaux*, was burnt for presuming to demolish some of their sacred Images. In *Poland* where *Lutheranism* began to shew itself as in other Places, *Sigismund* published a very severe Edict against those new-invented Notions, and prohibited the reading of *Luther’s* Works. The *Parliament* of *France* consigned them to the Flames, and the *University* censured those of *Melanchthon*. However, notwithstanding all these publick Precautions, *Lutheranism* made new Advances every Day.

THE Abolition of Celibacy in the Priesthood, preached up and authorized in this new Religion, began to find Reception likewise at *Strasbourg* in 1524, and a vast Number of Priests there testified their Approbation of it. An Attempt was made in *Germany* to prevail on *Clement* the VIIth to promise the *Diet* of *Nuremberg* to convene a free Council, but his Holiness, like his Predecessors, was inexorable, and deaf to all the Applications made to him on that Occasion. His Legate, however, prescribed some new Laws, or Regulations, which were disagreeable to the *Germans*, particularly for this Reason, that they rectified only some few Abuses, which were trivial and in-

<sup>1</sup> Extracted from *Bossuet’s Hist. of Variations*. B. I.

<sup>m</sup> The 29th of *January* 1523, and the . . . Day of *October* in the same Year.

<sup>n</sup> Notwithstanding this Suppression, they were afterwards restored at *Geneva*, and such other Places where the *Calvinists* prevailed.

considerable



considerable in comparison of the many material ones which the *Lutherans* and even some of the antient Catholics insisted on, and expected. For instance, it was ordered, by the abovementioned Statutes, that there should be no publick Entertainments made at Taverns for the Accommodation of such Priests who attended at any funeral Solemnity; that no Monks for the future should be admitted to govern Parishes; that there should be no more Gatherings on Account of Indulgences, which should never be published without the Consent and Approbation of their <sup>o</sup> Ordinaries; that such Priests as should be found guilty of Fornication, should be severely punished; that such Monks and Priests as should offer to marry, should be proceeded against; and that the Number of Festivals should be diminished. The most material Article was that whereby the Priests were strictly commanded to read the sacred Scriptures. In *Swedeland*, *Gustavus* seized, and took into his own Possession, the Effects of the Priests, and the Treasures that were deposited in their Churches; the Work of the Reformation, however, was not entirely accomplished there till the Year 1527. At *Wittemberg*, *Luther* and *Carlostad* continued to quarrel to that Degree, till at last they became implacable Enemies. The latter was obliged, tho' against his Inclination, to leave *Wittemberg* in the Spring, and withdraw to *Orlemund*, where he was elected by the Inhabitants to be their Minister; and as there was a Suspicion that he <sup>p</sup>countenanced and encouraged the *Anabaptists*, and the Country People there, who were risen up in Arms through the Insinuations and Doctrines of those Fanaticks, the Elector sent *Luther* to *Orlemund*, in order to quell these Commotions. *Luther* accordingly, as he went through *Jena*, railed in publick against *Carlostad*: He did not mention, indeed, directly his very Name; but described him in so particular a Manner, that it was impossible for the latter, who was then present, to be insensible that he was the only Butt that could be aimed at. *Carlostad* resented his ill Treatment, and complained of it upon the very Spot; <sup>a</sup> and after having censured and exposed his Variations, offered to prove before the whole Company then present the Truth of his Assertions. *Luther* dared him to the Combat; *Carlostad* accepted the Challenge, and received as an Obligation to enter the Lists with him, a Piece of Gold, which *Luther* pulled out of his Pocket for that Purpose; after which they shook Hands, and drank to each other's future Health and Welfare. *Luther*, however, after that would have no further Correspondence with him. <sup>b</sup> He absolutely refused to see him, or have any Conference with him at *Orlemund*; and forced him also to fly from thence soon after. *Carlostad* withdrew to *Strasbourg*, and printed two several Dissertations at *Basil*, which were forbid at *Zurich* and at *Strasbourg*. *Carlostad* not only maintained, that neither the Body nor Blood of JESUS CHRIST subsisted in the Sacrament of the Eucharist, but insisted that JESUS CHRIST, when he pronounced these Words, *This is my Body*, instead of pointing to the Bread, <sup>c</sup> shewed himself to his Apostles.

*OECOLAMPADIUS* laid aside his Frock during those Troubles, and was the first Minister of *Basil*, tho' he had been Curate of a Parish for some Time before he

<sup>o</sup> That is to say, their respective Diocesan Bishops.

<sup>p</sup> Vide *Hospin. Hist. Sacram.* Part II. pag. 50.

<sup>a</sup> *Idem ibid.* *Hospinian* adds, that Doctor *Hunn*, who was a *Lutheran*, used his utmost Endeavours to persuade his Friends, that this Interview between *Luther* and *Carlostad* was all a Chimæra, but he has brought several very solid and substantial Arguments to confute that Insinuation.

<sup>b</sup> *Be gone, Doctor*, said he to him, *I am jealous of you; you are my Enemy; and therefore I insist upon your not being present at our Conferences.* *Hospin. ubi sup.* pag. 51.

<sup>c</sup> *Hospinians ubi sup.*

embraced the Reformation. He maintained, in Opposition to the *Lutherans*, that those Words made use of in the Sacrament, *This is my Body*, are no more than a figurative Expression, and ought to be understood in a metaphorical Sense only. *Zwinglius* likewise demonstrated, that he was of the same Opinion, by his Exposition of those Words, *This is my Body, that is, this signifies or represents my Body*. Such as maintain this Doctrine are generally distinguished by the Name of *Sacramentarians*. *Zwinglius* has explained the Term in a Dissertation of his *on the true and false Religion*; and in another, entitled, *The Benefits of the Eucharist*, both published in the Year 1526. A Dream fully convinced *Zwinglius* of the Justice of his Exposition, and very happily discovered to him, in the Ceremony of the *Paschal Lamb*, mentioned in *Exodus*, a Passage, in every respect as he thinks, conformable to his new Exposition.

Books were published daily full of extraordinary Sentiments, and all repugnant to the Doctrines of the Catholick Church. The Faculty, or Assembly of Doctors at Paris, condemned one of them, out of which they extracted thirty five Propositions, most of them conformable to the *Lutheran* System. In 1525, they condemned other Propositions, extracted from several Authors, who were suspected of *Lutheranism*, and containing several Tenets inconsistent with the established Principles of the Catholick Church.

IN the same Year *Strasbourg* and *Frankfort* began to entertain a favourable Opinion of *Lutheranism*. The Princes of *Saxony*, *Hesse*, and *Brunswick* were already likewise inclinable to favour this new Reformation; and soon after openly declared themselves of the *Lutheran* Party. *Albert*, grand Master of the *Teutonic Order*, followed their Example, and married in the Year 1526.

To conclude, *Luther* was likewise married to the Nun *Katharine Borra*. *Oecolampadius* followed his Example the Year following; and the better to enable him to resist the Lusts of the Flesh, to which he had as strong Temptations as *Luther*, he married a young Lady, who was allowed to be a perfect Beauty. Notwithstanding our *Saxon* Doctor had encumbered himself with Cares that necessarily attend the married State, he found Time to write, in very severe and disrespectful Terms, against *Erasmus*, on the Subject of *Free-Will*. He attempted also to make Converts of *George Duke of Saxony*, and *Henry the VIIIth King of England*. The latter

\* *Subsidium de Eucharistia*.

v This was his Dream according to *Hospinian's* Account of it, Part II. *Hist. Sacrament.* pag. 39. *Zwinglius* was sorely perplexed in his Mind, and at a Loss how to support the Opinion he had publicly professed, when some Spirit, either black or white, appeared to this Reformer in a Dream, and extricated him at once out of all his Anxieties, by turning to that Passage of his Bible in the xliith Chapter of *Exodus*, where 'tis written, *the Lamb is the Passover*, that is, the Type or Figure of it. Thereupon, the Reformer wakes, and charmed with his new Discovery, starts out of Bed, consults the Passage, and makes use of the Argument against his Antagonist. This Text furnished him with Matter for a long and elaborate Discourse which he preached for the Edification of his Auditors, and the Removal of those thick Clouds which obscured their Understandings. However, we must observe, that the *Latin* Term, *Monitor*, ought not to be translated by the *French* Term, *Fantome*, that is, a Ghost, as *Bossuet* in B. II. of his *Hist. des Variat.* has translated it, nor by the Term, *Esprit*, that is, Spirit, but by that of *Conseiller*, Counsellor, or rather *Avertisseur*, friendly Adviser. What led *Bossuet* into this Error in the Translation, was, the subsequent Expression *ater an Albus*, black or white; by which some are of Opinion, that *Zwinglius* meant no more than that he had no Idea of his Person. But be that as it will, the *Lutherans* have reflected on the *Sacramentarians* on Account of this idle Dream of their Apostle, not considering that the latter might as justly recriminate on Account of the romantic Conference of *Luther* with the Devil. See *Hospinian* upon this Point *ubi sup.*

w Fourteen from one *Mesgret*, and thirty one from another, whose Name was *Wolfgang Schut*. She censured likewise several Treatises of this Author, several Propositions of one *Peter Caroli*, and several others of Mr. *Pouent* and Mr. *Saunier*.

returned him a smart Answer, which occasioned *Luther* to publish a Rejoinder, in warmer Terms, and with very little Regard to Decency and good Manners: *Lutheranism*, however, notwithstanding the King of *England* opposed it so strenuously, got footing within his Dominions, and *Luther* endeavoured to raise his Reputation still higher in those Parts by causing a Translation of the *New Testament* to be published in the *English* Language, from the Version and Annotations which he had before published in the *German* Language. At the *Diet* held at *Spire* in the Month of *June*, in which several Regulations were proposed with respect to the different Principles in Religion, all their Deliberations proved fruitless and ineffectual, and the Members were worse divided, and in greater Feuds and Animosities than when they met.

WHILST the two Parties in *Germany* were thus exasperated one against the other, the University of *Paris* continued her Censures. They condemned a second Time one *Lewis Berkin*, who was afterwards burnt at *Paris* in the Year 1529. She likewise condemned several select Pieces of *Erasmus*, and particularly his *Colloquies*, wherein are inserted several bold Strokes against some extravagant Devotions of the Monks, upon which Bigots set a greater Value, and which they generally prefer to true Piety, and to the supreme Adoration due to God before any other Worship. Some Articles drawn up by a Monk called *Father Bernardi* were likewise censured and re-proved. I shall say nothing here of the first Steps which were taken in the Affair of King *Henry* the VIIIth's Divorce, which contributed very much towards the Reformation in the Church of *England*.

THE new Reformation at that Time, viz. in 1527, was divided into *Lutherans* and *Zwinglians*. Each Party wrote and argued very warmly in Defence of those Principles which were the Cause of their Division. *Luther* declared his Opinion boldly in Favour of the *Ubiquity*; a Notion, which consists in making *CHRIST*'s Humanity omnipresent with his Divinity, by a Piece of Sophistry that is as singular and extravagant as can well be imagined; that is to say, *The Humanity of Jesus Christ is united to his Divinity, therefore his Humanity is omnipresent*. As to the *Zwinglians*, they insist, that God Almighty himself cannot fix the Body of *JESUS CHRIST* in two different Places at the same Time; and were we to listen to the Voice of Reason only with respect thereto, the Principle would doubtless be very just; since, according to our Ideas, it implies an absolute Contradiction. One *James \* Faber* contributed very much towards the successful Progress of *Luther's Ubiquity*. In order to give the Reader a just Idea of that Notion, it will be necessary to inform him, that he first invented it for the real Presence of *Christ's* Body in the Sacrament of the Eucharist, without destroying the Substance of the Bread, in Opposition to the Doctrine of Transubstantiation which he was then determined to reject; and that in order to establish a corporal Union between the Bread consecrated for the Service of the Communion, and the Body of our Lord *Jesus*, such abstruse and extravagant <sup>y</sup> Terms were made use of, that the Communicant could never be able to entertain any clearer Idea of the Essence of that Holy Sacrament. In the midst, however, of all these Variations, Uncertainties, and <sup>z</sup> Divisions, not only Scripture-Evidence was maintained and supported, but the absolute Necessity of prying into the sacred Truths therein contained,

\* *Schmidlin*.

<sup>y</sup> *Panis carnutus, Vinum sanguineum*; Carnal Bread, bloody Wine.

<sup>z</sup> " 'Tis ridiculous, said *Calvin*, that there should be so little Harmony between us in the very Dawn of our Reformation." *Epist. ad Melanct.* pag. 245.



and the Possibility of a Christian's clearing up, and accounting to himself for the Mysteries of his Religion, without the Aid and Assistance of any Council, or the Decisions of the Church, and without any other Guide than the *pure Word* of God\*.

AT that Time one *Berne* proposed to hold a Conference on ten Articles, or Positions, wherein the very Essence of the Reformation consisted, which was held accordingly about the Beginning of the Year 1528, and the said Articles met there with a general Approbation, the Result whereof was the total Abolition of the old Religion, and the Introduction of the New according to the Doctrine of *Zwinglius*. Cardinal *Duprat*, Archbishop of *Sens*, held a Council the same Year at *Paris* in order to oppose the *Lutheran* Doctrine, and to maintain and keep up that Decency and Decorum which was requisite in the Church. For which purpose, this Council prohibited two Customs which were as prophane as they were ridiculous, and had been introduced and supported to the Shame and Reproach of Religion; one was, the Permission of Buffoons to play their lascivious Airs, or sing their indecent Catches even in Places set apart for Divine Worship; the other was, the *Festival of Fools*. Another Council held at *Bourges* followed their laudable Example.

THE Mass was abolished both at *Strasbourg* and *Basil* in the Year 1529. A new Edict, or Decree was published by the *Diet of Spiers* on the 13th of *April*; but as it gave Dislike to the *Germans* of the new Religion, it occasioned the Protest which was made on the 19th of the same Month, by virtue whereof the *Lutherans* obtained the Title or Character of Protestants, which some short Time after was conferred on the Followers of *Zwinglius*, *Calvin*, &c. The *Land-grave of Hesse*, however, used his utmost Endeavours to reconcile the *Lutherans* and the *Zwinglians* together, with respect to those few Articles wherein they differed, the most essential of which was, doubts, that relating to the Holy Eucharist. There was a long Debate between the two Parties at *Marpurg*; and altho' that Conference was carried on by several very learned and eminent Men on both Sides, yet they still continued divided in their Sentiments, without any other Advantage arising from their Debates, but that of having learnedly disputed themselves into a stronger Aversion to each other than they had before. The *Zwinglians*, however, earnestly entreated *Luther* to look upon them as Brethren; but, if we may rely on the Veracity of some Historians of that Time, he disdained their Propositions. As to the rest, it is highly requisite to make one Observation in this Place, which must be acknowledged by all, whom Prejudice have not perfectly blinded, to be very just, that is to say, that notwithstanding those new Doctors preached up to their most illiterate Auditors, that it was their Duty to acknowledge no other Guide than the Sacred Scriptures, and to reject the Decisions of the Church, and the Councils, yet they themselves peremptorily determined, and pointed out for the Populace all such Articles as were thought necessary for them to believe; so true is it, that in all Communions whatsoever, Power will ever be the Principle by which the Vulgar must be reclaimed. I shall take notice, at the same time, of two Transactions which ought by no means to be omitted; the first is, that the Protestant Princes having been invited by the Emperor to the solemn Celebration of the Festival of *Corpus Christi*, the Marquis of *Brandenburg* answered in the Name of them all, that they could not assist at that Ceremony, because, as he alledged, there was but one Moiety,

\* Our Author in his Account of the Reformation and the Protestants seems to be very jesuitically inclined.

or half Part of the Sacrament then carried in Proceſſion, which was a Demonſtration, in the Opinion of ſome Perſons, that the *Lutherans* even then acknowledged the real Prefence without the common Practice of Manducation. The other, which was determined by the *Lutheran* Divines was this, that the Elector of *Saxony*, altho' a Proteſtant, might aſſiſt, in the Quality of *Grand Maſhal* of the Empire, at the Maſs which was to be celebrated on *Whitſunday*, on which ſolemn Feſtival the *Diet* of *Ausburg* opened, and the *Lutherans* delivered in their Confeſſion of Faith. Theſe Divines produced the Inſtance of *Naaman* in Juſtification of the Elector.

I SHALL not introduce in this Place that celebrated Confeſſion at *Ausburg*, compoſed by *Melanchthon*, and preſented to the *Diet* on the 25th Day of *June* in the Year 1530, which was then conſuted by the Catholick Divines, and afterwards altered in ſeveral Articles by the *Lutherans* themſelves: I ſhall only take notice, that ſeveral Conferences enſued, the Intention whereof was to reconcile all Parties, and to bring back the *Lutherans* into the Pale, or Communion of the Catholick Church; for the Accompliſhment whereof not only fair Promiſes, but ſevere Menaces were alſo made uſe of to no Effect. The *Sacramentarians* of *Strasburg*, *Memmingen*, *Conſtance*, *Lin-daw* &c. preſented likewiſe their Confeſſion, drawn up by *Bucer*, the Reformer of *Strasbourg*. *Zwinglius* undertook the ſame friendly Office for the Proteſtant *Switzers*. To conclude, *Charles* the Vth determined to compel the Proteſtants to ſurrender by Force of Arms; and they, on the other Hand, entered into a ſtrict Confederacy at *Smalkalden*; the principal Aim and Intention whereof was, the Defence of their Reformation, which they ſtilled the *Evangelical Doctrine*.

*HENRY* the VIIIth began to be exaſperated againſt the Pope, after he had ſolli-cited his Divorce from Queen *Katharine* ſo long a Time to no manner of Purpoſe. That Prince being of a very hot and fiery Diſpoſition, and unable to brook the Indifference with which the Court of *Rome* treated ſo important an Affair, the Conſequence whereof they ought to have foreſeen better, he immediately oppoſed the Clergy, and both Houſes of Parliament took Cognizance of divers Abuſes committed by the Eccleſiaſticks. On the Propoſitions made by *Cranmer*, afterwards Archbiſhop of *Canterbury*, the King determined to conſult all the Univerſities of *Europe* on the Subject of his Divorce, from ſome of which he received ſuch Reſolutions as were leſs complaiſant than he expected. Such as declared in Favour of the Divorce, if we may credit ſome Hiſtorians, were biaſſed by private Prefents from the *Engliſh* Court. But be that as it will, there was ſtrong Intereſt made, numberleſs Cabals entered into, and ſecret Intrigues carried on, in order to make ſuch Conſultations ſucceed according to the Wiſhes of King *Henry*. The Proteſtant Divines were likewiſe conſulted on this Occaſion. In ſhort, Affairs not anſwering by any Means the Expectations of this Monarch on the Part of the Pope, he charged his Subjects to receive no Orders from the Court of *Rome*, which were repugnant to his ſovereign Authority, and determined to lay the Affair of his Divorce before his own Parliament, and Clergy. The Parliament ſat accordingly about the Beginning of the Year 1531, at which Time the King acquainted them, by the Mouth of his Lord Chancellor, with his earneſt Deſire to put away his Wife for the Peace and Repoſe of his Conſcience; he ought to have ſaid, for the Gratification of his inordinate Paſſion for *Anne Bullen*, as was evident from the ſolemn Engagement which he had entered into to make her his lawful Wife. The firſt Step that this Parliament took was to make

Enquiries into such Particulars, as had a manifest Tendency to the Humiliation of the Clergy, in order to make them more tractable and pliant. His Majesty was by them soon dignified with the illustrious Title of *Supreme Head of the Church*. As this Step, added to the open Rupture between the Pope and King *Henry*, animated the Courage of those who favoured the *Lutheran* Doctrine in *England*, his Majesty was ambitious of testifying at the very Juncture of his Separation from the Papal Communion, that he was notwithstanding a true Catholick, and for that Purpose, thought it his Duty to revive the Law made against Hereticks; by virtue whereof several *Lutherans* were sentenced to be burnt alive. This, however, did not hinder the Parliament from proceeding against the Court of *Rome*, and opposing her in the tenderest and most sensible Part. They made a Law for the Abolition of the *Annates*, and suppressed likewise, all at once, the largest of those immense Revenues, which made *England* look as a Kingdom tributary to the Pope, or as a Country conquered by, and in Subjection to the Church. To conclude, in order to avoid a tedious Description of a Rupture so well known, and related by so many Historians, as well Catholicks as Protestants, it is sufficient to observe, that the Coronation of *Anne Bullen* was immediately attended with a Decree from *Rome* against the Divorce of *Henry* the VIIIth, and that very Decree proved the absolute Subversion of that Authority of the Pope which had been so severely shaken by the Contests which preceded it. The King of *England* caused himself to be declared the Head of his own Church, and by that Action necessarily compelled the whole Kingdom, tho' perhaps against his Will, to espouse the Reformation.

BUT to return to the Revolutions occasioned by the *Lutheran* Doctrine. *Zwinglius* was<sup>b</sup> killed in the Year 1531, as he was engaged at the Head of some Protestant *Switzers* against the Catholick Cantons. *Oecolampadius*<sup>c</sup> died some short Time after. The Protestants and Catholicks set those two Heads, or Principals of the *Sacramentarians*, in a quite different Light; but there ought to be some Grains of Allowance made with respect to the Allegations on both Sides. *Zwinglius*, tho' not so passionate as *Luther*, was equally bold and resolute in the Manner of his Reformation. Such as have read his Works, acknowledge, that there is more Coherence, more Exactness and Uniformity in them than in those of the *Saxon* Reformer. *Zwinglius*, by his Confession of Faith, evidently testified, that he no ways questioned the Salvation of the Heathens; that he charitably hoped to find the antient Heroes, and Pagan Sages in Heaven, amongst the Patriarchs, Prophets, and Apostles; and that he believed, not only such Sages should be saved from those intolerable Torments which are reserved for the Portion of the Wicked, but all such as pursue, and strictly practise the Laws of natural Religion only, without the least Knowledge of *JESUS CHRIST*, or any of his sacred Scriptures. This last Notion, indeed, can only provoke the *Judaical* Pride of some particular Christians; but to assert, that those Sages shall be en-

<sup>a</sup> In the Month of *March*, in the Year 1534.

<sup>b</sup> The Catholicks and the *Lutherans* have censured *Zwinglius* for being slain in the Field of Battle with his Sword in Hand: But *Hospinian*, in his *Hist. Sacram.* part 2. p. 208. denies the Fact, and insists that he was in the Engagement in the Quality only of a Minister. *Zwinglius*, non ut Miles, sed ut Pastor interfuit *Prælio*. We refer the Reader to what this Author says further in Defence of the Reformer of *Zurick*.

<sup>c</sup> *Luther*, *Cochleus*, and the other Enemies of *Oecolampadius* gave out, that the Devil had strangled him, and that his Wife found him dead in his Bed. *Credo equidem* (says *Luther*, speaking of the Manner of his Death) *quod Emserus & Oecolampadius, aliquæ eorum similes . . . . . ignitis Satanae telis & hastis confossi, subitanea morte perierint &c.* Others have asserted, that he laid violent Hands on himself. *Hospinian*, however, justifies *Oecolampadius*, and gives a very particular Account both of his Sickness and his Death, *ubi sup.* pag. 210, and 211.



rolled amongst the Number of the Saints, is too great a Diminution of the Rights and Privileges of the Christian Religion.

*BUCER* had particular Orders from the *Landgrave* of *Hesse* to use his utmost Endeavours to reconcile the *Lutherans* and *Zwinglians* together. Accordingly he complied so far, as to soften, or palliate the Opinion of the *Sacramentarians* with respect to the Eucharist; and in order thereto, made use, tho' to no Purpose, of several ambiguous Expressions, which seemed favourable to the *Lutherans*, but according to *Melanchthon* established only a *Virtual Presence* of the Body and Blood of *JESUS CHRIST*; since according to the *Sacramentarians*, that Body and Blood can be no where but in Heaven. Altho' *Luther* exclaimed against this Exposition with his usual Spleen and Ill-nature, the Negotiation, however, continued for some considerable Time. There were several Dissertations written, and divers Conferences held, both on one Side and the other, but all to no manner of Purpose; and as that Negotiator had already receded from the Confession of *Ausburg*, so he had like to have disclaimed that also drawn up by the Reformers of *Berne* and *Basil*. These Negotiations were continued, and carried on till the Year 1535. At that time there was a Conference held at *Cassel* before the *Landgrave*. *Bucer* declared, that in receiving the Holy Sacrament, wherein the Bread and Wine are only the outward and visible Signs; the Communicant really and substantially participates of the Body and Blood of *JESUS CHRIST* without any Intermixture, or Confusion of Substance. It was in the Year 1531, according to some Historians, that *Servetus*, and some others in *Geneva* first, made their Appearance in the Quality of Reformers. Tho' the Faculty of *Paris* continued this same Year to censure the Propositions which they had before declared heretical, yet the new Opinions met with a more favourable Reception in *France* than ordinary, because *Margaret de Valois*, Queen of *Navarre*, very visibly countenanced all those who approved and professed them. This Princess caused the *Horæ* to be translated, and printed with some Castrations, which according to the formal Phrase of those Times, *favoured too much of the old Leaven*. She published likewise a Book written in her own way, entitled, the *Sinner's Looking-Glass*, in which there is no mention made either of the Saints, or of Purgatory. So great an Authority contributed vastly to the Propagation of that Doctrine which was soon afterwards called *Calvinism*.

In the Year 1533 *Calvin*, upon his being suspected and looked upon as a Favourer of the new Opinions, fled from *Paris*, and withdrew to *Santonze*. During his Retirement, the new Doctrine made a very considerable Progress, and insinuated itself even into the *French* Court, and the University of *Paris*, but those that were ambitious of establishing it, were as great Strangers as the *Lutherans* to the true Interest of their Reformation. Instead of imitating the Humility of the Apostles, and that courteous Deportment so necessary, and advantageous to the Head of a Party, who is fond of bringing over other Men to his own Principles, and at the same Time of making them renounce their old Opinions, the first Doctors of the Reformation in *France* entered into a hot, and ill-natured Debate, wherein they threw odious Reflections on the old Religion. The very Title-Pages of their Dissertations were frequently full of Invectives. They therein often affected to turn the Doctrines and Customs of the *Roman* Catholics into Ridicule, and for that Purpose interlarded them with bitter Satyr, and abusive Raillery. The Catholics likewise insisted that the new Doctors connived

at the Disperſion of divers ſcandalous Libels, and hanging up ſeveral publick Adverſements againſt the old Religion, and againſt her Tenets; by which Artifices they took Advantage of the Genius of the *French* Nation, who are ever fond of Novelties, and are agreeably amuſed with new Ballads, and other trivial Compoſitions of the like Nature, which can prejudice indeed, but never inſtruct them. This Conduct of theirs not only incenſed the Clergy, but likewiſe the Court and the Nobility. Such as were attached to the Court of *Rome*, and for the generality all the Eccleſiaſticks, who were menaced with the Loſs of their Revenues by ſuch a rigid Reformation as *Calvin's*, ſhewed at once their Reſentment and Impatience, under the Name of a ſincere and ardent Zeal for their Religion. They made diligent Enquiry after all ſuch as had declared themſelves Advocates for the Reformation, and burnt every Man they could find without the leaſt Mercy or Reluctance.

In the Year 1535 *John Bugenhagen*, or *Pomeranus*, was the Reformer of *Lubeck*, *Hamburg* &c. *Geneva* likewiſe this ſame Year eſpouſed the new Religion, under the Direction of two Miniſters, that is to ſay, *Farel* and *Viretus*. The former preached it up publickly on the Feſtival of *St. Magdalen*, being the 22d Day of *June*: He preached likewiſe ſeveral Times afterwards, whiſt the Populace were demolishing the Images and Croſſes. The Decree for the Eſtabliſhment of the Reformation paſſed on the 27th Day of *Auguſt*. In the ſame Year *Melanchthon*, who was the moſt moderate of all thoſe who laboured in the Work of the Reformation, ſent his twelve Articles to *Francis* the Firſt, by which he ſeemed to propoſe ſome Ways and Means for the Accompliſhment of a Reconciliation, which, however, proved no ways acceptable to the *Faculty* of *Paris*, as was manifeſt from the Answer which they returned. A Project, however, on the other Hand, was carried on for a Reconciliation between the *Lutherans* and *Sacramentarians*. In 1536 there was an Aſſembly at *Baſil*, in order to draw up another Confeſſion of Faith, in which the Miniſters of that Place declared, “ that the Body and Blood are not naturally united to the Bread and Wine, but that “ the Bread and Wine are Symbols, by which *JESUS CHRIST* makes us real Partakers of his Body and Blood, not for the Gratification of our ſenſual Appetites, “ but for our ſpiritual Nouriſhment, and Growth in Grace.” *Luther* was not fully ſatisfied with ſuch ambiguous Expreſſions, he inſiſted on Terms more determinate, and diſtinct: *Bucer* acknowledged, “ that the real Body and Blood of *CHRIST* “ *JESUS* became preſent, were given and taken with the outward and viſible Signs of “ the Bread and Wine; and that he and his Party believed, that the Celebrant adminiſtered the Body and Blood of *JESUS CHRIST* to all thoſe who worthily received “ the Lord's Supper &c.” In ſhort, *Luther* promiſed to own *Bucer* and his Followers as his Brethren, provided they would give their Aſſent to the fix Articles of Union which were drawn up by *Melanchthon*: That Proteſtant being naturally of a ſweet and pacific Temper always undertook with Pleaſure the friendly Office of a Mediator. The Sum and Subſtance of one of thoſe Articles was this, “ That altho' they ought to re- “ jeſt the Doctrine of Tranſubſtantiation and all the Concluſions conſequent there- “ upon, yet they ought to acknowledge, that the Bread is the Body of *JESUS CHRIST* “ by a Sacramental Union, whereby the Bread being adminiſtered, the Body of “ *CHRIST* became preſent, and ſo both were received by the Communicant at the “ ſame Time.” The *Strasburgers* readily accepted of theſe Terms of Accommodation, but the *Switzers* rejected them. *Bucer*, however, was no ways diſcouraged by their Oppoſition, but reſumed his friendly Office in the Year 1538, and a Council was then

then convened, to enquire into the Merit of the Articles in Debate : The *Switzers*, however, would hearken to no Terms of Accommodation, but upon Condition that the Doctrine of *Zwinglius*, with relation to the Lord's Supper, which they professed, should be inviolably maintained and preserved.

POPE *Paul* the III<sup>d</sup> ordered a General Council to be convened at *Mantua* in the Month of *May*, and in the Year 1537. Upon some Objections, however, which were started by the Duke of *Mantua*, and amounted to an absolute Refusal, it was afterwards appointed to be held at *Vicenza*, but in reality it was held at *Trent* only, and the Pope issued out his Bull of Convocation accordingly in the Month of *May* 1542. In the Year 1536, *Calvin* published his *Institution of the Christian Religion*, and settled that very Year at *Geneva*, insomuch that from the Time of his Residence there, that ancient City was always looked upon as a *Protestant Rome*, or at least as the Center of the *Calvinistical* Doctrine. 'Twas that same Year likewise, or at least the Year ensuing, that *Lutheranism* became all at once the favourite Religion in *Denmark* thro' the unwearied Diligence and Application of *Bugenhagen*.

AT that Juncture the *Vaudois*, thro' the Interest and Persuasion of *Farel*, were united with the *Zwinglians* and *Calvinists*. *Calvin* used his utmost Endeavours to strengthen and confirm the Reformation that had been begun in *Geneva*, *Switzerland*, and *France*: But a strong Party which opposed his Scheme at *Geneva* compelled both him and *Farel* to depart the City. The latter withdrew to *Neufchatel*: The former went to *Strasburg*, set up for a Preacher there, and married the Widow of an Anabaptist. In 1541, he returned to *Geneva*, his Party being at that Time very numerous there and very powerful.

SOME Historians inform us, that *Lutheranism* was established in *Misnia* and *Thuringen*, upon the Decease of *George* Elector of *Saxony*, in the Year 1539. And that *Joachim* Elector of *Brandenburg* changed his Religion the same Year, in Complaisance to his Neighbours, or, according to some Catholick Historians, because his Subjects offered to discharge his Debts on his Renunciation of Popery; and in short that the Reformation of *Magdeburg* and *Halberstat* began about the same Time, thro' the Want of Resolution and Easiness, as some will have it, of the Cardinal of *Mentz*, Uncle of the beforementioned Elector. At that very Juncture there appeared a Phenomenon of some very uncommon Religion, the *Landgrave* of *Hesse*, the Husband of two Wives. He sent his <sup>d</sup> Declaration to the Reformers; a considerable Part whereof was drawn up in very barbarous *Latin*, and the turn of it was perfectly new and particular: He therein informed them, without any manner of Ceremony, that not only his Inclination and Pleasure, but his <sup>e</sup> Constitution required two Wives at least; for which Reason it was absolutely necessary, that some Expedient should be found out to reconcile his Call of Nature with the Duties of Religion. The Protestant Doctors thereupon convened a Council at *Wirtemberg*, and by an Act of Indulgence which was then thought necessary for the Propagation of the Gospel, <sup>f</sup> determined, in direct Opposition to the Precepts therein contained, that the Prince might

<sup>d</sup> The Reader will find this notable Piece inserted at the End of the VI<sup>th</sup> Book of the *Hist. of Revol.*

<sup>e</sup> His Name was *Triorchis*. His Passion for the fair Sex, and his luxurious Way of living made him as strong as *Hercules*.

<sup>f</sup> By an Instrument, or Record, drawn up in as barbarous *Latin* as the *Landgrave's* Declaration to *Bucer*. This Deed, as remarkable for its Matter of Fact, as singular and bold with regard to its Decision, was signed by



might be indulged in Polygamy provided his second Marriage was kept a Secret, that the *Lutherans* might never be blamed on that Score, or charged with the Knowledge of an Action so directly repugnant to the Christian Doctrine.

In the Year 1540 a *Diet* was held at *Worms*, wherein the most eminent Divines of both Parties were invited to a publick Disputation on the Controversial Points of Religion. They entred into it accordingly, and made use of such little Subterfuges and Evasions, as are too common in Conferences of the like Nature; but the Emperor dissolved that Assembly, and referred the Affair to the Convention at *Ratisbone*, where the Debates on both Sides were carried on without any manner of Success.

I SHALL here take no Notice of the Council of *Trent*, which was summoned the first Time by a Bull of Convocation, in the Month of *November* 1542, and the second in *March* 1545, altho' they did not sit till the *December* following. To give the Reader a particular Description of that Council, as the History of it is so universally known, would be altogether needless. *Calvin*, who was returned triumphant to *Geneva*, took the Advantage of his established Reputation to prescribe a Form in all Respects agreeable to the Principles of his own Party. He accordingly established Consistories, Conferences, Synods, Elders, and Deacons; in a Word, he regulated the whole Discipline of the Reformed Churches, much after the same Manner as it stands at present. *Geneva* has from that Conjunction been the Refuge and Asylum of the persecuted Protestants of *France* and all other Countries. Several Monks likewise who were stripped of their religious Habits, and Crowds of dissolute Priests flew thither for Shelter and Protection as well as the rest.

SOME Historians tell us, that the Establishment of the first Reformed Church at *Paris* in *France*, happened in the Year 1545, and that the Minister thereof was one *Riviere*. On the 10th of *January* in the Year following the Mass was abolished at *Heidelberg*, and the Sacrament of the Lord's Supper was administered in the vulgar Tongue, and in both Kinds, according to the Form observed by the Protestants. Proper Ministers were established all over the *Palatinate*. There was a Conference held at *Ratisbone* between the Catholick and Protestant Divines, which lasted but about eight or ten Days, computing from the fifth of *February* when it first began. Tho' *Luther* died during this Debate the Protestant Party were no Sufferers by the Loss of that intrepid Reformer, who, during the whole Course of the many Revolutions which

by *Luther*, and seven other new Doctors. The Reader will find a Copy of it inserted in the Sequel to the 6th Book of *Bossuet's Hist. of Revol.* Such Protestants, as were ingenuous, and Men of the best Sense amongst them, ascribed this Assent of theirs to the Polygamy of that Prince, to the Necessity of the Times, and the Dread of losing the *Landgrave's* Favour and Protection. But to this Plea it was objected, that the Reformers of the Christian Religion ought to have exerted their Courage, and scorned the political Views of a licentious Age; that Indulgences granted in an Affair of the last Importance, might give a Vention to several other Exceptions in Cases of an inferior Nature. Such as were inclined indeed to recriminate might produce the *Tax imposed by the Court of Exchequer*, as an Act equally flagitious with this Decision of *Luther*. But I should much rather choose to confess ingenuously, as Mr. *Basnage* does, in his Reply to M. *de Meaux*, that is, *Bossuet*, that *Luther* ought not on any Consideration whatsoever to have assented to such a licentious Dispensation.

\* I shall here enumerate the most essential Heads of this Dissertation. *Luther*, 'tis true, has with Justice been censured by several for his Excess of Zeal, and the unwarrantable Indulgence of his high Resentment; but perhaps some Persons may be ignorant, that he has anticipated this Objection, and begged his Reader's Pardon for his natural Infirmities. *Ante omnia*, says he himself, in the Introduction to his Works, *oro pium LeGorem . . . ut legat cum judicio, imo cum multa miseratione, & sciat me fuisse aliquando Monachum, & Papistam insanissimum &c.* There is some Merit in confessing his Faults, and abasing himself so low, as to advise his Readers to be armed against such Slips as result from the Infirmities of our frail Natures. But I would fain know, if such a Concession will justify repeated Relapses, and if *Luther*, the Reformer of the Christian Doctrine, has made amends by such publick Declaration for those egregious Breaches which he

which he occasioned in Religion, boasted, as a meritorious Act in the Eye of Heaven and all Mankind, that he had never given up, one single Point either to the *Roman* Catholicks or the *Zwinglians*.

ONE Consequence of the Confederacy entred into at *Smalkalden*, was the War of the Protestants in *Germany*, which they carried on whilst a Council was sitting at *Trent*, in Compliance with the Request of the Court of *Rome*: Infomuch that at that Time 'twas a common Saying, that *the Courier, or Express from Rome carried the Holy Ghost to Council*. In short, that Council was transferred to *Bologne*, and their ninth Session was in *April 1547*. The Elector of *Saxony*, and the *Landgrave*, those two

made 'in the Duties of his new Mission. *Claude*, in his Apology for the Reformation, Tom. II. pag. 331, justifies his Conduct with Abundance of Warmth and Vivacity, but he ascribes with more Subtlety than Argument, the scurrilous Language of that Reformer to the Necessity of the Times: To which Allegation *Bayle* answers very pertinently, in his *Dictionary*, under the Article of *Luther*, "that it must be acknowledged, that the Vices of Mankind are more proper at some certain Times than their Virtues for the Execution of God's Decrees; but it would be a mad Way of arguing, to conclude from thence, that Rage and Resentment are laudable Qualities, under Pretence that the Depravity of the Age requires the severest Treatment." Is it not beyond all Contradiction, that several other Vices might be justified and defended by the same Arguments? Besides, does he impute to the Necessity of the Times, that Spleen and Ill-nature with which *Luther* treated the *Sacramentarians*, who were Reformers as well as himself, and professed Enemies to the *Romish Church*.

*Hospinian*, in the 2d Part of his *Hist. of the Sacram.* has given us a long and particular Account of what his Passion prompted him both to say, and do; and moreover, of his Instability, and Doubtfulness with respect to some particular Points of Doctrine, and of his Alterations in the Form of administering the Sacrament of the Lord's Supper. Some have digested them under six Heads, and therein comprised his Notion of the *Ubiquity*, which was maintained and supported after *Luther*, with the utmost Warmth and Zeal by *Brentius*, *James of St. Andrew*, *Schmidlin*, &c. To these Variations, *Hospinian* has added several others, relating to oral Manducation, Adoration, the Mass, the Breaking of the Bread, the Communion of the Unrighteous &c.

Father *Alexander*, in the 100th pag. of his *Ecles. Hist.* Tom. VIII, assures us, that during *Luther's* Residence in the Convent of *Erford*, his Brethren observed something very particular in the turn of his Aspect, (*Fratribus nonnihil singularitatis habere visus*) which some ascribed either to his familiar Interviews with the Devil, or some very malignant Distemper (*Jeu ex occulto cum Cacodæmone Commercio seu ex Morbo comitali*.) He adds, that *Luther*, being one Day at Mass, whilst the Priest was reading that particular Passage in the Gospel, wherein 'tis said, that *JESUS CHRIST* cast the Devil out of the Body of the poor Man who was deaf and dumb, he was observed to fall down that very instant, and cry out aloud, *I am not he, I am not the Man*. This is one of those romantic Tales which contributes very much towards destroying the Belief of every thing that can be offered in Favour of his Cause. Nothing is so prejudicial to Truth, as to dress it up, and embellish it with idle Fictions. There are much better Grounds for rallying and reproving this Patriarch of the *Lutherans*, on his Discourse upon Marriage, which he preached in publick at *Wurtemberg*. He therein declares peremptorily, that the Gift of Continence is a Jest, and impracticable, since both Sexes have an innate irresistible Propensity to Copulation. The Enjoyment of a Man's Wife is more requisite than his daily Subsistence, &c. *Divinum Opus . . . magis necessarium quam edere, bibere, purgare, micum emungere, somno & excubiis intentum esse. Infata est natura atque indoles, æque ac membra quæ eo pertinent*. The Reader may find, besides what I have here quoted, a long Note of Mr. *Bayle*, under the Article of *Luther*, and several other curious Reflections on this Topick, which that Reformer pushed so far, that he seemed to aim at the Exclusion of *Monogamy*: One *Lyserus*, Author of a *Dissertation*, entitled, *Polygamia Triumphatrix*, has taken all the Advantage he possibly could of several Passages extracted from *Luther's* Writings, which seem to countenance and justify this Advocate for a Plurality of Wives. See *Theol.* 88. § 2. & 89. § 6. *Polygamia Triumphatrix*. The Reader will likewise there find that *Oldendorp* the Civilian, followed the Example of his illustrious Master the *Landgrave*, and married a second Wife to gratify his vicious Inclinations. To this Instance we may add that other of *Caracciolus*, who on his Settlement at *Geneva*, after he became a *Calvinist*, married a second Wife, because his first, as he said, was resolved to continue in *Italy*, and refused to accompany him. As for the rest, to return to the extravagant Invectives of *Luther* and some of his Adherents against Celibacy, I can compare them to nothing more aptly than a Torrent that is confined by a Mole or Peer, which when once overflowed, the Stream drives all before it with double Fury.

I shall now proceed to another of *Luther's* Extravagances, viz. his bitter Invectives against the Universities, which, in my Opinion, were the Grounds of that Reflection which was cast upon him, that he aimed at the Restoration of Ignorance and Rusticity by a Kind of Enthusiasm which prompted him to imagine that a Christian ought to study nothing but the Sacred Scriptures. So Father *Simon* expresses himself in Tom. I. of his *Biblioth. Crit.* Chap. xxxi. If this be true, *Melanchthon* was of a quite different Opinion. On the other Hand, the Catholicks ascribed the Progress of *Lutheranism* to the profound Learning of him and his Party. *Eraasmus* in one of his Letters has the following Expression. *Habent novum dogma sed simpliciter insanum, totos hos tumultus exortos ex linguis & bonis literis*. But be that as it will, the Reader may find in *Bayle* several of *Luther's* flat insipid Reflections on the Universities of his Time. Absurdities of that Kind in any Writer, are, in my Opinion, unpardonable. The Reader will likewise find in Mr. *Bayle*, under the Article of *Katharine of Borra* two very remarkable Circumstances with respect to the Marriage of *Luther*. One was, he boasted that his Marriage was a gracious Act of Divine Providence; the other, that he married to dress himself as much as possible of his old *Papistical Course of Life*. Here is a Contrast, which plainly demonstrates how conspicuous his Aversion for Popery appeared in all his Actions,



principal Engines of the War entred into by the Protestants with the Emperor, were banished from his Dominions. The only Motive, as they said, which prevailed on them to engage in that Affair, was the Defence of the Evangelical Doctrine, and the Liberty of *Germany*; for which Reason, their Standards were all embellished with Devices suitable to the Occasion. That of the King of *Denmark* was more remarkable than any of the rest; *Thy Deliverers shall come out of the North*; a Device very applicable, in the Opinion of the Protestants, to the Country where the Reformation first began, and wherein it has taken such deep Root, that the Catholics, on the other Hand, have for that Reason stiled it, the *Northern Heresy*. This War proved disadvantageous to the Protestants. *Charles* the Vth becoming victorious resolved to oblige them to submit to the Decisions of the Council; and the Protestants in all Probability would have complied, if that Council had been free, and the Pope had not been the President thereof. To these two Points a third Proviso must be added, which the Protestants were for ever harping upon, and that was, That all Debates should be fairly decided by Scripture Authority, and the Primitive Fathers. These three Articles were the everlasting Burden of their Doctors Song; which they had imprinted so strongly on the Minds of the People, that it was morally impossible they should ever be forgot.

THE Minds of the *German* Reformists were thus prejudiced when *Charles* the Vth caused the famous *Interim* to be drawn up by three of his celebrated Divines, viz. *Pflug*, Bishop of *Naumburg*; *Helding*, Incumbent of *Sidon*, and *Agricola*, a *Lutheran* Minister belonging to the Elector of *Brandenburg*, and Head of those Dissenters called *Antinomians*, of whom I shall treat at large in the last Volume of this Collection of religious Ceremonies. This *Interim* was published in the Month of *May* 1548, in order that what is therein established with respect &c. should be first observed, till a general Council should determine and settle the fundamental Articles of the Christian Faith. This *Interim* was equally censured and loaded with Reflections by both Parties. The Emperor was charged by the Catholics, with an Inclination to change his Religion: Several *Roman* Catholick Historians, and particularly the Monks, exclaimed against this Instrument. It must be acknowledged, that in several Articles, it was no more than a Piece of Patchwork, a Heap of Popish and Protestant Opinions jumbled together. The *Lutherans*<sup>1</sup> exclaimed against it as warmly as any of the rest. *Calvin* likewise opposed it, and *Bucer* declared, that the private Aim and Design of the *Interim* was to bring Popery in Vogue again. However, this Formulary created a Division amongst the *Lutherans*; one Party rejected it; and followed strictly the Doctrine of *Luther*, and the *Ausburg* Confession: The others approved of the Medium proposed by the *Interim*, or rather the Insertion of some particular Articles without any Manner of Explication. *Melanchthon* was one of those<sup>2</sup> who either out of Fear, or some other private View declared in Favour of the *Interim*, but with some<sup>3</sup> Restrictions. In this Division of the *Lutheran* Party there was likewise a Subdivision, 1st, Of the *Imperialists*, who were no farther *Lutherans* than that they approved of the Marriage of Priests, and the Administration of the Holy Sacra-

<sup>1</sup> *Hospin. Hist. Sacr. p. altera p. 354, & seq.*

<sup>2</sup> See *Hospin. ubi supra*. It is there called, detestable, impious, abominable.

<sup>3</sup> See *Hospin. ubi sup.* who says they acquiesced *majoris periculi & damni vitandi causa, inter quos Philippus (Melanchthon) præcipuus fuit.*

<sup>4</sup> *Abolita tamen omni superstitione &c. Hospin. ubi sup.*



ment in both Kinds. 2dly, Of the *Interimists*, who blend the Doctrines of the Catholics and the *Lutherans* together.

*LUTHERANISM* in the same Year began to be established in *Poland*; as also in the Republick of *Venice*, or rather *Socinianism*; but be that as it will, the *Venetians* put a Stop to the Progress of the new Opinions. *Beza* began now to make himself conspicuous, and was looked upon as a second *Calvin*. In the Year 1550 *Charles* the Vth published a severe Edict against all those who professed any other Religion than that of the Church of *Rome*. This Edict was principally intended as a Check to the Low-Countries, where the Doctrine of the Reformers had already met with a favourable Reception. However, as it was very detrimental to their Trade, the Emperor caused some Clauses to be inserted in Favour of Foreigners. The Council was again assembled at *Trent* under *Julius* the IIIrd in the Month of *May* 1551. *Bucer*, one of the most celebrated Reformists died in *England* some short Time before that Convention. That<sup>m</sup> Divine was a *Lutheran* at first, but afterwards a *Zwinglian*. He was neither so hot as *Luther*, nor so violent and resolute as *Calvin*, who, in a publick Conference at *Geneva* with one *Jerom Bolfac*, treated him as a *Pelagian*, and procured his Banishment not only from thence, but from the utmost Parts of all *Switzerland*.

In the Year 1552, the confederate Protestants declared war with the Emperor, whilst the Council of *Trent* was yet sitting: One of the principal Motives thereto, was their ardent Zeal to prevent the Suppression of the Protestant Religion. His Most Christian Majesty the King of *France* entred into the Alliance. Thus State-Policy, and his own<sup>n</sup> peculiar Interest induced him to aid and assist the Protestants, whilst at the very same Time, he opposed the Progress of *Calvinism* with Fire and Sword in his own Dominions. His Holiness prorogued the Council, and the Adjournment thereof was published on the 28th of *April*. It was never opened again till *January* 1562 in the Reign of Pope *Pius* II. That War was brought to a Conclusion by the Treaty at *Passaw*, whereby it was stipulated and agreed, that at the End of six Months, computing from the first of *August* in the same Year, at which Time the Treaty was finished, a *Diet* should be convened, consisting of Men of Learning and Moderation, as well Catholics as *Lutherans*, and be vested with full Power and Authority to establish a firm and lasting Peace with respect to all religious Affairs. Much about the same Time *Elizabeth* Queen of *Hungary*, indulged the Protestants in the free Exercise of their Religion throughout her Dominions, which gained Ground likewise in *Poland*, through the Division and Animosities which arose between the Nobility and Clergy with respect to their Right of Determination in Cases of Herefy, to which both Parties respectively claimed a legal Title. The Paper-War between the *Lutheran* Writers and the *Sacramentarians* was rekindled by a *Lutheran* Divine<sup>o</sup> of a very

<sup>m</sup> In his youth he had been a *Dominican*. Upon his becoming a Reformist, he was a zealous Advocate for the Protestant Party, and very strenuously opposed the *Interim*, which disappointed their Fears, left his sweet and submissive, not to say easy Temper, should make him comply with the Will and Pleasure of the Emperor. Those Apprehensions were grounded on the Measures which he took to pacify and reconcile the *Lutherans* and *Zwinglians* together: Measures, wherein, according to the Sentiments of the most rigid on both Sides, he frequently made use of evasive Terms, or uncertain and ambiguous Expressions. Such an artful Way of proceeding was the more natural to *Bucer*, since he would frequently justify the Practice of *pious Frauds*. See *Bayle's Critical Dictionary*, under the Article of *Bucer*.

<sup>n</sup> The better to procure the good Will and Esteem of the German Protestants, the King of *France* made them believe, that he only punished such as were *Quakers* or *Anabaptists*.

<sup>o</sup> He was a rigid *Lutheran* Divine, an unmannerly Fellow, and passionate to the last Degree. A Protestant Minister, one of his Contemporaries, said of him, that he was much better qualified to attend in a Stable, than to officiate at the Altar. *Beza* has reprimanded this *Westphalus* for laughing at all the Martyrs who

very morose and fordid Temper. It must be acknowledged, however, that he did the *Sacramentarians* no small Disservice in publishing a <sup>o</sup> large Collection of their obscure and perplexed Notions of the Eucharist. Calvin engaged in that Controversy, and wrote against the *Lutheran*, who answered him again. The former rejoined by a Pamphlet or Paper, the Title whereof, for its Singularity, may not perhaps be thought unworthy of the Reader's Notice. *The last Warning of John Calvin to Joachim Westphalus, to which if he turns a deaf Ear, he shall from thenceforth be ranked amongst the Number of those, whom St. Paul has enjoined us to stigmatize and brand with the ignominious Title of obstinate and wilful Hereticks.* Notwithstanding this extraordinary Title was consistent enough with the <sup>o</sup> impatient and imperious Temper of that Reformer, yet it must be allowed in his Favour, that it was more owing to the Taste then in Vogue, than his own natural Inclination. Calvin gave several flagrant Proofs of his Want of Patience and true Christian Charity, in procuring <sup>r</sup> *Servetus* to be burnt at Geneva in October 1553. The Protestant Party attempted to justify that Action; and their Plea in his Excuse was this, that such excessive Austerity was a Remnant of Popery. But be that as it will, the *Roman Catholicks* took Advantage of that signal Instance, and made use of it as a Vindication of their own ill Treatment of Hereticks, especially in France, where the Denunciations of Heresies, and the repeated Censures of the Faculty, contributed very much towards kindling those Piles of Wood which were erected for no other Purpose than burning of the Protestants.

who were not *Lutherans*, and defied him, handsomely enough, to put but one single Finger into those Flames wherein they were consumed to Ashes. 'Tis no great Presumption to assert, that such unpolished Barbarians, who cannot, with any tolerable Patience, overlook the Infirmities of their Fellow-Creatures, are no way qualified, unless buoyed up by their Pride and Perverseness, to stand a fiery Trial. The Reader, if he consults *Bayle's Dictionary*, will find his Character at large; or if he turns to *Hospinian's History of the Sacramentarians*, Part II. p. 409. & seq. he will find the Conferences which that *Lutheran* held with the *Sacramentarians*. 'Tis a Master-piece of Sophistry, and full of the Absurdities and Invectives of this *Westphalus*, who closes that Debate with a signal Instance of his Ignorance and ill Manners.

<sup>o</sup> *Parrago confusarum Opinionum, &c.*

<sup>o</sup> Calvin was naturally choleric. I have read somewhere, that he lamented his Misfortune in that Respect; but does the Acknowledgment of an Infirmary render a Man, that is eternally guilty of the same Error, less odious or blame-worthy? Father *Simon* (alias St. Jore) has given us upon the Credit of Baldwin the Lawyer, a Character of the Man in his *Biblioth. Crit.* Tom. III. Cap. xxvii. He is therein described as very impatient and very proud: As to his Vanity, some say, he had his *Pracones*, that is, his mercenary Dependants, to extol and applaud him. . . . . As to his Impatience, it was inexcusable. It may justly be asserted, that he pleaded the Cause of the *Romish* Church, when he justified the Punishment of *Servetus*, and maintained, that Hereticks ought to be put to death. The Reader may find that *Luther* has declared himself of the same Opinion, in one of his *Postils*. *Magistratus . . . . . Hereticos, ut in verum numen contumeliosos, . . . . . coercet &c.* The Successors and Disciples of *Luther*, *Westphalus*, and others, held the same Principles. See *Hospinian's Hist. of the Sacram.* ubi supra. *Dudith* has likewise charged the Reformers, who were his Contemporaries, with want of Moderation, in some Letters, inserted amongst the Writings of the *Socinians*. If so, why should they so loudly exclaim against the Persecutions of the Papists? Upon Supposition that we are all relatively Hereticks, party Rage would be looked upon, perhaps, as much less unjust and inhuman than it is. As to the rest, 'tis no difficult Task to produce several Instances to demonstrate that no Persons are more naturally addicted to Heat and Prejudice than the Protestant Divines. Not to mention *Dathenus*, who had the Assurance to charge *William* the Ist with being an Atheist, for suffering the *Roman Catholicks* to enjoy the free Exercise of their Religion; 'tis well known to what a pitch religious Resentment was carried upon the Rise of *Arminianism*. In the last Age, the Ministers of the *United Provinces* prohibited the publick Residence of all Catholick Priests amongst them, and their Admission for the future. See pag. 431. of *de Wit's Resolutions*. The *States General*, so justly to be admired for their Prudence and Penetration, refused to give their Sanction to a Zeal, by no means conformable to that Charity, which is so highly recommended in the sacred Scriptures. If the Reader should be inclined to gratify his Curiosity still farther, and see to what a Pitch this impetuous Zeal was carried, notwithstanding the Restrictions laid upon it by the Protestant States, he may consult *Limborch's* Letter to *Lock*, i. e. the 16th of Tom. II. in the Miscellaneous Dissertations of the latter. Letter the 18th which is an answer to it, and Letter 19th in which is inserted a flagrant Instance of Protestant Heat and Fury. . . . . The Reader may likewise consult the *Prolegomena in Historiam Consensus*, wherein several Instances are produced of a Conduct not unlike that which *Cons.* . . . . was charged with. . . . . *Do but sign, and believe what you please.*

<sup>o</sup> I have read in the *Sorberiana*, a Passage extracted from a Letter of Calvin's (tho' some indeed assert that it never appeared in Print) conceived in the following Terms. "I understand that *Servetus* is to be here (meaning at Geneva) in a short Time; if it be true, I'll take care he shall never depart from hence alive." I would willingly think, for the Honour of Calvin, that the abovementioned Quotation is spurious.



IN 1555 the Debates with respect to the religious Matters which had continued ever since the *Diet of Augsburg*, were all hushed and put an end to, by a kind of conditional Toleration, which was agreed to by all Parties, till there should be a Convention of an œcumenical, or national Council. It was therefore unanimously concluded and agreed, that both Parties should enjoy the free Exercise of their own Religion, and the Rites and Ceremonies observed therein, without any Molestation or Restraint; that each of them should have full and free Liberty to establish the Religion they professed, and that every Ecclesiastick that should relinquish his own Party, should lose the Benefices he enjoyed, without the least Mark of Infamy or Derision. The Protestants were likewise allowed to preserve those which they had taken from the Catholics, and applied to the Service of their Reformation. The Protestant Princes had a Right to nominate for the time to come several lateral Judges, and proper Advocates on their Behalf in the *Imperial Chamber*; and for that Purpose, the Form of the Oath which began *In the Name of God and the Saints*, was changed to this, *In the Name of God and the Holy Evangelists*, that it might be administered indifferently to both Parties. Pope *Paul* the IVth exclaimed very strenuously against that Decree, and was not far from threatening the Emperor with the Thunder of the *Vatican*. The Protestants, who were dispersed throughout several Parts of *Austria* and *Bavaria*, would fain have taken the Advantage of the Decree made at *Augsburg*; no farther Privilege, however, was granted to those residing in the former, than the Participation of the Cup only at the Sacrament. The *Polanders* likewise determined to present their Addresses to the Pope for some particular Acts of Indulgence, which sufficiently demonstrated their favourable Opinion of, and Inclination towards the new Doctrine; such as, a Liberty for the Laity to receive the Sacrament in both Kinds; for their Priests to marry, and read Mass in their native Language; for the Abolishing of their Annates, or First-Fruits, and for a national Council: Those Addresses, however, did not meet with the desired Effect, and they were obliged to sit down contented with his Holiness's fair Promises only, both with respect to the Council, and the Reformation which he wished, as he pretended, to see accomplished.

THE *Calvinists* grew so very numerous in *France* about the Year 1558, that the old Catholics began to be apprehensive of a Revolution in Religion. Not only several of the Nobility appeared at the Head of the *Calvinists*, but the King of *Navarre* himself, which animated the Party to that Degree, that Mr. *Marot's* Version of the *Psalms* was publicly sung in *Paris*. The Emperor *Ferdinand* attempted to prevail on the Protestants in *Germany* to refer themselves to an œcumenical Council, but they returned the same Answer as before, that such Council ought to be free, convened in *Germany*, and that the Pope should not preside over it; they rejected, in short, what they call'd a *Papal Council*, and peremptorily insisted on the Confirmation of their Religion according to the Treaty of *Passaw*, and the Decree of the beforementioned *Diet of Augsburg*. The Fire and Sword which was made use of in the *Netherlands* against the Partizans of the new Persuasion, was no Bar to their Increase; since those Countries becoming the Seat of War between the Houses of *Austria* and *France*, the *Switzers*, and the other Protestants, who were in the Service of both Armies, contributed likewise towards supporting the new Doctrine in those Provinces. This was the principal Motive for the Establishment of the Inquisition in *Flanders*, and the other Provinces of the *Low-Countries*, which was not erected, however, 'till some time after the Peace was concluded at *Cambray*, in the Beginning of the



the Year 1559, when *Philip* King of *Spain*, who was as notorious a Bigot, as he was a merciless Prince, was resolutely bent on the Erection of that formidable Tribunal in the *Low-Countries*. In order, therefore, to accomplish that Design with the greater Success, he converted three Bishopricks into Archbishopricks, and made thirteen new Bishopricks, under Pretence, as was alledged, that the *Netherlands* being surrounded with Hereticks, there was an absolute Necessity for the Appointment of new Pastors to guard and secure them. On the other Hand, *Henry* the IId King of *France*, persecuted both the *Lutherans* and *Calvinists* residing in his Dominions with more Severity than ever; amongst the rest, one *du Bourg*, a Counsellor in Parliament, was actually burnt, as much on the Account, as it was generally thought, of his too open and bold Reply to a Speech made by one of that King's Privy Council, as for the Heresy whereof he was accused. That Prince, in short, made such havock amongst them, that the Protestant Powers in *Germany* thought themselves bound in Duty to intercede for their distressed Brethren in *France*: These Persecutions, however, could not prevent the Protestants from holding their first Synod at *Paris* on the 15th Day of *May*, in the Year 1559, wherein *Francis Morel* of *Cologne* was President. In that Synod the Form and Discipline of the Churches were settled, but there were several Alterations made afterwards. In the mean time, the inhuman Persecutions and Punishments beforementioned rather exasperated, than any Way<sup>s</sup> intimidated those who were oppressed. Faction and Party-Zeal began to shew themselves barefaced in the Year 1560, by a Conspiracy against the *Guises*, which continued for a long Time, and created great Confusion and Disorders in the Kingdom.

I HAVE before observed, that the *Vaudois* held the same Tenets and Doctrines with the *Zwinglians*, and were persecuted at the same Time, as their Brethren the *Calvinists* and *Lutherans* were in *France*. They took up Arms (by the Consent of one Part only of their *Barbes*, or *Ministers*; for all of them did not approve of such a rebellious Way of proceeding) and treated the Troops belonging to the Duke of *Savoy* very ill; that Prince however gave them in *June* 1561, Liberty of Conscience, and convenient Places for the publick Performance of divine Service, and the Convention of their occasional Assemblies. That Indulgence gave such Disgust to his Holiness, that he could not forbear exclaiming against the Duke of *Savoy*, and extolling the directly opposite Conduct of *Philip* the IId, King of *Spain*, whose Ministers having discovered a considerable Number of *Lutherans* in the Mountains of *Naples*, his Catholick Majesty had caused them all to be either hanged, or burnt; or otherwise, to languish out the Remainder of their Days in the Gallies. He imagined, no doubt, that he should be looked upon as a much better Christian on that Account at the Court of *Rome*, and that such rigorous Measures would meet with the general Approbation and Applause of the zealous Catholics. Some Months before an Act of Toleration was granted to the *Vaudois* by their indulgent Sovereign, the Pope resolved, tho' in some Measure against his own Inclination, to recall the Council of *Trent*, and determined to send his Nuncios to all the Protestant Princes to invite them to it; but they unanimously refused, and declared, that they never would acknowledge his Supremacy, or the Power he assumed of calling a General Council.

In *August* 1561, a Conference was held at *Poissy* in *France*, (when the Protestants were almost the stronger Party) in the midst of a thousand Complaints made publicly enough throughout the whole Kingdom, against the dissolute and licentious Behaviour

of

of the Court of *Rome*, and the Ignorance of their Clergy. A Deputy of the *third Estate* ventured boldly to inveigh against them, and proposed in the publick Assembly to lessen the Revenues of the Clergy, and other Things of a like Nature, which they dreaded much more than a Change in Religion. The political Views of *Katherine de Medicis* induced her at that time to act in Favour of that new Religion, tho' in her Heart she had no more Regard for the one than the other. She wrote to the Pope in Behalf of the Conference held at *Poissy*, and in her Letter insisted on a Reformation of some particular Articles, which would have reconciled the *Calvinists* of *France* with the *Roman* Catholics, in case the Court of *Rome* had acquiesced with her Demands. That Letter, as some say, was written at the Persuasion of *John Montluc*, Bishop of *Valence*, who had conceived a favourable Opinion of the *Calvinistical* Tenets. The Conference at *Poissy*, notwithstanding the fair Prospect of a happy Issue, broke up, and neither Party would give up one single Article, tho' each of them 'boasted that they had confuted the Arguments of their Antagonists. This indeed is the common Fate of all such religious Debates as are submitted to the Determination of human Reason. If any one of the Disputants but imagines he has gained over a Profelyte, 'he thanks God for his good Success, and 'tis much if he don't deem himself an Apostle. *Beza*, who was President of the Protestant Party, was not so happy as to behave himself in the Controversy concerning the Eucharist, to the entire Satisfaction of the Prelates that were present. Cardinal de *Tournon* was for breaking up, from the very first Conference with those new *Evangelists*. Cardinal de *Lorraine*, indeed, was for adding the sacred Scriptures to the Decisions of the *Romish* Church, the Councils and the Fathers; but then he insisted on their being understood in the Sense which the Church expounds them. He insisted likewise, that the Protestants should assent to the Doctrine of the Eucharist. *Claude Despenfes* challenged some of their Ministers to make good their Call, and *Beza* exposed the Simonaical Practices of their Episcopal Ordination. *Lainez* the *Jesuit* reviles the Protestants, calling them devouring Wolves, and Serpents. Those very Protestants, however, being countenanced by several Princes and Noblemen, obtained an Edict in their Favour in the Year 1562. That Toleration, tho' precarious, and ever subject to vexatious Alterations, as will immediately appear, augmented the Number of Protestants to that Degree, that, according to Father *Paul*, they had at that Time

' Those of the *Romish* Church boasted, that they had confuted the Protestant Divines; they, on the other Hand, when several Persons immediately afterwards asked them how Matters went, answered, with an Air of Assurance, that the Mass was dangerously ill, and that they had left it in the Hands of the Doctors with the *Hocquets*, meaning by that Term, *Hoc est Corpus*. *Beza's Eccles. Hist.* Lib. IV. pag. 589.

' Mr. de *Rousséau* has obliged us with the following smart Epigram on this Occasion.

*Un Mandarin dela Société  
A des Chinois prêchoit le culte notre,  
Un Bonze &c. . . . .  
Le Moine dit, grâces à mon talent,  
De ce Chinois, j'ai fait un Profelyte.  
Beni soit Dieu, dit l'autre l'autre en s'en allant,  
J'ai converti cet honnête Jésuite.*

Which for the Reader's Amusement we have paraphrased in burlesque Verse.

*A Mandarine once with some Chinese conversed,  
And boldly before them our Tenets rehearsed;  
A Bonze, on the other Hand, instantly rose,  
And with Zeal full as ardent, did those Tenets oppose.  
Says the Monk, at Departure, by the Dint of my Wit,  
Have I made this blind Pagan a stanch Profelyte;  
Quoth the Bonze, with as great an Assurance as He,  
God be thanked, this Jesuit's converted by Me.*

*Hist. of the Council of Trent.* L. VI. See likewise *Beza's Eccles. Hist.* L. IV. if I am not mistaken.



2050 publick Assemblies. The Prince of *Conde*, one of their Leaders, propos'd to the *Lutherans* to use their united Interest for the procuring of a free Council, which should revise, or more properly speaking, annul every thing that had been transacted till that Time in the Council of *Trent*. It must be acknowledged, that the Members of the latter acted a *papal Comedy*, or *Farce*, which, tho' the Plot thereof in the Beginning was so artfully contriv'd as to appear an intended Satyr on the Court of *Rome*; yet by the Catastrophe, or Unravelling of it, plainly demonstrated, that it was wrote in their Favour. The Prince of *Conde*, moreover, insist'd on some Succours from the *German* Protestants, as well as the Union abovemention'd, for the better carrying on the War with the *Roman* Catholicks. The Battle of *Dreux*, in which *Condé* and the *Higb-Constable* were both taken Prisoners, and the Assassination of the Duke of *Guise*, were the most considerable Events of that War; unless we should add, to the Dishonour of both Parties, the Destruction and Violation of Things sacred, the Massacre of Priests and Ministers, the Antichristian Persecutions of such Hereticks as they were desirous of converting &c. Tho' a Peace was concluded at the Beginning of the Year 1563 more advantageous to the Catholick than the Protestant Party; yet the *Romanists*, and some Popish Zealots, were discontented to find a Peace struck up with Hereticks.

THE last Session of the Council of *Trent* was held on the 3d of *December* in the Year 1563. All Hopes of a Reconciliation between those of the Catholick and Protestant Communion were at an End with the Council. From thenceforwards Wars, exasperating Debates, Persecutions, and all such other violent Proceedings as are the natural Result of that Spirit of a Party which foment and maintains Schisms, under the plausible Pretence of the Salvation of Souls, and the Advancement of the Kingdom of CHRIST: Those Things, I say, and the other Excesses beforemention'd, rendred a Reconciliation impracticable. To that reciprocal Aversion, and those others Passions which obstruct the Unity of Christians, we must add that the Interest of those in Power, and the Policy of the Age require that Affairs should remain as they are at present. There is such a Country in the World, where the Term *Papist* signifies, not so much a Person who professes the Popish Religion, as one educated in such particular Principles, as are too favourable to the Power of Princes; and any one might almost venture to assert, that the Progress of Popery is looked upon, in those Parts, as a Thing much more formidable in its Consequences, than that of Deism or Indifference in Religion.

WHEN I conclude this historical Abridgment of the Origin of the Protestant Religion at the Time when the Council of *Trent* was broke up; I take that Time to be the true *Epocha* of the Establishment of that Religion. It must be acknowledged, that from that Time it became considerable in *Europe*, and that ever since that *Epocha*, the Protestant Religion becoming, both by Possession and Treaties, the lawful Mistress of several very considerable States, the *Romish* Ecclesiasticks, tho' her implacable and everlasting Enemies, were oblig'd to acknowledge, at least to all outward Appearance, her Right and Title to be just. As for the Rest, I thought it improper to expatiate in this short Dissertation on all the various Ways of Reconciliation, Reunion, and Pacification propos'd from the first Appearance of *Luther*, to the Close of the Council in order to gather the scattered Sheep into the Field, and on the numerous Controversies, no Ways agreeable to the Gospel, which arose between the *Zwinglians* and



*Sacramentarians*, an Account whereof may be seen in *Hopfinian's History of the Sacramentarians*. As to such other Schemes of Reconciliation which have been proposed since the Council, it will be sufficient to point out those, in a few Words, which have been proposed from Time to Time by particular Persons, or by Synods, between the different Communions of *Catholicks*, *Lutherans*, and *Calvinists*. That of the two last has been attempted in the Conference at *Montpelier* in 1586, and in several other Synods held, not only towards the Close of the 16th, but in the 17th Century. I find that in the 16th Century, in the Month of *April* 1570, there was a general Synod held at *Sandomir*, in *Poland*, of Ministers of the several Confessions of *Augsburg*, *Switzerland*, and *Bohemia*, wherein it was unanimously declared, that those three Confessions were conformable in every fundamental Article, to the Doctrines contained in the sacred Scriptures. As to the *Eucharist*, it was " explained according to the *Saxon* Confession, in the following Terms. " We do agree unanimously to believe and confess, " that *JESUS CHRIST* is truly and substantially present in the Communion . . . . . " The substantial Presence of *JESUS CHRIST* is not only signified by the Lord's Supper, it is there present, administered unto, and divided amongst those who are Partakers thereof, the Signs being by no Means naked, but accompanied with the " Thing itself, according to the Nature of Sacraments." I am very sensible the judicious Reader plainly perceives that those Terms are very evasive and ambiguous. But be that as it will, that Agreement was ratified and confirmed in 1573 at the Synod of *Cracovia*; in 1577 at that of . . . . . in 1583 at that of *Wladslaw*; and, in short, at that of *Thorn*, in 1595. The same Reconciliation was the Subject of the Conference held at *Montpelier*. The *Lutheran* Divines, amongst whom \* *James Andrew*, or *D'Andre*, and *Lucas Osiander* were reckoned the two principal Members, disputed there on the controversial Points against *Beza*, *Musculus*, and several others. That Conference ended, after it had been continued nine Days successively, without coming to any material Resolution. The *Lutherans* refused the *Hand of Brotherhood* to *Beza*, and offered that formal Salutation only as an Act of Complaisance; but *Beza* declined the Acceptance of it from those who would not acknowledge him as a Brother. † The Synod held at *Vitrie* in the Year 1583 had delivered to one *Chandius*, a Divine, or in case of his Failure, to one *de Serres*, a Scheme for a Reconciliation with the *German* Churches. Notwithstanding that cool Deportment of the *Lutherans*, the Synod of ‡ *Charenton* held in 1637 acknowledged the *Lutherans* as their Brethren, duly qualified to receive the Communion, and to be Godfathers or Sureties for such Children as they should bring to be baptized without any Renunciation of their Principles. *Paræus*, a Protestant Divine, laboured likewise to reunite those two divided Parties about the Year 1614. There was a Conference held at *Leipsick*, about seventeen Years afterwards, between the Divines of the two Communions. Much about the same Time one *Duræus*, a *Scotchman*, aimed at being instrumental in bringing about the Reconciliation so long wished for, and was also assisted in that important Undertaking by

\* *Convenimus ut credamus & confiteamur, substantialem præsentiam Christi non significari duntaxat, sed vere in Cæna eo vestimentibus, repræsentari, distribui, & exhiberi Corpus & Sanguinem Domini, Symbolis adjectis ipsi rei minime nudis, secundum Sacramentorum Naturam &c.*

† *James Andrew*, surnamed *Schmidlin*, on Account of his being a *Locksmith* by Profession. He set up for a Divine, and was a Minister of that Branch of the *Lutheran* Party that held the *Ubiquity*, to the great Scandal and Misfortune of all Germany, says *Hopfinian* in his *Hist. of the Sacram.* Part II. pag. 664. *totius Germaniæ fato Theologus factus est.* The Author from whom I borrowed that short Account of the Conference of *Montpelier*, describes him as a Person infamously audacious, and impudently ambitious; *hæmonstrosissime audax & impudentissime ambitiosus.*

‡ See the *Resolutions of several national Synods.* Tom I. Synod XII.

\* *Idem* Tom. II. Synod XXIV.

the Bishops of *England*. Some Time afterwards he enlarged his Scheme, and endeavoured to accomplish a Reunion of <sup>a</sup>Christians of all Denominations.

A RECONCILIATION was likewise set on Foot in the Year 1651, between the *Catholicks* and the *Lutherans*, *Ernestus* the Landgrave of *Hesse* having then profest himself a *Roman Catholick*. A Conference was held at *Rhinfeld* by seven Divines, three of the *Augsburg* Confession, and the other four of the *Romish* Communion. It was reported, that one of the latter acknowledged, that the Pope's Supremacy could not be evinced either by the Scriptures, or the Decrees of the Church.

In the *Republick of Letters*, published in *March* 1687, there is mention made of a Treatise wrote by a *Lutheran*, wherein a Reconciliation between the Members of the *Augsburg* Confession, and those of the *Evangelical* Body, is proposed in twenty four Articles, eighteen whereof are dogmatical, and the other six intirely practical. It does not appear, however, that either the Author, or his Scheme was ever approved of. I have taken no notice of a Dissertation, entitled, *Dialecticon, five Conciliator*, written by one *Matthew Bochart*; but there is another Reformer, who ought not to be forgot, I mean *Monf. Jurieu*, who made himself a Party concerned in the same Affair. In order more effectually to reconcile according to his Notion the *Lutherans* and *Calvinists*, he composed a Treatise, entitled, *Friendly Advice relating to a Pacification, and brotherly Love amongst Protestants*. As I have not the Book itself in my Possession, I am obliged to have Recourse to an Abstract thereof, inserted by *Mr. Bosquet*, Bishop of *Meaux* in his *Hist. of Revolutions*, &c. By which it appears, that the main Stress of the whole Work consists in Recriminations against the *Lutherans*, and a Display of several Absurdities in the System of Grace and Justification maintained by them; Absurdities which have encreased by renouncing the Principles of *Luther*. He therein likewise sets forth the Inconsistency of the Doctrine of *Ubiquity*. He handles that Principle very severely, and insists that it implies *Eutychianism* . . . . . However, after all his *Invectives*, he closes with a Proposition for a reciprocal Toleration. It is a Kind of Retaliation, says our Prelate, *do you excuse such an Error in us, and we will connive at another, tho' more notorious in you*. I shall wave the Remainder of the Abstract, wherein the Prelate presses home upon the Divine. My Dissertation ought not to be a controversial Treatise.

I THINK my self obliged to observe, that in our Days, the late King of *Prussia* used his utmost Endeavours likewise to accomplish a Reconciliation between the *Lutherans* and *Calvinists*; and that *B. Piſſet*, a celebrated *Geneva* Divine, has wrote a Discourse in Defence of that Reconciliation; but after all, the last Projects have met with no better Reception to this Day than the former.

As to the several Schemes of Reconciliation between the *Catholicks* and *Calvinists*, I shall here propose what, in my Opinion, seems most worthy of Observation. In the first Place, those Treatises ought not to be forgotten, which were composed, in order to moderate and qualify that pretended Christian Zeal, which represents to each Party the contested Points as essential to Salvation. *Camus*, Bishop of *Bellay*, is reckoned to be one of the first who endeavoured to reconcile the Protestants by that

<sup>a</sup> See *Bayle's Dictionary*, under the Articles of *Dureau* and *Ferry*.



Moderation : For which purpose he published a Treatise, entitled, *The near Approach of the Protestants to the Romish Church*. One *Veron* soon after wrote a Book, entitled, <sup>b</sup> *The General Rule of Catholick Faith*. Mr. *Bossuet*, Bishop of *Meaux*, did not publish, till some considerable Time after that, his *Exposition of the Catholick Faith*. Such Books, however, as those could prove of no other Service, than to bring back some particular Persons into the Pale of the Catholick Church. *George Wicellius* used his utmost Endeavours from the first Rise of the Schism, to bring about a general Reconciliation. With that View he composed a small Treatise, which at present is but little regarded, tho' it deserves Esteem on Account of the Author's Moderation, and the Manner in which he treats of the Failings of both Parties. *George Cassander* some Time afterwards published his Treatise entitled, *The Consultation*, on which *Grotius* has wrote learned Annotations. He published likewise another Discourse, entitled, <sup>d</sup> *The Duty of a good Man during the Troubles and Divisions of the Church*. These Dissertations proved disagreeable to both Parties, but more particularly to the *Romanists*, amongst whom some blamed him for having been too favourable to the Protestants, others, for allowing Heresy not inconsistent with Salvation, and for asserting, that it was sufficient, in order to attain it, to believe in JESUS CHRIST, and the Doctrines contained in the *Creed*. After the Publication of the beforementioned Treatise of *Cassander*, entitled, *The Consultation*, which was written by the express Order of the Emperor *Maximilian* the II<sup>d</sup>, the most considerable of those which came out afterwards for the Reconciliation of the two Communions, was doubtless *Cardinal Richelieu's Method*, to which the Ministers drew up a Reply. According to Father *Simon*, <sup>e</sup> *du Laurent*, who had been a Minister in *Languedoc*, was deeply engaged in that great Work, and was entrusted in particular to make a great Part of those Extracts from Antiquity which might facilitate a Reconciliation. However, by <sup>f</sup> Father *Simon's* Account it appears, that they relied more on Dexterity and Address than Dint of Argument. Be that as it will, I shall briefly mention some Particulars with respect to the Method which the Cardinal desired might be pursued for the more effectual Accomplishment of a Reconciliation. A Conference was to be held at *Paris*, where nothing was to be brought into Debate, but six or seven of the most essential Points, which divided the two Communions. Neither Fathers, Councils, nor Tradition were to be quoted. Nothing was to be made use of in the Controversy, but the *Bible* of the *Geneva* Translation. All Preliminaries were to be avoided, as tending only to prejudice the Audience; for the bad Effects of *Beza's* Discourse at the Conference of *Poissy* was still in Remembrance. *Cardinal de Richelieu* being furnished with Reasons and Arguments by the Learned whom he had employed for that Purpose, was to enter the Lists with the Ministers, and oppose them in that Dispute. Upon the Supposition that there might be some Prospect of a Reconciliation, some certain Terms which might exasperate the Spirits of the more zealous *Calvinists* were to be avoided : As for instance, the Words *Real Change* were to be made use of instead of *Transub-*

<sup>b</sup> *Veron*, who had been a *Jesuit*, and who, according to Father *Simon*, Tom. I. Letter xxxii, relinquished that Society, in order to labour with the less Interruption at the Conversion of the *Caraites* (i. e. *Calvinists*) dedicated his Dissertation to the Clergy in 1645. Father *Simon* gives us an extraordinary Character of that small Treatise, and assures his Reader, that the beautiful Maxims with which it abounds ought to be ascribed to *Cardinal Richelieu* in reality rather than *Veron*, who was only an Agent and Creature of that Cardinal's.

<sup>c</sup> *Methodus Concordiæ Ecclesiasticæ*, printed at *Leipsick* in 1587.

<sup>d</sup> *De Officio pii ac publicæ Tranquilitatis vere armantis viri in Religionis dissidio*.

<sup>e</sup> Father *Simon's* Letters Tom. I. Letter I.

<sup>f</sup> Father *Simon* assures us, that *du Laurent* himself acknowledged it to be true. See his Letters Tom. I. Letter I and VI.



*stantiation.* Some Historians, however, add, that the Death of Cardinal *de Richelieu* rendred the Project abortive, and that Cardinal *Mazarine*, who was pressed to resume it, made answer, that he would refer it to a more favourable Opportunity. *De Marca*, Archbishop of *Paris*, and *de Goudrin*, Archbishop of *Sens*, proposed likewise to revive the Method of Cardinal *de Richelieu*, and bring it to Perfection.

BETWEEN *Cassander* and Cardinal *de Richelieu* I ought to have mentioned *John de Serres*, a learned Minister, and Author of the *Abridgment of the History of France*. That Minister published in 1597 a Dissertation, wherein he undertook to reconcile both Parties, entitled, *De Fide Catholicâ; sive de Principiis Religionis Christianæ communi omnium Christianorum consensu semper & ubique ratis*. The Title is inserted at large in the *Historical Library of France*, published by Father *le Long* pag. 952, together with several other Particulars relating to the Author and his Work which met with Approbation from neither Side. 'Tis therein likewise asserted, that *de Serres* was severely reprimanded by the other Ministers for printing that Discourse; and that neither *Beza*, nor any of the *Languedoc* Divines could dissuade him from the Publication of it. For a Proof of the former, the Testimony of *Cayet* is produced, who had been a <sup>a</sup> *Calvinist* Minister, but was deposed by the Synod held at *Saumure* in 1596. The subsequent Synod held at *Montpelier* in 1598 condemned two Dissertations wrote on the *Reunion*, one in *French*, entitled, *D'Avis pour la paix de l'Eglise, & du Royaume de France*; the other, in *Latin*, the Title whereof was, *Apparatus ad Fidem Catholicam*. 'Tis somewhat surprizing that no mention should be made of <sup>b</sup> *de Serres* by that Synod.

AMONGST the *English* Protestants *James* the 1st, King of *England*, appears to have been very desirous of bringing about this Reconciliation of Parties, at least to have been much inclined to a Toleration: But altho' he should have attempted to push the Project farther, Nature had not bestowed those Talents on him which were requisite for the due Execution of so important an Undertaking. He was much better qualified to appear at the Head of a College, than to be a Sovereign over three Kingdoms. To this Prince I shall add *Casaubon* and *Grotius*, not so much for their being profest Moderators, as for being two great Men duly qualified for so weighty a Work, Men of infinitely superior Parts to the Monarch beforementioned, and Men, in short, who sincerely wished for the Peace and Tranquillity of all such as were Professors of the Christian Religion.

A *Swedish* Bishop, *John Matthias* by Name, wrote a Letter from *Sweden* in 1656 to *Charles Gustavus*, whom he exhorted in the most affectionate Terms to spare no Pains in the Accomplishment of a mutual Harmony amongst Christians. That Prelate however, had the Misfortune to be deposed by the States of *Sweden* in 1664. I should think myself inexcusable should I omit the mention of the celebrated *Puffendorf*, who, after he had read the *Evangelical Demonstration* of Mr. *Huet*, Bishop of *Avanches*, was of Opinion, that the Method proposed by that Author might be successfully pursued for the Reconciliation of the Catholics with the Protestants. He <sup>i</sup> engaged, we

<sup>a</sup> See *Bayle's Dictionary*, under the Article of *Cayet*, frequently miscalled *Cayer*.

<sup>b</sup> I find by the *Resolutions of the national Synods*, pag. 209, of the first Volume Art. xxi. of the Synod of *Saumure*, that *de Serres*, in all Probability *John de Serres*, was pitched upon to answer *Cayet*. As to *de Serres d'Aubigny* informs us, that he turned Catholic. and was one of the four Ministers who assured King *Henry* the IVth, that he might be saved in the *Romish* Communion.

<sup>i</sup> Abbot *de Tilladet* in the Preface to his Dissertations on several religious and philological Subjects.

are told, to be a Guarantee, as it were, for the *Lutheran* Party. . . . The Proposition was made to Mr. *Huet* . . . . That Prelate laid down the Plan and Foundation of the Work . . . . but besides the Coldness and Indifference of the Catholics for such a Project, and the direct Opposition which it met with from the leading Men amongst the Protestants then at *Paris* . . . . the Preparations which were from that Time made for revoking of the Edict of *Nantz*, had so ruffled the Tempers of the Ministers, and the Assembly of *Charenton*, that they would not hearken to Mr. *Huet's* friendly Invitations.

MR. *D'Huifféau*, a Minister, who <sup>k</sup> published at *Saumure* about the Year 1670, *The Reunion of the Christian Religion*, without taking the least notice of the Author's Name or the Bookfeller's, ought to be reckoned amongst the Number of those who wished for, and laboured to bring about a Reconciliation. That Dissertation made a great Noise. In 1671 it was answered and confuted by another, entitled, *An Examination of the Reunion &c.* According to Father <sup>l</sup> *Simon*, Mr. *d'Huifféau* copied *Descartes's* Method, namely <sup>m</sup> an Abstraction from particular Forms of Christian Worship, all of them being deficient in some Respect or another, . . . . which, according to his Notion, was the only effectual Method for the Establishment of one sound and orthodox Religion. The Person whom he thus supposes divested of all Prejudice, is by him recommended to nothing but the Scriptures. Father *Simon* is also of Opinion, that this Dissertation of *d'Huifféau* was perused, and in part composed by the whole Academy at *Saumure*. Tho' he had communicated his Project to several Ministers of *Provence*, and had their Approbation of it, yet after all he was <sup>n</sup> exposed to the severe Censure of the Synod, and deposed in the Month of *September* 1670.

BEFORE this *la Milletiere* found himself reduced to the Necessity of changing his Religion for his intended good Offices to both Parties with respect to their mutual Agreement. The Divines of *Charenton* represented him in the most odious Light, and procured his Excommunication. I have likewise read in the Apology for the *Reunion &c.* that the learned *Samuel Petit* had formed another Plan for the Reconciliation of all religious Debates. One *Alexander D'Yze*, a Minister, was a little more successful than Mr. *d'Huifféau*; for after he had published in 1677 a Discourse, entitled, *Propositions and Means for the Attainment of a Reunion of the two Communions in France*, he narrowly escaped from being deposed, the Synod not daring to carry their Repentment so far; for which Reason they only suspended him in some Measure, & *pro forma*: Monsr. *D'Yze's* Dissertation, in short, pleased neither Party; the Reason whereof, and the Contents of his Discourse, may be seen in *Bayle's Dictionary*.

It appears likewise by the Extracts which Father *Simon* has made from a <sup>o</sup> Synod held by the Reformers in *Poland* in 1645, that in several Points they could almost have acquiesced with the Catholics: As for instance with respect to the Eucharist: It

<sup>k</sup> It appears by the Preface to the Book, that the Author was above threescore when he published it. However, notwithstanding all that the Devotees may say of it, 'tis a judicious and an elaborate Discourse.

<sup>l</sup> In his Letters Tom. I. Letter II. 'tis said, that *le Fevre* corrected the Proofs as they came from the Press, and that *Capel*, the Son of *Lewis Capel*, and some others were concerned in the Revival of it.

<sup>m</sup> See in Page 116 of that Book the Passage which begins thus. "After that, in order to succeed, we must divest our selves of all unhappy Prejudices &c." and pag. 122. Chap. iii.

<sup>n</sup> According to the Author of the Examination of the Treatise on the *Reunion &c.* Monsr. *d'Huifféau* was a Deist and a Disciple of *Hobbs*: and that truly because he refers the Christian to original Truths as they are delivered in the Scriptures; that as to other Points he seems inclinable to a Toleration, &c.

<sup>o</sup> Father *Simon* in select Letters, Tom. III. Let. VI. says, that Synod was printed at *Berlin* in 1650.

must be acknowledged, however, that the Sentiments of those *Polish* Protestants, with regard to that Article, were much the same with those of the *Lutheran* Profession.

FORBESIUS, the celebrated *Scotch* Minister, ought likewise, in my Opinion, to be reckoned amongst the Number of Advocates for a Pacification. <sup>p</sup> He was one of the most moderate Men of all the Protestant Divines. He did not scruple to clear the *Roman* Catholicks of that Idolatry which was laid to their Charge in the Adoration of the Eucharist, and he ingenuously confesses, that most religious Controversies consist rather in Terms than in the Things themselves.

IN the Republick of Letters for the Month of *April* 1684, there is mention of made a Project for a Reconciliation proposed to the Protestants by *Spinola* Bishop of *Fina*, in *Croatia*. The Protestants, however, in general were jealous of the Sincerity thereof, and looked upon it only as a Piece of Policy. In *Bayle's* Republick, the Reader will find several Reflections thereupon. One *Prætorius* a *Prussian*, published about a Year afterwards another Scheme for a Reconciliation, which, if we may form a just Judgment of it from *Bayle's* Extract, was good for little; since there were no sovereign Princes who would undertake to support it; and its Author besides was a Person no ways qualified for such an Undertaking.

I SHOULD have mentioned *Baudius*, likewise, since, according to his own Confession, <sup>q</sup> he was a Party concerned in that Project. But would he in any respect have been more successful in *Holland*, than the others in *France*, *Sweden*, and many Places more? No not at all, if we may judge from the fatal Consequences of a Plan of the like Nature formed by a Minister of the *Memnonites* in *Holland*.

I SHALL close with *Poiret* the short List which I have here given you of those who have sincerely aimed at a Pacification. That Author published in 1687 a Treatise, entitled, *The Peace of good Men throughout all Christendom with respect to religious Concerns, and more particularly the Article of the Eucharist*. The good Men, according to that Author, are those who regard the Essentials of Christianity only, without puzzling or perplexing their Thoughts with controversial Points, and such as are merely indifferent; of which last some may avoid the Abuse, whilst others may therein reap Advantage according to their Inclinations or the Dictates of their Conscience. It is also possible that even learned and illuminated Persons may make a good use of those Accessories by their Condescension to the Consciences of others according to the Precept of *St. Paul* to become all things to all Men, and that important Christian Maxim, to give Offence to no Man, and to bear with the Infirmities of those who are weak in the Faith and but Babies in CHRIST. He endeavours likewise to reconcile the Sentiments of the Catholicks with the *Lutherans* and Reformers as to the Eucharist, or at least to shew that they may all have Reasons for their Belief and Practice. As to the Point of the Eucharist, I am persuaded a Toleration might very possibly be accomplished if the Divines of the three Communions would decline all Manner of Compulsion on the Consciences of the Laity, and would avoid giving

<sup>p</sup> Especially in the Dissertation, entitled, *Considerationes Modestæ & pacificæ Controversiarum*, published in 1658.

<sup>q</sup> See *Bayle's Dictionary* under the Article of *Baudius*.

<sup>c</sup> See the XVth Letter in *Lock's Miscellanies* Tom. II.



Offence by their controversial Debates about Matters no ways essential, but only indifferent. My own Opinion is this; The *Roman* Catholick is not an Idolater in his Adoration of the Host, because he therein adores JESUS CHRIST as Son of God, the second Person in the sacred Trinity. Neither would the *Lutheran* be liable to that Imputation, because he would worship JESUS CHRIST as really present in the Elements of Bread and Wine; nor, in short, the *Calvinist*, because he would pay his divine Homage to JESUS CHRIST as spiritually, and by virtue of his Divinity, present in the Elements administred in the Sacrament. At the same Time, however, I suppose that each of them act with Sincerity according to the Dictates of their Conscience; for otherwise I am of Opinion the *Calvinist* and the *Lutheran*, who receives the Communion in the *Romish* Church, are actual Idolaters, at the same Time that the *Roman* Catholick is not.

BUT be that as it will, the best and most effectual Method to make other Men good Christians is to reduce Christianity, at least in our selves, to her native Purity; for which Purpose we ought stedfastly to adhere to the Duties prescribed us in the Gospel without perplexing our Minds with what will forever be the Topicks of religious Debates. Let us not, therefore, involve our selves in so many Controversies; and in order to do our Duty aright, let us testify our Compassion and Charity for those who dissent from us in Points of Religion. Every one must be accountable according to that Light which God hath given him: But the most inviolable Attachment to the Church will never save the Devotee who is wilfully ignorant, unjust, of a persecuting Spirit, and inhuman to his Fellow-Creatures.



THE SECOND  
DISSERTATION.  
ON THE  
RELIGION of the *VAUDOIS*.

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THE SECOND

# DISSERTATION.

ON THE

## RELIGION of the VAUDOIS.

**T**IS the received Opinion, that the *Vaudois* owe their Denomination and their Principles to *John* or *Peter Valdo*, *Waldo*, or *Valdio*, who lived in the 12th Century. The *Vaudois*, however, pretend that their Tenets are by far more antient than that *Valdo*, who was a <sup>a</sup> Merchant of *Lions*, and in Process of Time became the Head of that Sect, <sup>b</sup> who were called the poor Men of *Lions*. There was another *Valdo* who was contemporary with *Berenger*, his Companion and Confident. To this last *Valdo* some Authors ascribe the Origin of the *Vaudois*. Others trace it higher in the 7th Century, and make one *Peter de Valdis* their Founder, and believe that he was Patriarch of those People who were afterwards called *Valdenses*, that is to say, *Vaudois*. However, the *Vaudois* themselves acknowledge neither this last, nor either of the other two beforementioned to be their Founders. They ascribe their Denomination to the Valleys which they have inhabited from Time immemorial, and they insist, that those Doctors themselves who are falsely deemed their Founders, imbibed their sound Doctrines on the contrary from them, <sup>c</sup> which, as they pretend, they have ever retained. For which Reason they give their Church the Name <sup>d</sup> of the Catholick and Apostolick Church, which was preserved free from all Corruption till the Beginning of the 9th Century, when <sup>e</sup> *Claude*, Archbishop of

*Turin*,

<sup>a</sup> The true Cause of *Valdo's* Conversion was this. As he was one Day taking his Diversion with some Friends, one of them flew into such a violent Passion, that he swore, and blasphemed his Maker, and dropt down dead on the Spot. *Valdo* being deeply affected with so shocking an Accident, which he looked upon as an immediate Judgment of the Almighty, made a solemn Resolution from thence forwards to reform his Life and live retired from the World. I shall not here give an Account of the Principles of this new Convert. I shall only observe, that one of the capital Errors at that Time, was his inveighing against the Licentiousness of the Age, the Court of *Rome*, and the Priesthood in general. The celebrated Abbot *de la Trappe* is an Instance in our own Times of such another Conversion, tho' he was not altogether so zealous and undaunted.

<sup>b</sup> On Account of their voluntary Poverty, *Valdo* their Head had renounced the Poms and Vanities of the World and embraced a voluntary Poverty. These Poor Men of *Lions* were likewise called *Ensabates* on Account of the particular Fashion of their Shoes, lashed in the upper Leathers, which was the Mark of their Poverty, and which they called Apostolical. Others affirm, that they were called *Ensabates* (*Insabati*) from a particular Mark which the most zealous of those Sectarians made upon their Shoes called, according to the Language of those Times, *Savates*, or *Sabates* (*Sabatæ*) which said Mark was a Cross, according to a Passage in a contemporary Author, who says of them *sotulares cruciant*, they wear Croffes on their Shoes. Others assert, that these poor People were called *Ensabates*, or *Sabates*, because they wore *Sabots*, that is, wooden Shoes. They therefore are mistaken who imagine that they were so distinguished on Account of their Conformity to the Doctrines of the *Jews*. As for the rest, a contemporary Author has asserted smartly enough, that the *Vaudois*, (*Valdenses*) or rather according to him (*Vallenses*) were so called because they dwelt in the Valley of Tears (*eo quod in Valle Lacrymarum maneat*.) To what could he make the Allusion of the Valley of Tears? Why doubtless to their abject and melancholy State and Condition.

<sup>c</sup> See in *Bossuet's Hist. of Revol.* Lib. XI. what Objections are made to such Pretensions.

<sup>d</sup> If the Reader should be so curious as to inquire further into the Antiquity of the *Vaudois*, and the Confrancy of their Faith, he may consult *Leger's* general History of the *Valdensian* Churches.

<sup>e</sup> I cannot forbear taking Notice in this Place of an egregious Blunder made by Father *Benedict*, a Dominican Friar, Author of the History of the *Albigenses* and the *Vaudois* printed at *Paris* in two Vol. 12<sup>mo</sup> in

1691,

*Turin*, and of the Valleys, a *Calvinist* before *Calvin*, set up for a Reformer, and contributed by his Writings, to extirpate the *Romish* Religion out of the Valleys before the Inhabitants were any further corrupted. That bold Prelate, who knew perfectly well how to command their Attention, added to his Writings the most infallible Means to accomplish his Designs; for he demolished every individual Cross and Image that he found erected in any Church whatever within his own Jurisdiction &c. By such resolute Proceedings the *Vaudois* still insist, that the Evangelical Doctrine has been all along preserved amongst them so perfectly free from all Manner of Innovations, and Corruption through human Traditions, as not to stand in need of the least Reformation. "From our Valleys," continue they, it got footing in *Provence*, "from thence it made a considerable Progress into *Languedoc*, when its Professors "were distinguished by the Name of *Albigenses* (from *Alby*, a City of that Province) who communicated it to *Valdo*, the Principal of the *poor Men of Lions*; thro' "whose Means it spread all over *Picardy*, and amongst the *Walloons*, where it was "branded with the ignominious Appellation of the *Picards*; from thence *Lollard* "first introduced it into *England*, and *Wickliff* renewed and confirmed it; at last, "in short, it met with a very favourable Reception in *Bohemia*." Nay more, according to *Leger*, there was an inviolable Friendship contracted between the *Bohemians* and the *Vaudois*. "The *Valleys*, says he, were looked upon as the *Alme Matres*, and "the *University* of all the other *Valdensian* Churches . . . . how distant soever." The abovementioned *Leger* quotes the following Supercription of a Letter or Remonstrance from the *Vaudois* to *Ladislav* King of *Bohemia*, by which it plainly appears, that at that Time there was no Distinction between them and the *Poor Men of Lions*. To his most Serene Highness Prince *Ladislav*, the small Flock of Christians, falsely called *poor Men*, or *Vaudois*, &c.

THE *Roman* Catholick Writers<sup>1</sup> exclaim incessantly against that uninterrupted Orthodoxy which the *Vaudois* so much boast of, and by virtue whereof they make Profelytes of such a Number of Heretical Sects, as being Members of that Apostolical Church which they insist has been preserved so pure and unspotted in their Valleys. "It must be allowed, say they to the *Vaudois*, that those Hereticks have "rejected several Tenets which you likewise reject; but as you acknowledge "them to be your Ancestors, have you maturely considered what abominable "Practices are ascribed to them by their contemporary Writers?" If the *Manicheism* of those Sects and all their other Extravagancies were truly and impartially related, the granting such Hereticks to be Members of a Church that stiles her-

<sup>1</sup> 1691. That Author has confounded *Claude* Archbishop of *Turin* in the ninth Century, with *Claude Seyssel*, whom he calls *Seyssel*, who was likewise Archbishop of *Turin* in the Beginning of the sixteenth. See pag. 238. Tom. II. of that History.

<sup>2</sup> The *Vaudois*, in order to account for such a prodigious Progress of their Doctrine, allow that there were some Sects who had borrowed several of their Tenets, and in exchange had communicated to them some of their Opinions. I shall only make a cursory Reflection or two on some Sects which either actually owed their Rise to the *Vaudois*, or were confounded with them through Ignorance or Malice.

<sup>3</sup> An ancient *French* Poet calls it *la Paulerie*, which is a Demonstration, in my Opinion, that those *Picards*, and for the generality all those other Sects, were all along confounded with that of the *Vaudois*; as all the Hereticks which are at this Day residing in *Spain* and *Italy* are comprized under the general Denomination of *Lutherans*, and those in *Flanders*, under that of *Geux*.

<sup>4</sup> Refugees then in *Bohemia*.

<sup>5</sup> See *Bossuet's* Hist. &c. ubi sup. *Reinier*, who was a Contemporary of the Primitive *Vaudois*, makes mention, however, of that Sect, as being at that Time very antient. That Author who lived about the Year 1250 says, *Inter . . . . . sectas . . . . . non est perniciosior Ecclesiae quam Leonistarum (i. e. Valdensium) Asia duntaxat. Aliqui enim dicunt quod duraverit a tempore Sylvestri, aliqui a tempore Apostolorum.* This Passage is very remarkable since 'tis a manifest Proof that the *Vaudois* from their very Rise boasted of their Antiquity, grounded, in all probability, on the very same Argument that *Calvin* and *Luther* made use of after them.



self truly Apostolical, must, doubtless, be a manifest Injury to the Christian Religion. But without involving myself in a Controversy, which a celebrated, <sup>k</sup> Protestant has undertaken thoroughly to examine, it is evident, in my Opinion, that the Authors of the History of the primitive *Vaudois* have taken more than ordinary care to distinguish the Evangelical Body of the Valleys from those Sects, with whom *Leger*, and some particular Protestants endeavour to confound them. After all, what more authentic Testimony can be produced than the Authors of the very Age in which they lived? To whom must we appeal, if we will obstinately reject such Evidences, and scruple to give Credit to such Historians, who were not to be blinded or biased either by Party-Zeal or the Ignorance of the Times, so far as to confound, with Partiality and Injustice, the *Vaudois* with the other Enemies of the Christian Church at that Time, as has been too often done, and is still practised amongst all Parties to this very Day, notwithstanding all the superior Lights and Improvements of the present Age?

UPON the Supposition therefore that it can fairly be proved, that the *Vaudois* of the Valleys are neither *Picards*, *Albigenses*, *Petrobrusians*, or Disciples of *Peter de Bruys*, nor any of those other numerous Sects who are confounded, whether justly or unjustly I shall not take upon me to determine, under the ignominious Title of *Manicheans*; I shall here mention the most essential Points which at first occasioned the Separation of a considerable Part of those who may properly be ranged under the Denomination of the *Vaudois*, from the *Romish* Communion. Besides <sup>l</sup> that *Apostolick Poverty* which distinguished them from other Christians, they looked on the Priesthood with an Eye of Contempt, and were of Opinion, (or at least that fanatical Notion is ascribed to them) "that the Laity had a legal Power and Authority " to preach, confess, and administer the other Sacraments." 'Twas an Article of their Belief also, that such Prelates as were Men of wicked Principles, and led a dissolute licentious Course of Life ought not to be obeyed, or regarded by the Populace; that all Oaths, tho' taken on the most solemn Occasions, were unlawful, and that 'twas equally an Act of Impiety to take away the Life of any Person whomsoever, tho' the Provocation or Crime should be ever so aggravating or enormous. We are further assured, that they extended the Authority of preaching to the Female Sex, and that they never would acknowledge the Priests to be the Successors of the Apostles, since they had large Estates in their own Possession; but we don't find, that the *Vaudois* made any Objections to the Eucharist, or at least their contemporary Historians have not charged them with so doing. One of them, indeed, and <sup>m</sup> but one, speaking of the erroneous Principles of the *Vaudois*, says, they insist that the Transubstantiation of the Elements should be performed in the vulgar Tongue; that a Priest, who is guilty of any mortal Sin is incapable of any such mysterious Operation; that at the Time of receiving the Holy Communion from the Hand of a dissolute, unworthy Celebrant, the Transubstantiation is not effected by the Hand of him who so consecrates the Elements unworthily, but by the Mouth of him who worthily receives them; that such Consecration may be accomplished at any Table whatsoever, that is to say, at any ordinary Meal . . . &c. If they rejected the Mass, adds Mr. *Bossuet*, 'twas on account of the <sup>n</sup> Ceremonies therein observed; for it consisted absolutely, in their Opinion, in

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<sup>k</sup> *Monsieur de Beaufobre*, in his *Hist. of Manichæism*, which was published in two Vol. 4to in the Year 1733.

<sup>l</sup> This has Reference only to the Disciples of *Valdo*.

<sup>m</sup> See *Bossuet's Hist. of the Revol.* Lib. XI.

<sup>n</sup> Father *Alexander* expresses himself with more Warmth on the Veracity of some Authors who have written against the primitive *Vaudois*. "They look upon the Mass, says he, as an idle Ceremony, not in the



the Repetition of our Saviour's Words in the vulgar Tongue. Those Authors who wrote a long Time after the Rise of that Sect, never charged them with any Innovations in regard to the Eucharist, except those abovementioned, and their bitter Invectives against the Conduct of the Clergy, and the Church of Rome, which they carried to so high a Pitch, that they did not scruple to call her the *Scarlet Whore* in the *Revelations*, her supreme Head the Pope, *Antichrist*, the *Arch Heretick*, and her Doctors, all *Scribes* and *Pharisees*.

As to the *Vaudois* of the Valleys *Claude Seyffel*, Archbishop of *Turin*, who flourished in the Beginning of the 16th Century, ° exclaims against them for charging the Pope and his Cardinals with being profligate vicious Wretches, and not leading truly Apostolical Lives, and by Consequence having no Authority from God to consecrate and pronounce Absolution, &c. They maintained, that they only were the Church, because they alone observed the Evangelical Doctrine, and that all those who adhered to the See of Rome were Members of the Church of *Antichrist*: However, since he is perfectly silent as to the Point of the Eucharist, it is reasonable to conclude, that he had nothing to lay to their Charge in reference to that particular Article. He insinuates, 'tis true, that some of them spoke of it after such a Manner as was unintelligible rather than erroneous. In another Place, he introduces a *Vaudois* insisting, " that the Prayer of an " ungodly Priest is altogether ineffectual, and that he has no Power or Authority to " transubstantiate the Elements of Bread and Wine by virtue of his Consecration."

To what has already been offered, we must add the same Author's <sup>P</sup> Quotation of a Conference held with a *Vaudois* of *Piedmont*, wherein we find the Transubstantiation of the Elements granted without the least Reluctance, as also Penance, Confession and Absolution. The Invocation of Saints, indeed, Prayers for the Dead, Oaths, and the Ministry of *Romish* Priests, were therein rejected for the Reasons abovementioned. 'Tis evident from the said Conference that the *Vaudois* concealed their Doctrines, that their *Barbes* (for that is the common Appellation of their Pastors) charged them not to acknowledge themselves as *Vaudois*, and in short, to receive the Holy Communion at least once a Year, viz. at *Easter* after Confession. As to what may be alledged against them with relation to the Number of their Sacraments, their mysterious Tenets, and the Validity of them, the Reader will find, by what has been already said, that the Articles of the Eucharist and Confession were allowed without any Difficulty. If we except the Sacrament of Ordination, which they absolutely rejected, we shall find that the *Vaudois* approved, in reality, of the other four, notwithstanding they neglected the Form and Ceremonies observed in the Celebration of them.

THE *Vaudois*, however, produce in their Favour several Dissertations which are very antient, written in their Mother-Tongue, which, as they say, contain all the Articles of

" least Apostolical, and invented only for the Sake of Gain." . . . . *Missam inanem Ritum esse (asserunt) ab Apostolis minime traditum, sed quæstus gratia adinventum.* This is an Extract from Tom. VI. of his *Eccl. Hist.*

° *Bossuet* ubi sup. In the Extract which *Leger* gives us of *Claude Seyffel's* Discourse, it is asserted, that they abominated the Invocation of Saints, rejected the Worship of Images; that they laughed at, and despised Indulgencies, and the greatest Part of the Ceremonies of the Church. The beforenamed *Leger* quotes the Extract of a Letter written to *Seyffel* by one *Claude Couffard*, or *Couffart*, which says, speaking of the *Vaudois*, that they believed " the Body and Blood of CHRIST to be no real Sacrament, but consecrated " Bread called the Body of CHRIST." But there is no credit to be given to a Letter which *Leger* dates the 27th of Feb. 1547. since *Seyffel* was dead at least twenty Years before that spurious Epistle was ever wrote.

<sup>P</sup> *Hist. of Revel.* &c. ubi supra.

their

their Ancestors Creed, conformable to their present Confession, according to *Leger*, who adds, and to that which is now taught, and firmly acknowledged in all the Protestant Churches. One of these antient Treatises, in particular, is entitled "an Excellent Lesson. In an Extract thereof quoted by *Leger*, there are some very smart Reflections on the Irregularities frequently committed at Confessions, and on the enormous Avarice of the Priests of that Age. The Author thereof affirms agreeable to what has been already related with respect to the Tenets of the *Vaudois*, that no Pope, Cardinal, Bishop, &c. since *Sylvester's* Time (he means *Sylvester* the First) had Power to absolve or pardon any mortal Sin, since that Power belongs to God, and him only. "The Pastors, adds he, ought to preach to the People, to pray without ceasing, "and to be frequent in feeding the Faithful with the sincere Milk of the Word. They "ought to reprove Sinners according to their ecclesiastical Discipline, that is, doubtless, to make them do Penance, and to exhort them to Amendment of their "Lives . . . . The Faithful ought always to be aware of *Antichrist*, to detest his "impious Example, and renounce his Doctrines. According to the sacred Scriptures there have been already many *Antichrists*, and all those who break the Commandments of our Lord and Saviour JESUS CHRIST are truly such." In the Fragments of several Paraphrases on the *Lord's Prayer* there is nothing to be met with that is any ways repugnant to the Principles of the *Romish* Church. It must be acknowledged, however, that a very visible Simplicity runs through the whole; that their Notions are very wild and confused according to the Genius of that Age, and the Credulity which is too conspicuous amongst illiterate Writers. As for instance, the Authors of those Paraphrases quote and recommend the Lives of the 'Saints, and admit of several fabulous, or at least very 'precarious Narratives of the Martyrdom of several of the Apostles, as real Facts. The Exposition of the Decalogue, extracted from a 'Dissertation on the *Virtues*, contains nothing but what is conformable to the Principles of the *Roman* Catholicks, even in that Part of it, which treats on the Adoration of Images; since nothing is more true, than that no Christian ought to pay that Homage and Adoration to any Pictures or Images whatsoever, contrary to the Commandments of God, which belongs to the Deity alone. I have before said the same in treating on the Form of their Creed quoted by one of their own Historians.

WE shall in the next Place proceed to their Catechism. In that quoted by *Leger*, as containing the Doctrines of the *Vaudois*, published in the Year 1100, they acknowledge the Trinity, Justification by Grace, a lively Faith, that is to say, accompanied with good Works, and the divine Worship which ought to be paid to God alone. They therein consider the Christian Church after a two-fold manner, that is in its real Substance in the first Place, in regard to which, the Church includes the Elect only; "not one of them is excommunicated: And in its Ministry in the next Place; and then the Church consists of all the Congregation in general both Pastors and People. The true Shepherds are known by their good Works, their preaching the Gospel, and duly administering the blessed Sacraments. Amongst the various Marks by which the wicked Ministers are distinguished, the *Valdensian* Catechism particularly mentions that of "human Inventions. One of the Characteristicks of

<sup>a</sup> Dat. in the Year 1100, says *Leger* pag. 26. of his Hist.

<sup>c</sup> *Leger* ubi sup. pag. 40.

<sup>f</sup> *Idem* pag. 39.

<sup>e</sup> *Idem* &c. pag. 51:

<sup>b</sup> Non remanent proferitis, says the *Vaudois*, ubi sup. 61.

<sup>w</sup> Li atrobament humain, pag. 61.

their false Doctrine is, their Recommendation of Idolatry, or the divine Adoration of any created Being how exalted soever; by virtue whereof some Men vainly imagine they have done their Duty towards God by the Profession of such a false Religion, and the *Simony of some of their Priests*. As to the due or undue Administration of the Sacraments, the Catechism mentions that in particular wherein the Priest does not know (or rather does not regard) the Intention of our Blessed Saviour, that is to say, he maintains that Grace and Truth are included in the external Ceremonies, without referring Christians to Faith, Hope, and Charity, which are the Soul of the Sacraments. Thus have I given the Reader what, in my Opinion, appears therein to be most worthy of Observation. The Catechism confirms two ministerial Points, that is, the Preaching of the Word, and the Administration of the two Sacraments, *viz.* Baptism and the Lord's Supper. A lively Faith and Hope or Confidence in the Almighty, accompanied with true Repentance, recommend Sinners to Grace through JESUS CHRIST; but that which discourages them from putting such Trust and Confidence in JESUS CHRIST is a dead Faith, the Delusion of Antichrist, a Trust and Confidence in other Persons, and not in Christ alone, such as \* Saints, and in the Virtue or Power of † Antichrist, &c. of Relicks, or of ‡ Purgatory, which is a human Invention, an imaginary Place of Torment, and a Reliance on other Ways and Means directly repugnant to Truth, for the Sake of which the living Fountains of Grace are abandoned for a superior Regard to Fasts, Oblations, Pilgrimages, Invocations &c. To conclude, the Catechism declares, with respect to the Virgin Mary, that she was filled with Grace, as to her own particular Part † (by her having the Honour to be the Blessed Mother of the Saviour of the World) but not so far, as to be capable of communicating that Divine Favour to any other Creatures whomsoever.

As to Baptism, another Fragment † asserts the Necessity of that Ordinance, because he who receives it is looked upon, and reputed by every one to be a Brother and a Christian, and the whole Congregation then present join in their Prayers for him, that he may become an actual and sincere Christian, as he is externally esteemed so to be; such Baptism, however, has no Manner of Influence on the Party, good or bad. Moreover, that Fragment rejects all the Ceremonies observed by the Romish Church as useless, and more apt to lead Men into Error and Superstition, than to contribute in the least towards their spiritual Improvement and the Salvation of their Souls.

WITH respect to the Eucharist, † an Extract from a *Treatise on Antichrist*, asserts, that to eat the Bread of the Sacrament is to eat the Body of Christ figuratively; after which it rejects the Mass, and all the Ceremonies thereunto belonging from the Be-

\* Another Fragment quoted by the *Valdensian Minister, Leger*, and which he says was published in the Year 1120, calls the Adoration of Saints, Idolatry. pag. 73. Another dated much about the same Time, and entitled, *The Invocation of Saints*, rejects such Invocation, as instrumental in making the Pope fond of Idolatry, and inclined to pay more Reverence and divine Honour to the Saints than to the Deity itself; as is evident from the Oblations, and Ceremonies that attend such Invocation of Saints. It would be needless to make any further Extracts from that Fragment, since nothing more is inserted therein than the common Objections of the Protestants to the same Article.

† In the Fragment which I have quoted there is a Description of the Works of Antichrist, drawn up in a Manner so conformable to the Doctrines of the Reformation that any one would imagine it to have been extracted from the Dissertation of the *Vaudois*.

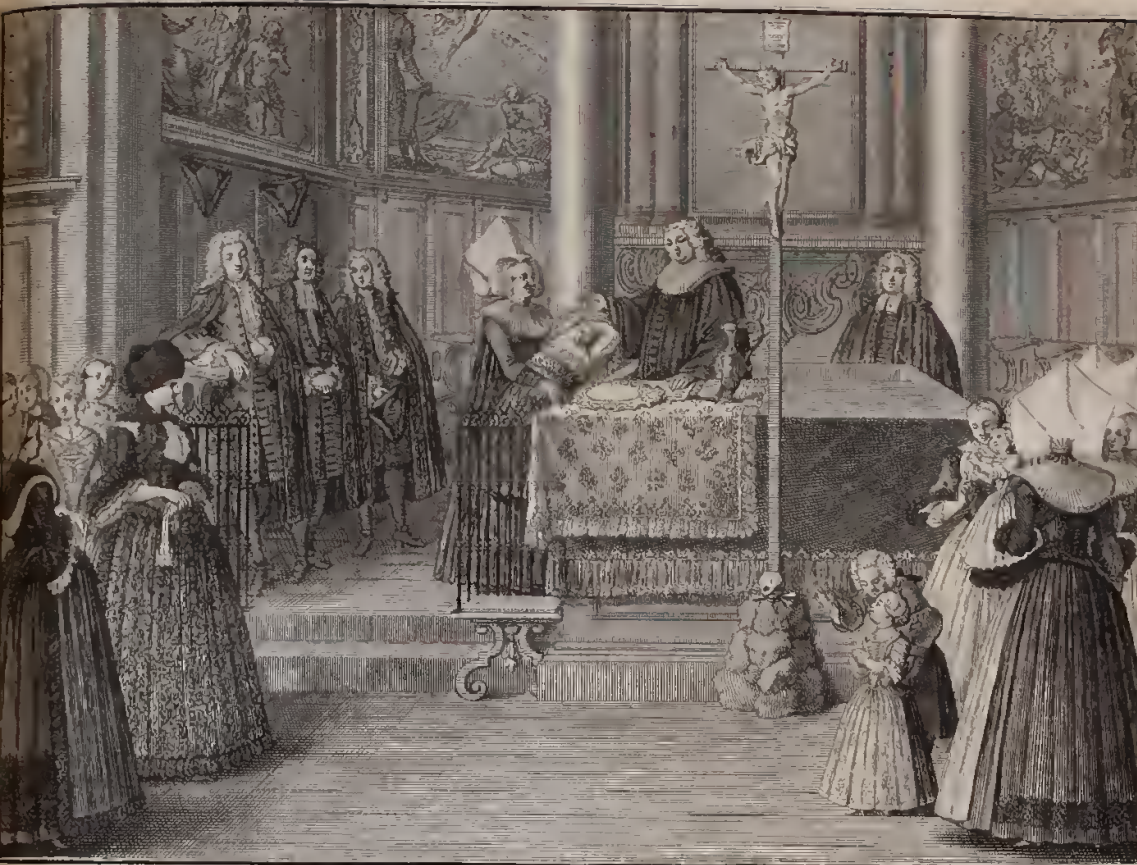
‡ See in *Leger's Hist.* pag. 83. a Fragment, entitled, *Purgatory a mere Chimæra*, published in the Year 1126. There is one Passage in it which demonstrates the Absurdity of the *Vaudois*, and the Ignorance of the Priests; I mean the Description of some of those Torments which Souls endure in Purgatory, and of the grand Festival observed on the Decease of any Persons of Distinction, when the People had made fat Oblations for their Souls. At such Times they sit down to Table, and indulge their Appetites &c.

† *En quant a la sua besogna*, this is the Expression which is paraphrased in the Parenthesis.

‡ *Ubi sup.* pag. 65.

† *Ubi sup.* pag. 66.





*Le BAPTÊME des LUTHERIENS d'AUGSBOURG.*



*Le MARIAGE des LUTHERIENS d'AUGSBOURG.*



*Les FUNERAILLES des LUTHERIENS d'AUGSBOURG.*





ginning to the End. 'Tis remarkable, however, that in that very Extract the *Consecration of the Eucharist* is particularly mentioned.

ANOTHER Fragment, extracted from the *spiritual Kalendar*, speaking of Ordination, says no more of it than this, that 'tis called *the Power of God legally conferred on Man to preach in the Church, and administer his most holy Sacraments*: At the same Time, however, 'tis allowed to be no more than an ecclesiastical Institution, and the Ceremonies thereunto annexed are there also considered in the same Light. Confirmation likewise and extreme Unction are looked upon as human Ordinances: Nay more, the former is asserted *to be an impious Practice, and introduced by an impulse of the Devil*.

THUS have I given the Reader an Abstract of the fundamental Tenets of the ancient *Vaudois*, extracted from the various Fragments with which their Minister *Leger* has embellished his History. Upon the Supposition that those Extracts are all genuine and authentic, the Separation of the *Vaudois* from the Church of *Rome* must commence about the Beginning of the 12th Century, if not before; since after a long Detail of the Works of *Antichrist*, and of the Errors crept into the Christian Church in that Age, they made a formal Declaration<sup>a</sup> that they internally, as well as externally, renounced him and all his Works. *The Cause of our Separation*, continue they, *is the fundamental Article of our Faith*. After which the Errors and Enormities of *Antichrist* are recapitulated. Upon the same Supposition, it will be likewise true, that *Valdo* was a Disciple of the *Vaudois*; whereas 'tis the received Opinion, that he was the Founder of their Sect. Mr. *Bossuet* does not seem to pay the least regard to those<sup>b</sup> Fragments quoted by *Leger*, whom he calls the *most impudent, as well as most illiterate Coxcomb that ever appeared in Print*. Those Fragments are likewise rejected as spurious because the Language is perfectly modern, and conformable in a great Measure to the present Mode, which is a self-evident Truth: Is it now probable, that there should be such a manifest Variation in the broken Language of their Neighbours, as there plainly appears to be from the Fragments which we have of the ancient Country Dialect of *Provence*, *Dauphiny*, and *Savoy*, &c. and at the same Time the *Vaudois* should preserve their Tongue free from any material Corruption for five or six hundred Years together? Besides, there is an apparent Uniformity in the Style of all those various Fragments, the same Turn, the same Genius runs thro' the whole. To what has been said we must add Mr. *Bossuet's* <sup>c</sup> Remark with relation to St. *Augustin's* *Mille-loquium*; which the Extract from the *Treatise on Purgatory*, dated according to *Leger's* History in the Year 1126, quotes under the Title of *Mille-parlement*, notwithstanding that Compilation was made in the 13th Century. The Blunder is notorious. I shall purposely pass over all the other Objections made by that celebrated Prelate, and all the Arguments which he produces to demonstrate that the *Vaudois*, who are fond of being reputed Protestants several Ages before the Reformation, never embraced the Doctrines which they now profess, till some considerable Time after *Luther* and *Calvin*, since the Reader may find them all at large in the XIth Book of his *Hist. of Revol.* However, whether the several Fragments which the

<sup>a</sup> *Nos fazen departiment exterior Et interior de lui que nos crezen Antichrist &c.* pag. 79.

<sup>b</sup> *Les Erreurs Et las non Mundities . . . . .* of *Antichrist*.

<sup>c</sup> *Perrin* had quoted before *Leger* some Part of those old Fragments in his History of the *Vaudois* and *Albigenses*.

<sup>d</sup> *Bossuet* ubi supra.



*Vaudois* produce, or their Historians for them, be altogether spurious, false or authentic, I shall here produce some other Evidences of their Faith from the several Confessions which are still extant.

ONE Confession of theirs, dated likewise in the Year 1120, gives an Account of the Scripture-Canon, exactly as it stands in the Bible of the Protestants: The Apocryphal Parts of it are also ranged in the very same Order. Purgatory, and all Manner of Traditions aret herein rejected; and Baptism and the Lord's Supper are the only Sacraments which are acknowledged. The Confession of Faith published in the Year 1532, quoted by *Leger* and others, is very consistent with that Harmony and inviolable Friendship which was contracted between the *Vaudois* and the Protestants. The Doctrine of Free-Will is therein absolutely denied; the taking a solemn Oath is allowed to be lawful, all good Works, except those only which God Almighty has expressly commanded, are looked upon of no Value or Account, and auricular Confession is rejected. A good Christian may act as a civil Magistrate and administer Justice; there are no stated Days for Fasts, no Persons of what Denomination soever, are excluded from the Holy State of Matrimony; a Minister may be possessed of an Estate in his own Right, and Baptism and the Holy Communion are the only Sacraments therein admitted.

THE *Vaudois* acknowledged likewise another Confession as orthodox, entitled, in *Leger's* History, *The Confession of Faith presented to the King of <sup>h</sup> Bohemia by his Subjects the Vaudois in the Year 1535*. The *Vaudois* there spoken of were either the Descendants of some *Hussites*, or of some *Vaudois*, who were Refugees and took Sanctuary amongst them. We find at the same Time that *Melanchthon*, *Bucer*, and *Oecolampadius* gave signal Instances of their peculiar Regard and Affection for the *Vaudois* of *Provence*, as well as those of the Valleys. Ever since that Time there has been no manner of Difference or Distinction between the *Vaudois* and the Protestants of *Switzerland* and *Geneva*. The Confessions which were published in 1556 in Opposition to the Persecutions of the Court of *Turin*, and that which was presented to Cardinal *Sadolet*, are in all Respects conformable to the Protestant Creed. All Tradition in general, all the Ceremonies observed in the Celebration of the Mass, Baptism, the Service of the Dead, and every Article relating to the Eucharist &c. acknowledged by the *Romish* Church, are therein rejected. It would be impertinent to enlarge any farther on this Topic. *Leger* has given us the Confession of the *Vaudois* of *Provence* which was presented to *Francis* the 1st in the Year 1554; the Declaration of some of the *Vaudois* belonging to the Valleys made in 1603; and the Confession published in 1655. In all the Confessions abovementioned, and in divers others quoted by *Leger*, the *Vaudois* peremptorily insist on the Antiquity of the Doctrines of their Church, notwithstanding it is so calvinistical, and that the Bishop of *Meaux* has produced such learned and ingenious Arguments to prove their Notions altogether groundless and absurd. Which Side of the Question therefore ought we to adhere to? Shall we believe, that besides *Valdo*, and the Descendants of his Sect, there might possibly be some Enemies of the *Romish* Church who had fled from divers Parts of *Europe* for Refuge into the Valleys, and concealed themselves amongst the Rocks of *Piedmont* long before the Reformation, nay long before *Valdo* himself, being com-

<sup>h</sup> *Ferdinand*, *Luther* and *Bucer* speaking of those *Bohemians* (whom *Leger* here calls *Vaudois*) give them the Denomination of *Brother-Picards*.

pelled thereto and persecuted either for maintaining some erroneous Tenets repugnant to the Doctrine of the Church, or for their Invectives against the Clergy, and against the Innovations which, as they pretended, were introduced in the Christian Religion; that in Process of Time these People thus collected into a Body from all Parts, had maintained their respective Principles in the midst of the grossest Ignorance; that such Ignorance might have created Abundance of Alterations and much Uncertainty; and that those Valleys had all along continued to be the Asylum of such as dissented from the Church till at last they became reconciled to and united with the Protestants?

BEFORE I proceed to the Discipline of the *Vaudois* I shall mention one Circumstance which in my Opinion is very remarkable. They have had the Bible, it seems, in the *French* Language ever since the Time of *Rainier*,<sup>1</sup> who adds likewise, that there were several of the *Vaudois* who could repeat the New Testament *memoriter*, and that he had heard an illiterate Peasant rehearse the whole Book of *Job* without the least Hesitation: But, continues he, as they are Lay-Idiots, they explain the Scriptures most wretchedly, and corrupt them. I don't question but what he says may be matter of Fact; since there are too many Doctors, who are as absurd Commentators.

### The DISCIPLINE of the VAUDOIS both ANTI- ENT and MODERN.

WHEN once a Party has imbibed strong Prejudices, they seldom fail of conceiving a mortal Aversion for those of another Persuasion, and their Ears are generally open to Scandal and Detraction. I know of no Religion whatever where the People are free from such Mistakes. The Heathens who were prejudiced against the primitive Christians, detested them, and charged them with the Commission of the most enormous Crimes: The latter in Process of Time getting the Superiority over them, became as severe, in their Turn, both in their Invectives, and Aversion. The Religion of the *Jews* met with the very same Fate; and they, as Opportunity offered, treated the neighbouring Religions of *Judea* with equal Indignities. There are two Things to which this Conduct is principally owing, *viz. invincible Ignorance* in the first Place, and in the next, *Wilful Blindness*; neither of which, however, would prove of such fatal Consequence, were Men in both Cases determined to be silent and charitable. But 'tis no small Misfortune, that the Pride of human Nature is repugnant to the former, and <sup>k</sup>Superstition which is the Portion of the Populace in all Religions, is as incompatible with the latter. As therefore there are few Persons able to resist its prevailing Power, 'tis to that alone we must ascribe the Misrepresentations of several Doctrines which we find set in the most odious Light by such a Number of antient Historians, and those false Ideas which are transmitted to us of the Manners and Character of some Sects, and that, for instance, of the antient *Vaudois*.

*VALDO* and his Disciples have been charged <sup>l</sup>by some Monks with keeping Wives in common. Some Historians have branded the *Vaudois* with all those enor-

<sup>1</sup> *Audivi & vidi quendam rusticum idiotam, qui Job recitavit de verbo ad verbum, & plures qui totum Novum Testamentum perfecte sciverunt. Et quia sunt Laici idiotæ falso & corrupte scripturam exponunt.*

<sup>k</sup> A false Idea of their Duty towards God.

<sup>l</sup> *Gilles's Ecclesiastical History of the Valdesian Churches* p. 5:



mous Crimes and nocturnal Revels of which the Pagans formerly accused the Christians, and the antient Catholicks, <sup>m</sup> those of the new Persuasion in *France*. An implacable "Persecutor of the *Vaudois* boldly asserts, " that they used to assemble together " in the Night ; that their *Barbe*, after Sermon, made this formal Declaration, *that* " *he who should first extinguish all the Lights should be rewarded with everlasting Life.*" This was the usual Prelude to the dark Scenes which were to ensue. They observed, says that injudicious Historian, not to say worse of him, an inviolable Secrecy in those Assemblies, in order to allure Numbers to their Sect, and to secure such from abandoning their Party who could not be prevailed on to countenance or approve of their Disorders. There are other Historians, who, tho' as open and professed Enemies of the *Vaudois* as himself, have generally acquitted them of all those vicious Practices. Amongst the Antients *Rainier*, who at first was one of the <sup>o</sup> *Barbes* of that Sect, and afterwards an Inquisitor, lays no such riotous Proceedings to the Charge of the antient *Vaudois*. Amongst their modern Enemies I know of no one, that has paid any Regard to that Idle Story, or who at least has not softened so black an Imputation with the following Parenthesis (as we have been informed) or with this (if we may rely on the Veracity of Father <sup>p</sup> *Benedict*) that zealous Dominican against the *Vaudois*, who, as he embraces every Opportunity to asperse them, would never forbear reflecting on their nocturnal Assemblies. Another Author, who tho' so far from having any Regard for such Hereticks, that he adds Errors of his own Invention to those already related, says no more of the <sup>q</sup> *Vaudois* than this, " that the Duke of *Savoy* was pleased " to indulge them in the free Exercise of their Religion on Account of *their Simplicity, and passive Obedience, in paying chearfully the Tribute he exacted of them.*" In case the *Vaudois* did keep up any private and nocturnal Assemblies, their Intention was only to screen themselves from the Persecution of their Enemies. Was not that, however, ground sufficient to justify the loading them with the most infamous Practices ? Such as are Zealots, and superstitious Adherents to the Religion they have habitually professed, never fail to find out some inhuman Ways and Means to destroy those who differ in Opinion from them : And one may almost venture to assert, that they look upon Plots, Fears, and Jealousies as Articles of their Faith. When a celebrated Doctor of the last Age ventured to proceed out of the common Road, he was immediately stigmatized with being a Sorcerer and a Magician, one who kept the Sabbath strictly indeed, but on that Day worshipped the Devil. He was charged with being a Member of a Club supposed to be kept at *Bourg-fontaine*, where their whole Business (according to the Surmise of those Bigots) was to laugh at, and extirpate all Thoughts of Religion, without any Regard to the Absurdity of such an Imputation, since at the Time when that Club subsisted the Doctor was but an Infant.

WE find that the *Vaudois* were likewise charged with Magick and Sorcery : Nothing, however, could possibly be more ridiculous and extravagant than the Notion which the *Roman* Catholicks entertained of those very People who were their

<sup>m</sup> See *Beza's* History of the reformed Churches in *France*.

<sup>n</sup> Historical Memoirs relating to the Heretical Tenets of the *Vaudois* quoted by *Leger* ubi sup. pag. 182.

<sup>o</sup> Some Historians say he was a *Barbe* amongst the *Cathares*, provided they and the *Vaudois* were two different People. That *Rainier* or *Reynier* had resided for seventeen Years amongst the *Cathares*.

<sup>p</sup> Author of the History of the *Albigenses* &c. ubi sup.

<sup>q</sup> *Foer's* History of Religions.

<sup>r</sup> In *Gillet's* and *Leger's* History of the *Vaudois*, and in *Bossuet's* History of the Revolutions in the Protestant Churches there are several Instances of the good Morals and decent Deportment of the *Vaudois*.



Neighbours. They thought they were Monsters with an Eye in their Foreheads, like the *Cyclops*, and four Rows of long black Teeth in their devouring Jaws. They firmly believed, that those monstrous Hereticks roasted their Children, and eat them. But what is most surprizing, one of the Dukes of *Savoy* was so prejudiced against them, as to give Credit to such idle Tales, infomuch that they were obliged, in order to undeceive him, to produce some of the Children of those *Vaudois* before his Highness.

BUT to be serious. The ecclesiastical Discipline of the *Vaudois* is very pure and simple. Their Ministers are called *Barbes*, a Term, which in the *French* Tongue signifies 'Uncle. From thence is derived that other of *Barbet*, by which the *Roman* Catholicks for the generality distinguish the *Vaudois*, who, as we are informed, confer that Title on their Pastors, and such others likewise as are somewhat advanced in Years, and are the true Objects of Veneration and Respect. The same Deference is frequently paid to Persons of Merit in *Provence*, *Languedoc*, and several other Places. The true Reason, however, according to \* *Gilles*, why their Ministers were called *Barbes* was this, that they might thereby conceal their Function in remote Parts and Times of Persecution. The *Barbes* (amongst the antient *Vaudois*) made the Education of their Youth, and the Superintendency of their publick Schools an important Branch of their Employment. Out of those Scholars they selected such as had the best Capacities for the Ministry, and in order to form and fit them for that Office, retained them for a Time in their own Houses. The Exercise, however, of the Ministry, says the *Valdensian* Historian referred to in the Note below †, was no Manner of Obstruction to their Practice of some manual Occupation, or some other Science, particularly that of Physick or Surgery, in which many of them were very great Proficients . . . . . and which they followed, not only with a charitable View of relieving such as were in Sorrow and Distress, but of concealing their proper Function, and of getting a comfortable Subsistence . . . . . in perillous Times, and in foreign Countries. The Discipline of the *Vaudois*, as related by *Leger*, is in every Article very conformable to that of the Protestants. With respect to that of the antient *Barbets*, we must once more have recourse to the Account given of it by *Gilles*. They held a Synod every Year, for the most Part in the Month of *September*; at which Time their Students in Divinity were examined, ordained, and appointed either to go abroad, or preach in some of their Churches. Such Pastors as were able to travel, very readily submitted to the Trouble and Fatigue. Their young Pupils were accustomed to an unlimited Obedience. Besides the Synods abovementioned, they had their extraordinary Assemblies, which, according to their own Historian, consisted of Deputies from all Parts of Europe wherever there were any *Valdensian* Churches that could conveniently send them; some of their *Barbes* were married Men; the Majority of them, however, kept themselves single, not out of any Scruple of Conscience, but an Ambition to discharge their Duty in the most distant Churches, without the least Obstruction or Incumbrance.

THE *Vaudois* administer the respective Sacraments of Baptism and the Lord's Supper in the same Manner as other Protestants; but till the Year 1630, according to

\* *Gilles's Ecclesiastical History of the Churches* &c. p. 394.

† *Gilles ubi sup.* pag. 27.

‡ According to *Menage* it signifies likewise an Elder in the *Venetian* Language.

§ *Ubi sup.* pag. 11.

\* *Gilles ubi sup.* The Protestant Ministers by their Ecclesiastical Discipline, are enjoined to follow no other Occupation but their own. See the *Discipline of the Protestant Churches in France* by Mr. *Huissiau*. chap. I. Art. xix 'Tis evident in this Place, that Necessity justified the Conduct of the *Vaudois* in this Particular.

*Leger*, <sup>†</sup> the triple Asperſion in Baptiſm, and the triple Breaking of Bread in the Holy Communion were conſtantly practiſed in Commemoration of the Bleſſed Trinity. Ever ſince that Year, indeed, their Ceremonies have in all Reſpects been the ſame with thoſe obſerved at *Geneva*; and that of giving the Wafer at the Holy Communion, which till then was the uſual Practice, has been intirely neglected and laid aſide.

THEY adminiſter the Sacrament of the Lord's Supper four Times a Year, as they do at *Geneva*. Juſt before the Celebration of it at *Chriſtmas* and *Eaſter*, all the Paſtors viſit their Churches, and catechiſe their reſpective Congregations in the publick Manner hereafter more particularly to be mentioned.

THE Language of the Valleys conſiſting partly of the Dialect of *Provence*, and partly of broken *Italian*, their Sermons ought to be preached in the *Italian* Tongue: That Office, however, is ſometimes performed in the one, and ſometimes in the other; but their Eccleſiaſtical Acts or Records are all in *Italian*. There are <sup>2</sup> Conferences held in ſome of the Valleys every firſt *Friday*, and in others, every laſt *Friday* in the Month; at which all the Paſtors (of the Valley) and one or two Elders of each reſpective Church conſtantly attend. They are removed by Turns from one Church to another, and every Paſtor is likewiſe obliged to preach in his Turn on thoſe publick Occaſions: The ſeveral Controverſies which the Conſiſtories are unable to determine, are therein more fully argued and debated. No Diſpute whatever is brought before the Congregations or general Synod but by way of Appeal from thoſe Conferences. Some particular Caſes likewiſe of the laſt Importance are now and then referred to the Synod from thoſe Conferences. " 'Tis a general Rule . . . . . (I ſhall " here tranſcribe from *Leger*) . . . . . that in all Places where the Paſtors and Con- " ſiſtories diſcharge their Duty as they ought, to puniſh, with the utmoſt Severity, " all ſuch as are concerned in any Trial before a *Romiſh* Magiſtrate; their Diſcipline " ſtrictly enjoining all Perſons whomſoever to forbear to take out any legal Pro- " ceſs againſt their Brethren, on any Pretence how plauſible ſoever, till proper Ap- " plication be firſt made to the Elders of their reſpective Diviſions, who, in caſe they " are not able to bring Matters to an amicable Concluſion, refer their Debate to the " Conſiſtories, who oblige the Parties to ſtand to their Arbitration, and compromiſe " the Affair in Diſpute between them . . . . . which they promiſe inviolably to ob- " ſerve, under the Penalties and Amerciaments therein particularly ſpecified. . . . . " If the Arbitrators cannot agree . . . . . the Moderator of their Churches is to act as " *Umpire*, or in Caſe he declines it, the Paſtor of the Church. . . . . If the Di- " ſpute is not decided this Way, 'tis referred to the Conferences, and at laſt brought " before the Congregations . . . . . "

FORMERLY, as the ſame *Leger* informs us, the Moderator of the Churches be- longing to the Valleys, with his Aſſiſtant and an Elder, viſited all the Churches once a Year; and either he, or his Aſſiſtant, preached a Sermon in every Church they came to. They were ſtrict in their Examinations, and free in their Reprehenſions, as Occaſion required, and afterwards made their Report to the Synod. However, that Cuſtom was altered ſoon after the Year 1630, or at leaſt not obſerved with that Punctuality and Strictneſs as before.

<sup>†</sup> *Ubi ſup.* pag. 206.

<sup>2</sup> Aſſemblics leſs general than the Synods, which, in the Diſcipline of *France* and *Holland*, are called *Claffes*.



EVERY Town has one Elder, and sometimes two or three. A Day is appointed for a general Rehearsal of their Catechism at the Elder's House, where Men, Women, and Children, Young and Old, Men-Servants and Maid-Servants give their Attendance. Their Corrections and Reproofs are given on certain Days in the Consistories. Both Pastors and Elders are mutually reprimanded; and they are obliged on their solemn Oaths not to be partial to, or favour one another. Two Articles are, or at least ought to be therein observed, that is to say, to act, in their Reproofs, in the first Place, out of a Principle of Charity, without Envy, Heart-Burnings, &c. and in the next, not to divulge the Correction, or the Misconduct that was the Cause of it.

I OBSERVE in general, that whatever is called a Crime, or a crying Sin, is not only attended with publick Censure, but Excommunication likewise. According to *Leger*, they who are guilty of any such enormous Offences, are suspended for a long Time from the Privilege of receiving the Holy Communion; and during that Time, are not permitted either to bring Children of their own to be baptized, or even to stand as Sureties, or Godfathers for those of their Neighbours. In short, after having given for a long Time divers repeated Testimonies of their unfeigned Repentance, "they are received, says *Leger*, into the tender Arms of the Church again, upon the following previous Reparations . . . . . The Penitent must for three *Sundays* successively, and in the full View of all the Congregation, stand by himself on a Stool before the Pulpit, during the whole Time of Divine Service . . . . After the Sermon is over, but before the Benediction, the Pastor informs the whole Church that such a one . . . is permitted to do publick Penance . . . . . The Penitent thereupon falls on his Knees, and listens with Attention to the Remonstrances of his Pastor, who on the first *Sunday* expatiates on the Darkeness and Horror of his Crime, and the Judgments of God which are justly due to the Commission of them: On the second, he represents to him the Necessity and Advantage of sincere Repentance; and on the third and last *Sunday*, the Penitent continuing, with an audible Voice, to implore Pardon of God and the Church, and promising by his future Conduct to make Atonement for his past Offences, the Pastor at last, in the Name, and on God's Part and Behalf, pronounces the Absolution and Remission of all his Sins, and his Reconciliation to the Church &c." Amongst the Number of capital Crimes, and such as require a publick Penance, they reckon all Uncleannefs of what Nature or Kind soever, that is to say, simple Fornication (for which they do Penance but two *Sundays*, sometimes but one, and that too very often on a *Week-day*) all blasphemous Expressions, Prophanation of the Lord's Day, the Renunciation of their Religion, that is to say, the Religion professed by the *Vaudois*. Such as abjure the *Romish* Religion make their Recantation in publick before all the Congregation. Gaming, Dancing, and Drinking are dark Articles in the Catalogue of crying Sins. The Discipline of the antient *Vaudois*, of which *Leger* has given us several Extracts, calls *Dancing the Procession of the Devil . . . . . As many Steps as the Sinner advances in Dancing, so many Leaps does he take towards the Confines of Hell . . . . .* According to that same Discipline, *Dancing is the a Pomp and Maf of the Devil: Thus to go to a Ball is to go to the Devil's Maf.* This is the humorous Character which that Discipline gives of Balls. I should be obliged to transcribe almost every Article, were I to give the Reader all the severe Reflections that are therein cast upon Dancing. 'Tis

a *La Pompa e la Messa del Diavol.*



all a Comedy, and a perfect Original. What relates to Drinking is equally diverting. *The Tavern is called the Devil's School, where he works Miracles after his own Manner, and directly contrary to those wrought by God; for the latter opens the Eyes of the Blind, makes the Dumb to speak, and the Deaf to hear, and the Lame to walk; at the Tavern the former almost deprives his Pupils both of their Eyes and Ears, makes them flammer, and reel about. The Landlords themselves are likewise the Devil's Pupils; forasmuch as they permit such wicked Expressions to be uttered in their Houses against God, and the Blessed<sup>b</sup> Virgin, against all the Angels in Paradise, both Male and Female; and for no other Advantage than the Sale of a few Bottles of Wine.* All such Cant, however, and Formality is now exploded. When *Leger* wrote, indeed, if any one was convicted of Gaming, he was liable to the Censure of the Church, and to do Penance more or less in Proportion to the Circumstances of the Time, Place, and the Transgressor. One proved guilty of Dancing either fell under the publick Censure of the Church, or was obliged at least to *humble himself before the Consistory; nay such as were Spectators only of a Popish Ball were not free from Reprehension.*

THE Students in Divinity are not received into the Ministry till they have past a very long and strict Examination, and composed several Probation-Sermons in *Latin, French, and Italian*, within the Compass of twenty four Hours. I shall make no Remarks on their Imposition of Hands, since the Ceremony is exactly conformable to that of the Protestants. No one is admitted as an Elder, till he has first been very strictly examined as to his Capacity and Experience, as well as his Life and Conversation. His Election is confirmed by several *publick Declarations*, which the Protestants call *Banns*. 'Tis an Office for Life. There is but one Deacon to every Church. He delivers out nothing but by express Orders from the Consistory, or by a *Mandate* from the Pastor.

To conclude, all the Churches of the Valleys are obliged to have several well-disciplined Schools for the Instruction of Children in the Principles of the Protestant Religion. They have likewise, according to *Leger*, one *Free-School*, supported at the joint Expence of all the Vallies where they send their brightest Youth, and from whence in Process of Time they make Choice of those who are devoted to the Ministry. The young Gentlemen of promising Parts, now brought up in the Valleys of *Piedmont*, are sent for the generality to finish their Studies either at *Geneva*, or in the Academies in *Switzerland*.

### *An ACCOUNT of the VARIOUS SECTS, confounded and intermixt with the ANTIENT VAUDOIS.*

FROM the first Rise of the Sect of the *Vaudois*, or at least one Century after *Valdo*, Head of the *Leonists*, otherwise called *Poor Men of Lions*, there were several Persons of far more heretical and dangerous Principles than the *Vaudois*, who fled for Refuge amongst their Party. 'Twas owing to that Intermixture that from that Time the *Vaudois* were divided into several Branches: For which Reason we ought carefully to distinguish the Doctrine of the real *Vaudois* from those who only

<sup>b</sup> This Passage is very remarkable.

<sup>c</sup> This Observation has been made before.

affumed that Title. I ſhall now proceed to enumerate the various Errors maintained, by thoſe of moſt Repute belonging to the ſeveral Branches.

THE <sup>d</sup> *Runcaires* added, as we are informed, to the Doctrines of the *Vaudois*, that monſtrous Opinion, if we may form an Notion of it from the Manner in which the Authors of that Age have expoſed it, *that no mortal Sin can be committed from the Girdle downwards*, under Pretence that it is written, *Fornication proceeds from the Heart*.

THE *Ortlibenſes* denied, that there was any ſuch Thing as a Trinity before the Nativity of JESUS CHRIST, who, according to their Notion, was not till that Time the Son of God. To theſe two Perſons in the Trinity they added a Third, during the preaching of JESUS CHRIST, that is to ſay, St. *Peter*, whom they acknowledged to be the *Holy Ghoſt*. They held the Eternity of the World; but had no Notion of the Reſurrection of the Body, or the Immortality of the Soul: And yet notwithstanding, they maintained (perhaps indeed by way of Irony) that there would be a final Judgment, at which Time the Pope and the Emperor would become Proſelytes to their Sect. They denied likewiſe the Death and Reſurrection of JESUS CHRIST, and the other myſterious Tenets relating to him. The Croſs of JESUS CHRIST was, according to the Opinion of theſe Hereticks, Penance, or rather, their own abſtemious Courſe of Life, which they maintained to be abſolutely free from the Commiſſion of any mortal Sin. This Penance, ſaid they, was the Croſs which our Saviour bore. They held likewiſe, that all the Virtue that was in Baptiſm conſiſted in the Merit of him by whom it was adminiſtered, and that it was of no Manner of Benefit or Advantage to young Children. They were of Opinion, that the *Jews* might be ſaved without ever being baptized, provided they became Members of their Sect. Moreover, they rejected Marriage, as to the ceremonial Part, denied Tranſubſtantiation, and boldly aſſerted, that they themſelves were the only myſtical Body, that is to ſay, the Church of Chriſt.

THE *Sciſcidenſes* differed from the *Vaudois* in that one Article only, of receiving the *Eucharift*. But is not that Paſſage of *Rainier* miſunderſtood, ſince 'tis a difficult Matter to comprehend the true Intent and Deſign of it? Mr. *Boffuet* is of Opinion, that his Meaning was this, *that they made no Scruple to receive the Holy Communion from the Hand of a Romiſh Prieſt*: But that Conſtruction, in my humble Opinion, is very forced and unnatural.

I SHALL not enlarge on the Tenets of the *Cathares*, who were *Manicheans*, ſubdivided by *Rainier* into three other Sects, more or leſs *Manicheans* and *Libertines*; nor on the *Paſſagins*, who maintained the Neceſſity of obſerving the Law of *Mofes* according to the Letter, and denied the Trinity at the ſame Time; nor on the *Albigenſes*, who make ſuch a Figure in the Hiſtory of the 13th Century. All theſe Sects had nothing in common with the *Vaudois*, but an implacable Averſion to the *Romiſh Church*; in that Particular very much like the *Calviniſts* and *Lutherans* of the preſent Age. 'Tis owing to this unhappy Averſion that we imagine thoſe who diſſent from

<sup>d</sup> *Rainier* quoted in Father *Alexander's Eccl. Hiſt.* ubi ſup,

us in Point of Principle to be hideous Monsters, and allow no one to be a Member of the true Church, that *is not a Sheep of our own Fold*. This unhappy Aversion likewise is the Fountain and Foundation of that blind Credulity, which induces us so indiscreetly to give into all the Banter and Ridicule which one Party makes of the other. Thus the *Roman* Catholick diverts himself with the merry Misrepresentations of a *Calvinistical* Heretick, and the latter, on the other Hand, listens with the utmost Pleasure and Attention to all the romantick Stories of the Monks Adventures with the Nuns.





THE THIRD

# DISSERTATION

On the RELIGION and ECCLESIASTICAL  
DISCIPLINE of the *Bohemians*, or the *Brethren*  
of *Bohemia*.



## DISSERTATION.

On the Religion and Ecclesiastical Discipline of the *Bohemians*, or the Brethren of *Bobemia*.

THE *Bohemians* call all such as are of their own Persuasion the *Brethren of Bobemia*, or otherwise the *Brethren*, without any further Distinction. Though in former Times they were known and distinguished by the Name of *Hussites* and *Calixtines*, from their being the Disciples of *John Huss*, and their Administration of the Cup at the Holy Communion. However, notwithstanding their peculiar Veneration for the beforementioned <sup>a</sup> *Huss*, as their much boasted Reformer, yet they disown the Title of *Hussites*; for, say they, *we acknowledge no mortal Man to be our Master*: And for that Reason, all their Apologies were <sup>b</sup> subscribed under the Denomination of *the Brethren of the Law of JESUS CHRIST*. As to the Title of <sup>c</sup> *Calixtines*, they reject it, because such as were properly so called, <sup>d</sup> dissented from the *Romish* Church in but one particular Article, that is to say, in their Permission of the Laity to receive the Communion in both Kinds. There was a total Separation of the true *Hussites* from the *Calixtines* in the Year 1457; but before that Time, they were commonly called *Taborites*, from <sup>e</sup> *Tabor*, a City of *Bobemia* inhabited by the *Hussites* for a long Time under *Ziska*, who was their Head, or principal Commander; or from the *Bobemian* <sup>f</sup> Term, *Tabor*, which signifies a *Tent* or *Tabernacle*; because they pitched their Tents on a Mountain near *Prague*, which from thence was called *Mount Tabor*. We are likewise informed, that after the Decease of *Ziska*, they were called *Orphelins*.

THESE *Taborites* dissented almost in every Article from the Catholick Church, and according to *L'Enfant*, maintained much the same Principles as those ascribed by *Æneas Sylvius* to the *Vaudois*. We find in an antient <sup>g</sup> Collection, without Date, and without the Name of the Place, where, or the Person by whom printed, a List of forty four erroneous Articles, with a Confutation of each of them Paragraph by Paragraph, reported to be composed by *Wickliff*, and *John Huss* his Disciple (*ejus Sequacem*) among which there are several, indeed, that have been ascribed to the *Vaudois*: but since the Style appears to me to be so uncouth and barbarous, and the Confutation so weak and injudicious, 'tis much to be questioned, whether any Strefs should

<sup>a</sup> *Revera genuina Sancti Martyris Hussi præpago*; says *Comenius* the Bishop, or *Antistes* of the Churches of *Bobemia*, in *præfatione ad Discipulum* &c.

<sup>b</sup> *Comenius* ubi sup.

<sup>c</sup> From *Calix*, a Cup or Chalice.

<sup>d</sup> *Hist. of the Council of Constance*; by *L'Enfant* Lib. VI. pag. 222. published in 1727.

<sup>e</sup> *Comenius* ubi sup. and others.

<sup>f</sup> *L'Enfant* ubi sup. Lib. VI.

<sup>g</sup> There is no other Title to the Collection than this, *Commentariorum Æneæ Sylvi Piccolomini Senensis de Concilio Basileæ celebrato libri duo* &c. notwithstanding it contains several other Pieces mentioned in a short Advertisement thereto annexed.



be laid upon that <sup>b</sup> List or not. A much greater Regard ought to be paid, however, to what *Æneas Sylvius* has said, as being a Man of good Taste, and solid Judgment. We should take particular Care likewise not to confound with these *Brethren*, those *Vaudois* who were scattered and dispersed all over *Bobemia*, before ever their Sect commenced. 'Tis very probable, however, that in Process of Time, they communicated their Tenets one to another. We shall endeavour to shew, that there was actually a *Brotherhood*, or *amicable Society* then subsisting. It was possible likewise, that they grew more numerous by Degrees, since they were all sworn Enemies to the Pope, whom they called *Antichrist*; since both Parties rejected such Priests as were dissolute and debauched, and were of Opinion, that their Authority was taken from them by virtue of their Sins; since they unanimously <sup>i</sup> permitted all Persons without any Restriction, to preach the Gospel, and agreed with one Consent to humble and impoverish the Ecclesiasticks and the Monks &c. Mr. de <sup>k</sup> *Beaufobre* confirms what I have here asserted; since he divides the *Bobemians* into three distinct Sects, or Parties; first the *Calixtines*; secondly, those who aimed at a Reformation, as the <sup>l</sup> *Vaudois* did, and acknowledged with them the real Presence, and the Adoration of the Host; and thirdly, the *Picards*, who were the Forerunners of the *Sacramentarians*.

THE real *Brethren of Bobemia*, whether they be called *Hussites* only, or *Taborites*, after their Separation from the <sup>m</sup> false, or pretended *Hussites* in 1457, began to establish at the same Time private Assemblies, and a Form of Government, under the Regulation of a Consistory, that is to say, an Ecclesiastical Discipline, some Time before the Proposition was made of a Union with some particular *Vaudois*, who were Refugees in *Austria*: Those *Vaudois*, however, were scattered and dispersed, and their Head, *Barbe*, or Bishop, called *Stephen*, was burnt at *Vienna* before such Union could be accomplished. There had been some Probability, that those *Vaudois*, mentioned by *Comenius*, were the *Picards*, whom *Æneas Sylvius* speaks of, that flew to *Prague* from *France* with their Wives and Children, had we not been informed that <sup>n</sup> *Ziska* himself was instrumental in the Extirpation of them, which is very inconsistent with, and widely different from any amicable Accommodation. We find likewise, that about the same Time there were several *Adamites* dispersed all over *Bobemia*, who, according to <sup>o</sup> M. de *Beaufobre*, were a small Body of the *Vaudois*, and a Remnant of the *Flagellans*, who were scatter'd all over *Germany*, and gave into some particular Tenets of the *Vaudois* and *Taborites*. By this short Account it plainly appears, that from that Time it was a very easy Matter to blend, or confound all those Sects together, sometimes under one Denomination, and sometimes under another. There

<sup>b</sup> For instance, we may very reasonably suppose the Author to assert that *John Hus* rejected the Doctrine of the *Romish* Church with relation to the Eucharist, since in the Title of those Articles he joins *John Hus* and *Wickliff* together: Now to maintain that *John Hus* ever denied the Doctrine of Transubstantiation is a notorious Falshood.

<sup>i</sup> See the foregoing Dissertation.

<sup>k</sup> *Bibl. Germ.* Tom. XXI.

<sup>l</sup> The *Vaudois*, says Mr. *Beaufobre*, never pretended to deny that Presence, as is evident from several Authors who give us an Account of their Tenets, and made no Scruple of kneeling before the Sacrament which the *Picards* did; and in fact, they did not believe the Doctrine of Transubstantiation.

<sup>m</sup> *A Calixtinis illis pseudo-Hussitis secessione facta* Comen. ubi sup.

<sup>n</sup> See what Mr. *Beaufobre* says in Tom. XXI. in *Bibl. Germ.* on that Action of *Ziska*, who was according to him, of that Party of *Bohemians* who believed the real Presence, and in all Probability, Transubstantiation too: The *Picards*, on the other Hand, denied both the one and the other, and maintained, that the Bread and Wine were only Symbols, or Representations of the Body and Blood of *JESUS CHRIST*; on Account of which erroneous Tenet *Ziska*, who was as fond of burning Hereticks as the *Roman Catholics*, caused several of those unhappy *Picards* to die at the Stake. They met with a more favourable Reception after the Death of *Ziska*, since, according to Mr. *Beaufobre*, they were reunited to the other Party under *Procopius*.

<sup>o</sup> *Bibl. Germ.* ubi sup. pag. 119.

are two Circumstances that might contribute very much towards such Confusion. First, the little Correspondence which they had with those whom they looked upon as Hereticks; and secondly, their Aversion for, and Distrust of them. What Wonder is it, that there should be such a Confusion at that Time, when the illiterate Zealots, and Devotees of the present Age confound, and blend a *Janfenist* with a *Calvinist*, an *Armenian* with a *Socinian*, a *Pietist* with a *Libertine*, and a *Free-Thinker* with a *Deist*. But not to deviate from our Account of the *Brethren of Bohemia*: Ever since their Separation from the *Romish* Church, and from the *Calixtines*, or pretended *Hufsites*, they began to form themselves into Assemblies, as I have before observed, and erected divers Chapels and Conventicles all over *Bohemia*, at least as many as they could conveniently without Danger of Persecution. *Comenius* assures us, that in the Year 1500 there were two hundred Churches of the *Brethren in Bohemia* and *Moravia*, amongst which there were several supported by Persons of Distinction who favoured that Persuasion. The Ministers of the Churches who had no established Revenues, maintained themselves, as the *Vaudois* did, by the Practice of some mechanical Operation. And so far as they were obliged, for fear of being persecuted, and corporally punished, to fly for Refuge into Caves and Rocks with their little Flocks; the Catholics, by way of Derision, called them <sup>p</sup> *Janniques*, which is beyond all Dispute a *Sclavonic* Term, and signifies a *Cavern*. These poor Refugees convened their Synods and their Assemblies within those Rocks, and there likewise composed their Laws and Institutions, and performed the Divine Service.

THAT these People, who lived after such a deplorable Manner, altogether unsettled and scattered about, for the generality without any Fire to warm them, or Habitation to reside in; who were in perpetual Fears, and forever on their Guard to avoid their being burnt or massacred, were very senseless, stupid Creatures, and but one Degree above the Brutes, till near *Luther's* Time, is a Truth beyond all Contradiction. Before that Reformation, their Pastors or Ministers were for the generality poor despicable Mechanics, and by Consequence very illiterate, and yet notwithstanding, either through Ignorance, or an Aversion to the *Romish* Communion, or thro' consummate Impudence and Stupidity joined together, they set up their Sect in Competition with all the Christians in the World; they rebaptized all such as became Profelytes to their Profession, and that too some considerable Time after *Luther's* Reformation. <sup>1</sup> Two Things were very observable in the Conduct of these *Brethren* after their Separation. The first was, that by the Advice of the Gentlemen who were their Patrons and Protectors, they deputed four particular Persons to travel not only into *Greece* and *Russia*, but all over the Eastern and Southern Parts, in hopes to find again that Christianity, which according to them, was lost in *Europe*, with a firm Resolution to unite themselves to that Party whom those Deputies should report to be sincere Christians; but all their Toil and Fatigue proved fruitless and ineffectual. They only brought back an Account to their Brethren of the Corruption of the Christian Religion in all the Countries thro' which they had travelled; and of a *Confession of Faith* widely different from that which they professed. There was but one Article in which they agreed, that is to say, in rejecting the Authority of the See of *Rome*. The other Circumstance, in my Opinion, no less observable, was the Judgment of *Eraismus*. The *Brethren* sent their Apology to him, and begged

<sup>p</sup> *Per ludibrium ab hostibus Jannici, id est speluncales, dicti fuerunt. Comen. ubi supra.*  
<sup>1</sup> *Comenius ubi sup. Bosu: Hist. of the Revolutions, &c. Lib. XI.*

the Favour of his Perusal and Opinion of it. *Erasmus*, after he had read it, returned them the following Answer, viz. 'That tho' he did not find any erroneous Doctrines advanced therein; yet he did not think it advisable to give his Approbation thereof, neither had the Brethren the least occasion for it: In a Pamphlet, however, which he afterwards wrote against one *Schlecht*, he took an Opportunity to speak very favourably of the Ecclesiastical Discipline of the Brethren. "They themselves elected, says he, their Priests, that is their Pastors, which is very agreeable to the Practice of the primitive Christians . . . they made Choice of such Persons as were discreet and virtuous, and that Respect they did nothing so much amiss, since their prudent Deportment made an Atonement in some Measure for their Want of Learning. They called one another *Brother* and *Sister*. Would to God those Testimonies of mutual Charity and Benevolence still subsisted amongst Christians! I don't find any thing blame-worthy in their Conduct on that Account. They have just Grounds for shewing a more profound Veneration for the Sacred Scriptures than for the Doctors. Their Notion with Respect to Festivals is very conformable to the Practice of the Church in *St. Jerome's* Time; at present they are numerous even to Excess."

THE Brethren of *Bohemia* sent their Deputies to treat with *Luther* in the Year 1522 and also in 1524; but that Reformer, it seems, then entertained a contemptible Idea of them, and shewed them no Manner of Respect. "These People, said he, are very reserved and rigid; Men of stern and gloomy Aspects, who make the Law and the Exercise of religious Duties a perfect Torment. They are never chearful, their Consciences for ever accuse them." On the other Hand, the Brethren were of Opinion that *Luther* was not rigid and austere enough: Thus the Correspondence, begun between *Luther* and the *Bohemians*, was interrupted for above eight Years, and was never revived till about the Year 1532, at which Time they published a Vindication of their Doctrine and their Ceremonies; and *Luther* himself caused it to be printed the Year following, with an introductory Discourse to it of his own composing. I shall not here transcribe the exalted Character which the Reformers for the generality give of the Doctrine and Discipline of the Brethren, nor all the Testimonies of brotherly Love and Affection which are to be met with in the Dissertations of the new Doctors. The Brethren, however, were not reconciled all at once to *Luther's* Doctrine; and it is reasonable to suppose, that they retained not only that Severity of Manners which they all along professed, and confirmed by their ready Compliance with the Rigour of their Discipline, but also some other Practices of the *Romish* Church at the Time of their first Deputation to *Luther*. But let us see what *Mr. Bossuet* says with Relation to the Manner in which these Brethren divested themselves by imperceptible Degrees of their *Romish* Principles. "The Brethren acknowledged, as we do, seven Sacraments in that Confession of theirs made in the Year 1504, which was presented

<sup>r</sup> *Comen. ubi sup.*

<sup>s</sup> Quod sibi Fratres illi sacerdotes ipsi eligunt, non abhorret a consuetudine veterum . . . . . quod indoctos, tolerabilius esse, si vitæ pietas penset eruditionis inopiam. Quod se invicem fratres ac sorores appellant, non video cur debeat reprehendi: atque utinam eadem appellatio mutæ charitatis perseveraret apud Christianos? quod minus tribuant Doctoribus quam divinis voluminibus . . . recte sentiunt . . . De festis diebus non multum abest illorum opinio a sæculo Hieronymi. Nunc in immensum crevit festorum turba. . . .

<sup>t</sup> *Luther in Colloq.*

<sup>v</sup> Amongst the several Eulogiums which that German Reformer gives us of the Discipline of the *Bohemians*, the following one is very remarkable. Since the Days of the Apostles no Persons ever lived so conformable to the Apostolical Doctrine and Discipline as the Brethren of *Bohemia*.

<sup>w</sup> *Ubi sup. Lib. XI.*



“ to King *Ladiflaus*. They produced Scripture-Authority in Defence of that Doctrine. . . . . And 'tis certain, that they maintained the Validity of those Sacraments till the Time of *Luther*, who objected against them. According to his Instructions, their Confession of Faith was reformed, and the Sacraments were reduced to two only, that is to say, Baptism and the Lord's Supper. Absolution was still looked upon as highly advantageous, but not reckoned amongst the Number of the Sacraments. In 1504 the Confession of Sins was recommended as a bounden Duty, but there was no great Stress laid upon it in the reformed Confession. . . . . As to the real Presence, . . . . . (this Passage is an Extract from that made at *Roquesane*) we believe that the Communicant receives the Body and Blood of JESUS CHRIST under the Elements of Bread and Wine” (in consequence whereof they expressly reject the new Doctrines relating to the Eucharist.) “ In the Year 1504, they said, whenever a truly religious Priest, in Conjunction with a devout Communicant, pronounced the Words following, *This is my Body, This is my Blood*, the Bread so consecrated was the Body of JESUS CHRIST which was offered for us at his Death; and the Wine his Blood that was shed for us . . . . . that Body and that Blood were present under the Elements of Bread and Wine . . . they add, moreover, that their Faith would have been the same with respect to a Stone had JESUS CHRIST himself declared that it was his Body.” They maintained that Doctrine for a long Time, and treated of it likewise in the strongest Terms. They refused, however, to pay Divine Adoration to the Body of JESUS CHRIST, because he had given them no positive Commands so to do, and because, according to them there was a two-fold Presence of JESUS CHRIST, one \* corporeal and sensible, which is the just Object of our divine Adoration; the other spiritual and sacramental, which is not. “ However, continues Mr. *Bossuet*, altho' they express themselves after this Manner, yet they do not scruple to acknowledge the corporeal Substance of JESUS CHRIST in the Sacrament . . . . . We are not commanded, however, said they, to pay divine Adoration to that corporeal Substance of JESUS CHRIST, so consecrated, but the Substance of JESUS CHRIST, who sits at the Right Hand of the Father. . . . . Notwithstanding all this, they still talked after such a dark and intricate Manner, as if they were afraid to leave a clear and certain Evidence of their Faith behind them. For they repeated this Assertion over and over, that JESUS CHRIST was not personally in the Eucharist, that is to say, corporeally and sensibly; expressions directly opposite to that *Spiritual Presence* which they ascribe to JESUS CHRIST in the Sacrament.” A Catholick who is accustomed to acquiesce in the Decisions of the Church, thinks it all lost Time to pry too narrowly into such mysterious Truths as are beyond his Comprehension; but a Protestant thinks himself imposed upon when he is obliged to believe what he cannot rightly understand.

Thus did the Brethren, by imperceptible Degrees, make their Advances towards *Luther*, but always obscured their Sentiments by the Use of dark and almost unintelligible Terms. However, their engaging Expressions, their Dexterity and Address, and artful Complaisance prevailed at last upon the *Saxon* Doctor to approve of their Confession. I shall say nothing of the new Persecutions which they underwent after their Union with *Luther*, whether they justly deserved them or not, and whether they were endued with that Spirit of Patience and Humility which they imagine so essential to Christianity; or whether, on the Contrary, they were not sometimes possessed with the

\* *Ambages Lutheranae Melanchtonicae*, said an Author of the 16th Century.

Spirit of Envy and Strife, as several other Protestants were, after such Union I shall not determine; such Enquiries would be foreign to my present Purpose. The *Bohemians* were dispersed by severe Persecutions; and a considerable Number of them fled for Refuge into *Poland*. There they were united at the Synod of *Sandomir*, with the *Lutherans* and the *Zwinglians*. The Reader may find, by consulting Mr. *Bosquet*, some Reflections of his upon that Union, which, in my Opinion, are very curious, and the most beautiful Passages in his whole History.

THE Brethren of *Bohemia* publicly professed their Religion till the Year 1621; after which Time, through the Revolutions of that Kingdom, they were obliged to submit in all Respects to the galling Yoke of the reigning Party. In 1624 the Churches belonging to the Brethren were demolished, and their Nobility, Ministers, and Doctors banished. All publick and private Exercise of their Religion was prohibited. Their Schools were all shut up, and such Books as advanced any Tenets incompatible with those of the *Romish* Church were instantly burnt. The greater Part of the Brethren sell a Sacrifice to the Fury of their Persecutors; some fled for Refuge into foreign Parts; and those few who had Resolution enough to stay behind, concealed themselves in the most solitary Places, the better to escape the unrelenting Rage of the destroying Angels. This was the deplorable State and Condition of the Brethren in *Bohemia* and *Moravia*, when *Comenius* himself, who was one of their Refugees, wrote his Dissertation on the Discipline of their Church. In this Place some cursory Remarks might very properly be inserted on the Mistakes of *Jovet*, and some other Catholic Historians, who have treated on those religious Sects whose Principles are directly repugnant to those of the *Romish* Church. 'Tis certain the Memoirs, on which they grounded their Narrations, are very woful and deplorable.

I SHALL here oblige the Reader with an Abstract of the Discipline of these *Bohemians*. The first Thing therein prohibited is the Introduction of new Principles, and new Doctrines; and the Publication of any Book without the Approbation and Consent of the *Unity*, or *Brotherhood*, is looked upon as the Establishment of new, and unheard of Ceremonies: Upon which the good *Comenius* makes the following Reflection: "Would to God that this Rule were universally observed! and that a small Party of private Persons might never be allowed to introduce what Alterations their Fancies wildly suggest, without the Consent of the whole Church. For want of the due Observance of this Rule in the late Reformations, our Churches have lost all their Uniformity; and 'tis now no such surprising Thing, that the Members thereof should wrangle and contest with one another about such Things as are altogether different." *Comenius*, when he made this Reflection, was not conscious, in all probability, of the Consequences that might be drawn from it. But to such as were not inclined to draw any such Conclusions this *Moravian* appeared to be an injudicious Person, and one justly to be suspected; since he lived upon the Profits and Produce of his idle Chimæras, by which he drained the Purses of such as were weak and piously inclined, was a Fanatic, in short, and a *Millenarian*,

THE Assemblies of the Faithful belonging to the *Brotherhood*, consist of Ministers, Pastors, and their Auditors; the latter are divided into three distinct Classes, that is

<sup>y</sup> Author of a Treatise, entitled, *The History of all the Religions of the known World*, which I have quoted before.

<sup>z</sup> This is the Title which the Brethren give their Church.



to say, first their *Novices*, or Probationers, or in other Terms, their *Catechumens* (whether Children or Persons more advanced in Years;) secondly, their *Proficients*, who are duly qualified to be Partakers of the Myſteries of the Church, and laſtly, ſuch as are perfectly pure and holy, who are ſhining Examples for the reſt of the Faithful to copy after, and proper Guides to conduct them to that Perfection which they have attained. Some Hiſtorians add a fourth Claſs, conſiſting of Penitents. But be that as it will, the *Brotherhood* always choſe out of their third Claſs, three different Orders of <sup>a</sup>Ministers or Officers for the Regulation of their Churches; that is to ſay, their <sup>b</sup>*Prieſts*, amongſt whom we muſt include their Paſtors, their *Almoners*, and their *Ediles*. The Reader muſt not imagine that there is any Likeneſs between their Prieſts and thoſe of the Catholick Church: For they are, more properly ſpeaking, *Elders*, like thoſe particularly mentioned in the Old Teſtament, and thoſe amongſt ſeveral religious Sects in former Times; and in ſome Reſpects too, like the Elders amongſt the Proteſtants. Theſe are their ſpiritual Counſellors, their Judges in the Aſſemblies of the Brethren, their Eccleſiaſtical Cenſors, and Directors in Conjunction with the Miniſters of their eccleſiaſtical Diſcipline. Beſides theſe *Elders*, the Brethren had likewiſe their *Matrons*, that is to ſay, Women far advanced in Years, who by their grave Deportment, grounded on Virtue and good Manners, inſpired their young female Auditors with the profoundeſt Veneration and Reſpect. There were ſeveral of theſe *Matrons* in the primitive Church, whom we may call with Propriety enough *She-Elders*. *Comenius* deſires to know why that Inſtitution was aboliſhed. “*Was there,*” ſays he, *any ill Uſe made of it? The She-Elders of the Brotherhood were no Ways con-*“*cerned, in caſe there was. We ought to re-eſtabliſh,* adds he, *every Thing that may*“*tend to the Edification of the Church.*” I queſtion very much, whether thoſe *She-Elders* would prove of any ſignal Service, now adays, to the Faithful in the reformed Churches. Their *Almoners*, whom the Proteſtants would call Deacons, are thoſe who diſpoſe of the charitable Collections, and other Benefactions of the Brotherhood. They are obliged likewiſe by their Office to take Care of, and provide for the Widows and Orphans, ſuch as are ſick, and ſuch as are perſecuted, and impoverished for their Profeſſion of the Goſpel (that is to ſay, of thoſe Tenets which are taught and maintained by the Brethren.) Their *Ediles* are entrusted with the Care and Conduct of every Thing relating to the Churches, and the Proviſion of proper Apartments for their Paſtors. They receive likewiſe all the Money which is quarterly collected for the Maintenance and Relief of their poor Members, and for the Repairs of their Churches, Schools, &c.

THEIR Miniſters, or more properly ſpeaking, their Paſtors, preach the Word of God, and adminiſter his Holy Sacraments; they have likewiſe the Power of the Keys. Their Superior is commonly called their *Antiſtes*, which ſignifies, properly ſpeaking, High-Prieſt. 'Tis the ſame Office as the *Superintendant* amongſt the *Lutherans*. We may look upon this *Antiſtes*, as a Kind of Biſhop. Their Miniſters have under them ſeveral *Acolytes*, and *Deacons*. The former are Youth brought up under their immediate Inſpection, and for the Generality in ſome of their Miniſters Houſes. Beſides their domeſtick Offices, which conſiſt in reading the Bible, and the Study of Divinity, they are obliged to attend their publick Prayers, to inſtruct their Probationers in

<sup>a</sup> The Term (Minister) does not ſignify in this Place, one who preaches to the Congregation, as is uſual amongſt the Proteſtants, and the *Lutherans*, whom they call their Paſtor.

<sup>b</sup> *Presbyteri, Eleemoſynarii, Ediles*. I have preſerved this latter Term, becauſe their Office bears ſome Affinity to that of the *Roman Ediles*, and is more extenſive than that of Church-Warden.

their



their Catechism, to read at Church, nay to make some short Discourses in the Pulpit too, if they are duly qualified. To conclude, they attend, if required, such Ministers as are sent abroad; and to shew their Condescension, they toll the Bell before Divine Service, open the Church-Doors, shut them again, and light up the Candles or Wax-Tapers as Occasion requires. Their *Deacons* are for the generality Men more advanced in Years than their *Acolytes*, and their Superiors in Point of Office. We may properly call them their Students in Divinity, since they are Assistants to their Ministers; and forasmuch as they are empowered to administer the Sacraments occasionally, we may justly look upon them as their Minister's Vicars. And indeed, when the Deacons administer the Sacrament of the Lord's Supper, the Minister pronounces the Words of the Institution, otherwise called the *Sacramental Words*, and give the Absolution to the People, as being solely invested with the Power of the Keys.

THE *Antistes*, as I have before observed, is the Superior, or rather the Head of that Ecclesiastical Senate, which the Protestants call the *Consistory*. The Person chosen to be their *Antistes*, either is, or ought to be a Man venerable both for his advanced Age and distinguished Merit, one who is an extraordinary Genius, has a Head well turned for Government, and an Air of Authority, sufficient to strike an Awe into their Ecclesiasticks, and oblige them to a due Discharge of their Duty; and to keep up the Orders of the Church. No one, says the Discipline, will make Interest for this Office with a worldly View of Honour or Interest. 'Tis distinguished only by uncommon Vigilance, and superior Toils. This *Antistes*, or Bishop, is elected, after the most solemn Manner, by the free Votes of all the Ministers. 'Tis an Office for Life. There were formerly, according to *Comenius*, two of them in *Bohemia*, two in *Moravia*, and always one, but sometimes two in *Poland*. 'Tis a Duty incumbent on such *Antistes* to inspect, as narrowly as possible, into the orthodox Principles, and strict Discipline of the Church, to select out of their young Students such as are best qualified for the Ministry, to constitute and appoint the *Acolytes*, *Deacons*, *Elders*, and other Ministers, to supply the several Necessities of the whole Flock, to visit his Diocese every Year, and to prevent, as much as in him lies, the Persecutions and Dangers to which they are exposed, and to censure and reprove, whenever Occasion requires it: All this, however, must for the generality be done in Concert with his Collegues or Assistants, and not by vertue of his own single Authority. There is no Appeal from the Judgment of such *Antistes*, but to the general Synod.

THERE is a President, or Principal, who is superior in Point of Office to this *Antistes*; and if there is any Affinity between the latter and a Bishop, we may imagine, if we will, the former to be an Archbishop. Such Presidents, however, makes him only the first in Dignity amongst the *Brotherhood*, not their supreme Head; for he has no Power to convene the Consistory without the Consent and Approbation of his Brethren the *Antistites*. 'Tis his peculiar Province to put the Decrees and Judgments of the Synods into Execution. He opens their Assemblies not only with Exhortations, but Prayers suitable to the solemn Occasion. He opens likewise their Debates, he collects their Votes &c. To conclude, he appoints and convenes the Synods. I shall not enlarge on the Office of their ecclesiastical Notary, since his Employment is sufficiently known; neither shall I give any Account of those whom the

Discipline calls by a Term, which in my Opinion, may be properly translated by that of Assistants, or Vicars of the Elders; who bear a very near Affinity to the *Suffragans* of the primitive Christians.

I SHALL now proceed to their Synod, and the Ordinations of the Clergy belonging to the *Brotherhood*. Their Discipline makes mention of two Kinds of Synods, that is, their general ones, which are seldom convened oftner than twice or thrice a Year, and upon very particular, and important Occasions; such as the Deposition of some dissolute and abandoned Ministers, or some gross Defect in the Discipline of their Churches; and their particular ones, which are called for the Dispatch of less weighty Affairs, and frequently likewise on some sudden and emergent Occasion, which would not admit of waiting for the Convention of a general Synod. As for the rest, there is nothing very remarkable, with respect to those Synods, but that they were opened in the Evening, and in some Church after due Notice by tolling of the Bell; that they supped together after a very amicable Manner; that during the sitting of the Synod, there was a Sermon every Morning, and publick Prayers every Afternoon and at Night; that they always kept a publick Fast, which was accompanied with suitable Prayers, before they entered upon their Elections of proper Persons to supply the vacant Seats in their Consistory; and that they had a general and solemn Supper in the Synod, immediately before the Opening of that Assembly. It concluded with such Exhortations as sufficiently demonstrate that the Discipline of the *Bohemians* was very strict and rigorous. I shall only produce one Instance. <sup>a</sup> The Pastor, or Minister was exhorted to give to the Poor all his Income or Revenue except two hundred *Thalers*, and to convert the Surplus to pious Uses. All Persons, moreover, were strictly charged, not to advise any of their Members, directly or indirectly, to dispose of their Effects by Will, or any other Instrument in writing whatsoever; so disinterested and impartial was that *Bohemian* Heresy, whilst the orthodox Church was so shamefully corrupted.

WITH respect to their Ordinations, there is nothing remarkable in that of their *Acolytes* and *Deacons*, but that they are examined before they are ordained; after which they read over the several Articles belonging to their respective Offices, and promise punctually to observe them: He who is so ordained, and they who ordain him, take each other by the Right Hand, which is called the *Hand of Fellowship*. After this follows the Benediction of the *Deacon* or *Acolyte* whom they have thus ordained. The Election or Ordination of their Ministers or Pastors is equally simple. Before they are ordained they must produce some *Certificates* of their good Behaviour (the Protestants call them *Testimonials*;) they are examined thrice in the Synod, and are acquainted over and over in the most lively Terms, with the respective Duties incumbent on them, and with the many Toils and Hazards which one of their sacred Function is obliged to undergo. After these Remonstrances, in case the Candidate does not retract, which seldom or never happens, he falls on his Knees, and prays in publick with the Assembly of the Faithful. After that, the Duties incumbent on him as a Pastor are read to him, upon which he takes a solemn Oath that he will be true and faithful both to God and the Church. Then the *Antistes* confirms him in the Ministry by laying his Hands upon his Head, and in that Posture saying a Prayer over him. After that Imposition of Hands, all the Congregation sing the *Veni Spiritus Sancte*. To conclude, they give him the *Hand of Fellowship*. However, tho'

<sup>a</sup> *Comenius in Notis ad Discip. Cap. ii.*



thus admitted to Holy Orders, he does not immediately enter into the Discharge of his Office. He must be first inducted into his Church. The Celebrant repeats an exhortatory Discourse to the new Minister, and the Congregation committed to his Charge; in speaking to the former, he expatiates on the Duty of the ministerial Office; and to the latter he enlarges on the Submission and Respect which is due from them to the Person chosen to be their Spiritual Instructor. The Minister gives repeated Instances of his Humility, and recommending himself to the Prayers of his Church, kneels down, and joins in Prayer with them. As soon as Prayers are over, the Celebrant takes the Minister by the Hand, leads him to the Altar, or Communion Table, puts the <sup>c</sup> Ritual into his Hands, and orders him to make use of his Power of the Keys forthwith by the Administration of the Holy Sacraments. Upon that Charge or Direction, says the Discipline, the Spectators, for the most part, shed Tears of Joy. These Ceremonies, as it is therein asserted, were preserved with no other View but to give some just Idea of the Dignity of the pastoral Office, and *to command the Reverence and Respect of the Faithful for the Oeconomy of Christ*; and not to convince them that they are any essential Part of their Religion. Who doubts of this their original Intention? However, they are doubtless affecting of themselves, and must necessarily command those Tears which are shed on that Occasion. The new Minister is commonly no more than an Assistant at first to some other who is more advanced in Years, and more experienced than himself; and continues in that Station for the first two Years of his Ministry in order to inform his Judgment, and learn from Practice and Example to direct the Consciences of his Flock, and assist them according to their several Necessities.

THE Ceremony of electing an *Antistes* is somewhat more solemn. When one of them dies, a general Synod must be called, or a more private one at least, in case a general Assembly had been convened but just before. This Convocation, whichever it be, is opened with a Day set apart for Fasting and Prayer. After that, there is a Sermon preached in order to illustrate the Duties of a Bishop, and then they proceed to their Election by Ballotting, and the vacant Place is at last filled up by a Plurality of Voices. The Day following the Faithful are informed that the Election is over, and that God has found out a Way for them to repair the unhappy Breach that was made in the Church. Then the Celebrant orders the new-elected *Antistes* to make his personal Appearance before the Congregation. At the same Time he is called by another *Antistes*. He appears accordingly. Whereupon he is asked whether he believes that Vocation of his to be from God, and whether he promises faithfully to discharge the Duties incumbent on one in that sacred Function. After he has returned a satisfactory Answer, the same Formulary or Service is read &c. as at the Ordination of a Minister.

FROM the Ministers of the Church, by a natural Transition we shall proceed to the Method observed in their publick Worship and to their Manner of Administering the Blessed Sacraments &c. The Faithful attend the Church four Times every *Sunday*, and in the Summer five Times, commencing from *Easter*. This last Service is

\* These Rituals, says *Comenius*, are never annexed either to their Catechisms, or any of their Books of Devotion, in order that they may not be too much exposed to the Curiosity of the People. They are always kept up in the Custody of their Ministers. And why so, adds he? The Answer is this. 'Tis not amiss that the Ministers of a Religion should conceal some particular Points from the Knowledge of the common People, who are apt to despise what they perfectly comprehend. Religion delights in being veiled. The Catholics will find this way of arguing very serviceable to their Cause.

principally



principally devoted to the Service and Improvement of their young Men, and their Servants, at which Times the Catechism is explained to them, and they are all examined. At the other four, some select Passages of the Old and New Testament are opened and expounded. Each Service is opened with a Hymn or Psalm. Then follows a Prayer and a Sermon; after which a Prayer and a Psalm or Hymn again, and then the Minister concludes with a general Benediction. The young Men and Maidens are obliged to stay after Divine Service is over in order to be examined; some of them by the Ministers, some by the Elders, and others by the *Matrons* above-mentioned. According to the Discipline, their Sermons are very plain, free from all rhetorical Flourishes, and principally consist of particular Expressions and Passages extracted from the sacred Scriptures.

THEIR Baptism is in all Respects conformable to the Practice of the Protestants (*Calvinists*) to which I shall refer the Reader. The Sacrament of the Lord's Supper, which is generally administered much after the same Manner by the one as the other, has this, however, remarkable in it, that the Ministers are obliged before they give the Communion to apply themselves to their Consistories, in order to know the true State and Condition of their Flock, and whether any of them have been guilty of such evil Actions, or have been conversant with such evil Company as might give just occasion for their withholding from them the Benefits of that sacred Ordinance. According to the Discipline, every Master of a Family is obliged, in that Case, to give a particular Account of the Household, as to the State of their Souls; he must stand the Examination of the Pastor, and open his whole Heart before him. This, in short, is a Kind of Confession; after which they are not only reprimanded, but suspended from Communion, if they deserve it, and can give no convincing Testimonies of a sincere Repentance. It appears by the Discipline, that they either do, or did formerly give the Communion to 'Infants, or at least to such as were grown to the Age of Maturity. These Brethren received the Eucharist on their Knees, according to the Practice of the Church at *Zurich* since the Reformation: but in the Year 1494 they had introduced the Custom, as we are informed, of receiving it in a standing Posture; that Practice, however, was afterwards abolished on Account of the <sup>b</sup> Persecution which it created.

I MUST not forget to mention that Form of theirs which the Discipline calls, <sup>i</sup> *The Admission of their Novices, or Probationers*, which Ceremony bears a near Affinity to the Confirmation of the *Romanists*. They expect that such as are arrived at Years of Discretion should give an Account of their Faith, and the Reason why they *lift themselves under the Banners of the Brotherhood*. If it appears they have made a reasonable Improvement, and that there is no Objection to be made to their Morals, they are at once admitted; but if otherwise, they are set aside for a Re-examination, which for the most part is made privately at the Consistory, and but very seldom in Publick. When they are admitted as confirmed Christians, their Examiners represent to them not only the State and Condition of a Christian, but all the Duties incumbent on him, the Joys and Comforts which possess his Soul on one Hand, and the Sorrows, Persecutions, Ignominy and Disgrace to which he is exposed on the other; the Submission which God expects from them in particular, and their Patience under Correction and Re-

<sup>i</sup> *Primo viri, tum Adolescentes, tandem Pueri accedant.*

<sup>e</sup> *Hospin. in Hist. Sacram.*

<sup>a</sup> *Excitata ob id atrociora persecutione, desistere fuerunt coacti.*

<sup>i</sup> *Forma Novitios recipiendi.*

proof when Necessity requires it &c. To conclude; These Probationers fall down on their Knees, and the Minister joining with them in Prayer implores the Divine Goodness to pardon and forgive all the Sins of their Youth &c.

As to their Marriages, and their Visitation of their Sick, there is no remarkable Difference, except that to the latter they administer the Sacrament of the Lord's Supper, if required; but then some few Friends must be present, in order to form a small Assembly, or Congregation of the Faithful. In their funeral Rites, they have preserved, according to their Discipline, the pious Custom of some other Countries; that is to say, the Minister at the Head of a Train of young Students, who sing as the Procession moves along, attends the Corpse to the Church-Yard, where he makes a Sermon, which, as he always introduces something in Commendation of the Deceased, may not improperly be called a Funeral Oration.

BESIDES *Sunday*, which, according to the Discipline, must be kept in the most strict and solemn Manner, the Brotherhood have retained the Observance of several Festivals in Commemoration of the Apostles and Martyrs, and of four annual Fasts. I shall not here enter into a Detail of the Methods observed by the Ministers in the Exercise of such Youth as are committed to their Charge; nor of that regular and modest Deportment which is expected from them both at Home and Abroad; nor of that Regularity required by the Discipline in the Conduct of the Faithful. For the better Preservation of Decency and Order, Purity of Doctrine, and good Manners, the *Antistes* never fails of visiting his Diocese once a Year.

THERE is nothing remarkable in the Election of an Elder; and as to the *She-Elders*, whom I have above distinguished by the Title of Matrons, they are chosen by their own Order.

WHEN the Brethren were allowed to have Churches, the Consecration of them was plain, and simple without Ostentation. They called the Congregation together, and acquainted them with the End proposed in the Election of them. They sang Psalms, and then devoutly kneeling went to Prayers; after that, the Minister preached a Sermon adapted to the Occasion, and then dismissed his Audience with his Benediction.

I SHALL conclude this Dissertation with a short Account of their Penance and Excommunication. The Discipline is altogether as strict and rigid in those two Particulars as in any other. When a Brother had been guilty of a Fault he was first admonished, and then corrected in a friendly Manner either by his Brethren or his Pastor. Such Punishment, however, was inflicted in private, unless they plainly perceived that the Person was obstinate, and that the Measures before taken had not their desired Effect. Then indeed the Consistory took Cognizance of the Offence, and made use of the Power of the Keys in the Suspension of such perverse Member from the Sacrament of the Lord's Supper, till such Time as he gave undeniable Testimony of a sincere Repentance. But if the Delinquent persisted in his Obstinacy and the Crime by him committed was very enormous, his Excommunication was formally pronounced from the Pulpit, and then the Brethren looked upon him as a Publican and a Heathen, according to the Directions of JESUS CHRIST, until a Repentance in some Measure proportionate to the Offence, restored the Person so excommunicated to the Favour and Affection of the Brotherhood.

THE FOURTH  
DISSERTATION.

On the RELIGION and CEREMONIES of  
the *Lutherans*.

VOL. V.

5 G



DISPERSED

OF THE

## DISSERTATION.

On the RELIGION and CEREMONIES of  
the *Lutherans*.

IN the first of these Dissertations I have given the Reader a general Idea of the *Lutheran* Doctrine and its Origin. I have pointed out some of the Alterations consequent thereupon without either rashly commending or censuring the Catholics (who are zealous Advocates for the absolute Authority of the Church, which is immutable both as to its Doctrines and Decrees, and of her supreme Head) or the Protestants who justify their Separation from the indispensable Necessity which there is of making such an Enquiry as exposes them to frequent Alterations, and never fails of multiplying Sects and Parties: I have traced, as an impartial Historian, the Progress of the Reformation to the Council of *Trent*, and have all along left the Reader to judge for himself, and espouse that Party which he approves of best. An Author who professes himself a Christian, and owns Christ for his Master, ought never to write otherwise; but, however, in case he should be a little bias'd through some little Prejudices, his Partiality ought to be imputed to human Frailty. I must acknowledge, however, that 'tis, in my Opinion, earnestly to be wished, that the Church had never been divided, and that both Parties had behaved towards each other with as much Charity in the Fold of the great Shepherd of Souls, as they are obliged to do in a civil Government, where all readily acknowledge themselves subservient to one Lord and Master. But since Matters are come to that pass, that the Catholics cannot comply with the Protestants without giving up their absolute Authority; and on the other Hand, the Protestants cannot be prevailed on to relinquish their Enquiry by which they justify their Reformation, I shall with all due Reverence and Submission leave the Decision of the Salvation both of the one and the other to JESUS CHRIST; yet still I must acknowledge, that a Lutheran or Calvinist, who is a truly virtuous Man, is infinitely preferable, in the Sight of God, to a vicious Catholic, who arms himself with the Shield of that Faith to which he is a perfect Stranger, and glories in his Detestation of all such as dissent from the Romish Church, of which he himself is an unworthy Member. With the same Freedom I shall proceed to give an Account of what appears to me to be worthy of Praise or Censure on both Sides: The Christian Religion can never suffer by an impartial Declaration of what is Good, or what is Evil: But 'tis not so

\* It is absolutely necessary that an Enquiry should be made into the Profession of all Religions; for without it Faith is blind. The same Observation has been made in another Place, viz. that 'tis the Enquiry into the Motives to a Thing, that leads us to the Belief of it. I quoted at the same Time a Passage from the Gospel of St. John which contains those Motives. "It is not from what you have told us that we believe in him (JESUS CHRIST) for we have heard him our selves, and we know that he is in Truth the Saviour of the World." This Passage comprehends both the Argument and the Enquiry, in direct Opposition to blind Faith. All Christians are as capable of making such Enquiry as they are of keeping the Ten Commandments.

with respect to Mankind; for the greater Share of Divine Authority they imagine themselves to be entrusted with, the more shamefully they abuse it; which is the true Reason why the Vices which lie concealed under the Diadem of a Monarch, the Robes of a Pontiff, or the Mitre of a Prelate are so seldom exposed to publick View.

IN the very same Dissertation I have given Account of several Projects which were set on Foot for the Reconciliation of the contending Parties, and for the most Part I have selected such as are the most remarkable. I could doubtless have produced divers others, if I had thought it needful, in which some Circumstance or other might have proved worthy of Observation. I might likewise have given an historical Detail of several Conferences, Debates and Controversies previous to such an intended Reconciliation, had either of the Parties been inclinable to the least Submission, or if there had been on both Sides in these religious Heats and Animosities, but as much Confidence, Generosity, and true Courage as is required by Gentlemen of Honour, when a Quarrel is to be determined by the Point of the Sword. But I am fully persuaded, tho' such Narrations were not foreign to my present Purpose, that the Reader would be but little improved or entertained were I to inform him, for instance, that one *James Andrew Schmidlin*, a turbulent, hot-headed Divine, who was much better qualified to sit as Superintendant over his Father's Work-House, than as President of a religious Conference, made it the whole Business of his Life to oppress both the Protestants and Catholics by the Weight of that persecuting Power which the *Lutherans* ascribe to the Church of *Rome*:<sup>b</sup> That in the Year 1564 there was a Conference held at *Mulbrun*, by the Permission and Authority of the Elector *Palatine* and the Duke of *Wurtemberg* between the *Lutherans* and *Calvinists* in order to come, if possible, to an Accommodation with respect to the Doctrine of the Eucharist, that Stumbling-Block and Rock of Offence, which has created for so many Years such irreconcilable Differences amongst all the Parties of the Christian World. But in order to justify an Opinion altogether as incomprehensible as that which the Catholics are so severely censured for, the beforementioned *Schmidlin* made use of the most absurd, sophistical Arguments that ever were heard of, and advanced, with the utmost Assurance, such Paradoxes, as could never be supported and maintained; inasmuch that after the Conference was over, numberless warm Pamphlets were published, which had no other Influence or Effect, but to make both Parties still more outrageous, and inveterate one against another, and to expose to publick View the Violence of that religious Spirit, which rather than retract one Inch has recourse for its Vindication, to say no worse of it, to the most bitter Invectives. We'll here produce one Instance only. One *Marbachius*, a zealous *Lutheran*, writing against a *Sacramentarian*, expresses himself in the following Terms. "We not only believe that JESUS CHRIST after he ascended into Heaven in his human Nature, and sat at the Right Hand of his Father, is personally present (that is to say in his human Nature) in the Bread and Wine (of the Lord's Supper) but we believe, that his human Nature is likewise in Hell, nay in every Glass of Liquor we drink &c." In another Treatise he says further, <sup>c</sup>that the Devils themselves are in that very Heaven into which JESUS CHRIST ascended: An Expression, by which he meant no more, than to maintain, with the utmost Aggra-

<sup>b</sup> See *Hospin. Hist. Sacram.* Part ult. pag. 554. & seq.

<sup>c</sup> Nos Lutherani credimus, quod Christus, postquam humanitate sua in Cælum ascendit, & ad dexteram Patris sedit, non tantum cum pane & vino, sed etiam in inferno & uno quoque Cantharo Cervisario personaliter præsens sit &c. ex *Hospin. ubi sup.* pag. 629.

<sup>d</sup> In illo Cælo in quod ascendit Christus etiam Diabolus esse. *Hospin. ibid.*



vation, the Ubiquity of Christ's human Nature; but the Expression is very shocking and offensive, and enough to stagger and confound such as are weak in the Faith: Had this *Lutheran* been asked whether he understood what he asserted, he would doubtless have had the Assurance to say he did: If afterwards any one should have talked with him on the Article of Transubstantiation, he would have railed in the most opprobrious Terms against the Absurdity of that Position, and have treated the Catholics as Men who belie their Consciences and laugh in their Hearts at the very Doctrine they defend with their Mouths; who dare not acknowledge that they understand it, and who make the Mystery of the Sacrament a meer magical Operation.

I HAVE likewise thought it foreign to my Purpose to give an historical Relation of the Formulary and the Treatise on the Union. The latter more properly belongs to Ecclesiastical History. I shall only give the Reader therefore a general Idea of the former which was composed by an Assembly of fifteen hot-headed *Lutheran* Divines convened at *Torgau* in the Year 1574. The Formulary consists of ten affirmative, and twenty negative Articles against the *Roman* Catholics and the *Sacramentarians*. The former contain the Opinion of the *Lutherans* with respect to the real, *true*, and *essential* Presence of the Body and Blood of JESUS CHRIST in the Sacrament of the Lord's Supper. The latter reject the opposite Doctrines; but the Reader will find himself very much mistaken if he imagines that any Apostolical Expressions, or charitable Principles are to be met with in them. 'Tis true such an Expectation would be no ways unreasonable from a Body of Divines, who had not been separated above fifty Years from the *Roman* Catholics, whom they stigmatized with the odious Character of Persecutors, and Enemies to all Christian Charity. However, not the least Tincture of Moderation appears throughout the whole Performance: The Formulary is expressed in the strongest Terms that can be devised by such as would bear an arbitrary Sway over the Consciences of Mankind. It censures the Opinion of *Carlostad*, as idle and ridiculous; that of *Zwinglius*, as stupid and nonsensical; and takes the same Freedom with all the rest: Some are hot-headed, and Lunatics; others Enthusiasts and Fanatics. As to *Calvin*, *Beza*, and *Bullinger*, their Works are all prophane and blasphemous from one end of them to the other. The last negative Article, notwithstanding there are about twelve or fifteen cogent Arguments therein produced against the *real Presence* of the *Humanity* of JESUS CHRIST, contains at the same Time the most violent Invectives against the *Sacramentarians* and the Mass. However, upon a fair and impartial Ballance, the *Roman* Catholics preumptively insist, that they can maintain with as little Absurdity the Doctrine of Transubstantiation, as the *Lutherans* that of their *real Presence*. As to the rest, it would be no straining a Point, to brand those Divines with the ignominious Title of Persecutors; since at the Close of their Formulary, Exile and Imprisonment are denounced against all those who refuse to subscribe to it. To receive the Communion with the *Sacramentarians*, to publish their Books, or write in Vindication of their Tenets, was deemed no less

\* It is nevertheless to be observed, that *Luther*, their dear Father (*noster dilectus Pater*) as the Formulary of the Union in one particular Article calls him, was at first so cautious, and talked in such dark and ambiguous Terms, that he could not avoid being thought inclinable to favour the Belief of Transubstantiation and Consubstantiation, that is to say, the Opinion which unites the Body of JESUS CHRIST to the Bread in the Holy Communion. "I do not condemn, says he, the other Opinion (of Transubstantiation) I only assert, that 'tis not an Article of Faith. . . . I admit of both Opinions, and would only endeavour to remove the Scruple."

<sup>f</sup> Terms of the Formulary V. *Hospin. in Concord. Discord.* pag. 39.

<sup>g</sup> See *Bessuet's Hist. of Revol.* Lib. II. and *Hospin. Hist. Sacram.* Part II. pag. 76, at the Passage Beginning, *Vicit ergo Transubstantiatio Romana.*

than an Act of Rebellion against the Government. <sup>b</sup> *Peucer*,<sup>c</sup> so celebrated for his Writings, and several others, with much Difficulty escaped from falling Victims to their Repentment. And here I must not omit mentioning the three principal Articles of Impeachment drawn up against the beforementioned *Peucer*, some Months after the Formulary was completed at *Torgau*. In the first Place, they charged that worthy Physician, and *Anti-Ubiquitarian*, with a Conspiracy against the Government, and summoned him, under the Penalty of being tortured on the Rack, to discover his Accomplices. Secondly, they insisted on his giving in a List of the Names of the several Divines and Counsellors, then residing at the *Saxon Court*, with whom he kept up a clandestine Correspondence to the Prejudice of the *Lutheran System*. They accused him, in the last Place, of being indirectly disloyal to his Prince, or at least, they maintained, that it was impossible for him to be a loyal Subject, since he entertained quite different Notions of the Eucharist from those of his Sovereign. With what Grace or Assurance could Men of such violent Principles exclaim against the Church of *Rome*?

IN the Year 1576, another Formulary of an Agreement was published at *Torgau*, in which the *Canonization*, as *Hospinian* calls it, of the *Ubiquity*, that darling Tenet of the Party, was perfectly accomplished. Six other Divines, however, in 1577, who were assembled together in the Convent at *Bergue*, near *Magdebourg*, gave the finishing Stroke to that Agreement; and it is that Formulary of *Bergue*, which they now call the *Treatise on the Union*. Some of the Protestant Powers, however, were distasted to find every other Tenet but that of the *Ubiquity*, therein censured and condemned; as may be seen in the <sup>d</sup> Dissertation which I have here quoted; and to which I shall refer such of my Readers as are inclined to be more fully acquainted with the History of the Union, and those warm Debates and Controversies which the Defence of it created not only in *Germany* but in Foreign Countries. I shall here introduce a short Account of the *Lutheran System*, which is a Subject much more essential to my present Dissertation.

<sup>e</sup> IN order to give a true and impartial Narration of the *Lutheran Creed*, we must have recourse to their symbolical Writings, amongst which the Confession of *Augsbourg* is looked upon as the most perfect and complete. However, 'tis necessary, in the first Place, that the Reader should know what symbolical Discourses successively appeared in Print, after the Reformation begun by *Luther*. The Confession of *Augsbourg* beforementioned was presented to *Charles* the Vth in 1530. It was composed by *Melanchthon* with *Luther's* Assistance; and in a little Time afterwards the former published a Treatise in Defence of it. The *Smalcaldian Articles* came out next. I shall not here enumerate all the Motives, mentioned in History, which induced *Luther* at the Close of the Year 1536 to draw up those Articles, known by all the Protestants in *Germany* by the Title beforementioned. I shall only observe, that they were presented to, and approved of by the *Smalcaldian Assembly*, about the Beginning

<sup>b</sup> See the Persecutions which he suffered in *Saxony*, in the *History of the Union* by *Hospin*.

<sup>c</sup> *Hospin*, ubi supra.

<sup>d</sup> In the general Preface to this Work, I informed the Reader, that one Mr. *Maichel* had promised to oblige me with a Dissertation on the *Lutheran Religion*, and its Ceremonies. I think myself, however, obliged to declare, that I never received it, and that the learned Gentleman beforementioned, finding himself no doubt engaged in Studies of much greater Importance, could furnish me with no more than four Sheets, containing an Account only of the different Sentiments of the *Lutherans* and the *Calvinists* with respect to the Doctrine of Predestination; and the Remark in the next Page, on the *Real Presence*.



of the Year 1537. The Apology as well as the Articles were produced to justify and explain the *Lutheran* System, but the latter were proposed to be laid before the<sup>1</sup> General Council. *Melanchthon* subscribed them with this remarkable Reservation; “ that  
“ in case the<sup>m</sup> Pope would espouse the Interest of the Gospel, that is to say, the *Lu-*  
“ *theran* Doctrine, their Party would consent, for the Peace and Tranquillity of the  
“ Christian Religion, and those Professors of it who were under his Jurisdiction, that he  
“ should have a Superiority over the Bishops, a Superiority which he had already ac-  
“ quired by human Right.” The Catholics point at several Alterations made by the  
first Reformers in these three Writings. I shall refer the Reader to Mr. *Bossuet*, who  
has been very curious and exact in the relation of them.

I MUST not here forget to mention two authentic Pieces written by *Luther*, that  
is to say his large and small Catechisms. Altho’ the exact Time when he composed  
them is unknown, yet I shall venture to range them after the Confession of *Augsbourg*;  
because it is very probable that *Saxon* Doctor never concerned himself about the fun-  
damental Points, till he had made such Alterations as he thought necessary for the  
Reformation he proposed.

THE *Saxon Confession*, and that of *Wittemberg* were published in the Year 1551.  
The former was composed by *Melanchthon*, and the latter by *Brentius*. *Melanchthon*  
called his, a *Rehearsal of the Confession of Augsbourg*; and we are informed, that *Bren-*  
*tius* published his, under the same Title. However, there was something more in it;  
and if we may give Credit to the Judgment of some Catholic Authors and Sacramen-  
tarians, there were not only several Alterations made, but some Absurdities likewise ad-  
vanced therein. After these Confessions appeared the Catechism of *Wittemberg*, in the  
Beginning of the Year 1571. the *Consensus of Dresden* in October following, and the  
*Grand-Faßt*, that is, the Basis, or Foundation, in the same Year likewise, of which  
the *Consensus* beforementioned was but an Abridgment. The latter was in the Form  
of a Confession of Faith. These Writings, however, do not include in them the  
whole *Lutheran* System. After that, I find nothing but the Formulary of the Union  
beforementioned, and divers Assemblies convened after the Publication of it, in one  
of which that Formulary was subscribed, as we are credibly informed, by<sup>p</sup> above  
eight thousand Ministers.

THE Sum and Substance of what follows with relation to the particular Persuasion  
of the *Lutherans*, as well in those Points wherein they differ from the *Roman Catho-*

<sup>1</sup> Under the following Title, *Articuli Christianæ Doctrinæ, qui concilio Mantuæ vel alibi congregando ex-*  
*hibendi sunt, indicantes quid recipere, vel concedere possimus, & quid non: Scripti a D. Martino Lutero an.*  
1537. They were laid, however, before the Council in December 1536. Mr. *Pfaff*, to whom I am in-  
debted for this Note, has published these Articles in *Latin* from the Translation of one *Peter Goneranus*. See  
his Collection, entitled, *Ecclesiæ Evangelicæ Libri Symbolici*. pag. 383.

<sup>m</sup> *De Pontifice autem statuo, si Evangelium admitteret, posse ei, propter pacem & communem tranquillitatem*  
*Christianorum, qui jam sub ipso sunt, & in posterum sub ipso erunt, superioritatem in Episcopos, quam aliqui*  
*habent jure humano, etiam a nobis permitti.* This was the Sentiment of that Divine, who for the generality  
was more mild and moderate than *Luther*, and who, in all probability, might have accomplished a Recon-  
ciliation, had his Dexterity and Address been equal to his Learning and Good-Nature. Mr. *Pfaff*, however,  
pretends, that that Attempt was fruitless and ineffectual; since the Condition of it was impossible to be  
complied with: He adds moreover, but without alledging any Authority for it, that *Melanchthon* afterwards  
retracted that Clause of his Subscription. See Mr. *Pfaff*, ubi sup. pag. 425.

<sup>n</sup> In his *History of Revolutions*.

<sup>o</sup> Mr. *Pfaff*, in his Dissertation on the symbolical Writings, informs us, that these two Catechisms were  
published in *Germany* by *Luther* in 1529 after his general Visitation of the *Saxon* Churches in 1528. The  
smaller Catechism consisted of five Articles only; but afterwards, a sixth was inserted with other Additions.  
His larger Catechism was composed for the particular Service and Instruction of the Clergy.

<sup>p</sup> Mr. *Pfaff*, ubi sup.



licks, as those wherein they dissent from the Protestants, will be an Extract only from those Writings; it being needless, if not impertinent, to enlarge on such Articles of Faith as are actually profest by all Parties. They acknowledge but <sup>a</sup> four œcumenical Councils, viz. that of *Nice*, held in the Year 325, that of *Constantinople*, in 381, that of *Ephesus*, in 431, and that of *Chalcedon*, in 451. They are so far from allowing, that good Works are any ways meritorious with regard to Salvation, that they look upon the 'very Virtues of the wisest Heathens as actual Vices. 'Tis necessary, however, to give the Reader a more just Notion of the Opinion of the *Lutherans* on so abstruse a Topick. They acknowledge, for the generality, that CHRIST died for all, who were Partakers of *Adam's* Transgression; but that such only as should believe on him, and persevere in that Faith to their Lives End should be saved. The Foreknowledge of God from all Eternity of this Faith is made by them the Basis, or Foundation, of the Election or Predestination of the Faithful; 'so that they don't admit of that irreversibile Decree, or absolute Predestination, maintained by the *Calvinists*; because they do not believe, as 'tis a received Notion with the last mentioned Party, that Predestination is a simple Effect of the Will of God; as if God Almighty had absolutely chosen from all Eternity but a certain Number of Souls, in order to make them the peculiar Objects of his Grace and Mercy, and that without any Regard to their Faith in his Son. They view Election in the very same Light as they do Justification. If the instrumental Cause of the latter be Faith, God's Foreknowledge of that Faith of the Faithful is their Election. As to Free-Will, the *Lutherans* deny its Power before the Conversion of a Sinner, and maintain, that none are converted but by the prevailing Efficacy of Grace alone. Such Grace, however, according to them, is not irresistibile. The Distinction between *efficacious* and *sufficient* Grace is by no means satisfactory. They maintain, that all Divine Grace is efficacious, but if it has not its due Influence or Power, 'tis the Sinner only that is to blame. Such *Lutherans*, as are not altogether so rigid in their Principles, acknowledge, that this System of theirs is attended with some Difficulties; and give me leave to add my humble Opinion, with equal Absurdities. For my Part, to speak freely, and without the least mental Reservation, I think those Christian Divines might have allowed us the Liberty to secure our own Salvation, without their unintelligible, impertinent Jargon, relating to God's *absolute Decree*, *his Election*, *his efficacious*, *peculiar*, *universal*, *irresistible*, *amissible*, *inamissible*, *sufficient* Grace, *aiding* and *assisting* Power &c. The *Lutherans* acknowledge but two Sacraments, that is to say *Baptism*, and the *Lord's Supper*. They deny Transubstantiation, the Mass, the Elevation and Adoration of the Host, the Ceremonies, and all that external Worship, which the Church of *Rome* observes, with respect to the Body and Blood of JESUS CHRIST: But they believe, that the 'Real Presence of the *Humanity* of JESUS CHRIST is with, in, and under the Elements of

<sup>a</sup> In this Particular the Protestants and they agree.

<sup>c</sup> We must make a Distinction here. They are not all of the same Opinion with respect to this Article; many of the *Lutherans*, and in all Probability the greater Part of them, believe what I have here related, grounded on this Notion, that there is no Grace or Salvation without Faith in JESUS CHRIST. Now, say they, without Faith and Grace, all good Works, and even Virtue itself, are grounded on Pride and Self-Love; such *Lutherans* as are more charitable, at least suspend their Judgments in this Particular. However, the more moderate of their Party allow of the Possibility of the Salvation of those Heathens, who live up to the Light of that natural Religion. Mr. *Pfaff* has freely acknowledged this as his Opinion, in a Dissertation which he has published on that Topick. To do that learned Gentleman the Justice that is due to him, it must be confessed, that no Person was more capable than himself to reconcile the two contending Parties, and incline them to profess the orthodox Principles of the Christian Religion.

<sup>d</sup> It would be needless for me to point out the Difference which there is between the *Lutherans* and the *Catholicks*, both *Jansenists* and *Molinists*, concerning Grace and Predestination, since 'tis two well known to need a Comment.

<sup>e</sup> As to the Sacrament of the Lord's Supper, Mr. *Maichel* in the Manuscript abovementioned, says in express

of Bread and Wine in the Holy Communion, and maintain in Vindication of their Ubiquity, that all the Perfections of CHRIST's Divinity were communicated to his Humanity.

press Terms, "that the *Lutherans*, as it is universally known, are Advocates for the *Real Presence*, that is to say, "that each Communicant receives, together with the Elements of Bread and Wine, the real, and true Body "and Blood of JESUS CHRIST. Thus, that real Presence is not confined to those only who are Receivers "with Faith in their Hearts; but is extended even to such as eat and drink unworthily." After that he complains of a modern Author, who has misrepresented the Belief of the *Lutherans*; so far as he asserts, that they agree with the Fathers, that the Ungodly neither eat the Flesh, nor drink the Blood of the Lord JESUS CHRIST, altho' they receive the Sacrament to their own Damnation. But, continues Mr. Maichel, "is my Opinion, "that that learned Gentleman describes the Faith of the *Lutherans*, not such as it actually "is, but such only as he sincerely wishes it to be. In order to convince the Reader of just the reverse of that "Assertion, he need only consult the symbolical Writings, and those which some few Doctors have published on that Topick. Thus the Protestants, in their Theological Systems, have frequently censured the "Lutherans for that particular Notion; so that 'tis evident in Fact that it was no Article of their Belief. It "must, however, be observed, that that *Real Presence* is extended no farther than to the actual Celebration "of that Sacrament; and that as to the Manner of it, the *Lutherans* maintain, that it is neither a physical, "local, or carnal Presence of the Body of JESUS CHRIST, but sacramental, incomprehensible, and entirely out of the common Course of Nature. This Notion of theirs is grounded on the Words of the Institution, *this is my Body*, others have likewise been Advocates for the Ubiquity of the Body of JESUS CHRIST, which they look upon as a Consequence of the Hypostatic Union of his two Natures." These are the *Lutheran* Tenets according to Mr. Maichel. For Fear of making the least Alteration in that *Lutheran's* Manuscript, I have transcribed the *French*, such as it is, verbatim; however, I shall leave the Reader at his own Liberty to compare and reconcile this with what has been before advanced, and to judge for himself, whether a *real Presence*, by virtue of which each Communicant receives the true and real Body and Blood of JESUS CHRIST, a Presence which notwithstanding is neither physical, local nor carnal, but sacramental and incomprehensible, and altogether out of the common Course of Nature; whether, I say, such a Presence is more intelligible, better grounded, and more worthy of the Christian Religion than Transubstantiation, the Property of which, by the way, is to be incomprehensible also, and out of the common Course of Nature. To all these Systems let us boldly apply what we have advanced with respect to Grace and Justification. If the Priests would permit us to think and speak our Sentiments freely, those Words advanced by Mr. Maichel in favour only of that Reconciliation which he wished to see accomplished between the *Lutherans* and the Reformed, would bear a farther Comment. "Tis my humble Opinion, "that if both Parties would endeavour to understand each other aright, and clearly explain the ambiguous Terms with which that Point is incumbered, their jarring Sentiments thereupon, as I have before "observed, might easily be reconciled." To conclude, what follows is Mr. Maichel's Addition on the good Understanding between the *Lutherans* and the Reformed against the *Roman Catholics*, with relation to the divine Adoration of the Eucharist. "Tis very observable, that the *Lutherans*, notwithstanding their Acknowledgment of the real Presence of the Body of JESUS CHRIST, condemn, as well as the other Protestants, "all that Adoration paid by the *Romish* Church to the Host, which doubtless, was one of the principal "Reasons why the Protestants in their Synod of Charenton made an express Canon for the Admission of the "Lutherans, as such, (he plainly means the Reformed) into their Communion; since the real Presence is "attended with no dangerous Consequence, with respect to divine Worship, which is an essential Point in "the Christian Religion, and for which we ought to have a due Regard in the Judgment which we pass "on the Importance of any Doctrine or controversial Topick whatsoever." The *Roman Catholics* however, might, by way of Reply, insist that the *Lutheran* is deficient as to his Veneration and Respect for JESUS CHRIST in not paying divine Adoration to his Humanity, as participating of the Attributes of the divine Nature in the real Presence and Ubiquity. As to the other Objections, I shall refer the Reader to what has been before advanced with respect to the Approaches which the other Protestants have made to the *Lutherans*; besides that the latter despise them, the Catholics are of Opinion, that they were principally the Result of mere Politicks, and that all their Endeavours in that respect had no other Aim than joining their Forces together against Rome, their common Enemy. As for the rest, after reading over and over again all the Arguments that have been advanced both for, and against these Opinions, it must be acknowledged, in my Opinion, that Luther did hold the real Presence by virtue of these Words, *this is my Body*; but in Process of Time, the Opinion was, that JESUS CHRIST was not in the Eucharist till the actual Participation of it, that is to say, till the Time of the Communion; in order to save, as I humbly conceive, some Absurdities which might result from Luther's Opinion: Besides, that Sentiment much better suits with Adoration, Elevation, &c. The visible Elements, says Mr. Pfaff, although consecrated, are not the Sacrament of the Eucharist, till the Bread be actually eaten and the Wine be drank up &c.

As to the Communication of Idioms, which is another very considerable Article, and makes a manifest Difference between the *Lutheran* System and that of the Protestants, "the *Lutherans* maintain, as we are "informed by the beforementioned Mr. Maichel, that the divine Nature, by virtue of the hypostatic Union, "hath truly and really communicated its Attributes and Properties to the human Nature; inasmuch that "the latter is likewise omnipresent, omnipotent, &c. And as to some particular Attributes, which seem to "destroy the true Essence of the human Nature, such, for instance, as the Immensity, Infinity, and Existence of the Deity from all Eternity, the *Lutherans* say, that such Attributes are only mediately and indirectly "applicable to the human Nature; so that altho' I cannot assert, that the Body of JESUS CHRIST is immense, infinite, and eternal, yet notwithstanding, I can with Truth and Propriety say, that the Blood of JESUS CHRIST is infinitely precious, the Merit of this divine Mediator is of an immense and everlasting Value; and "that on Account of the hypostatic Union, by Means whereof there is but one Person in JESUS CHRIST. This last Position is not contested by the Protestants, tho' for the same Reason, they will not admit of a "Communication of Idioms in the first Sense, in which the *Lutherans* maintain that Omnipresence, and the "other Attributes of the Divinity contain nothing in them which is not truly applicable to the human Nature; for Extension, according to their Notion, being only a simple Affection, or natural Property of "Body, Omnipresence, by consequence, may be communicated to the human Nature without destroying "the Essence and true Existence of the human Nature in JESUS CHRIST." Give me leave to observe



Humanity. They reject the Adoration of Saints and Relicks. Tho' 'tis our bounden Duty, say they, to imitate the Saints, and set them before our Eyes, as our grand Exemplars, yet we ought not to invoke them, or imagine that there are any latent Vertues in their Relicks &c. They condemn all Acts of Penance and human Expiations, such as solemn Vows, Pilgrimages, nine Days Devotions, Macerations, and other Works of Supererogation, that is to say, such Mortifications, as, by the Laws of Christianity, are no ways imposed upon us, &c. They reject all Distinction of Meats, and the Observance of *Lent*, all monastic Vows and Convents, the Celibacy of the Clergy, and the Performance of Divine Service in an unknown Tongue; and in short, all the Ceremonies practised in the *Romish* Church. Thus I have given the Reader a short Account of the principal Articles wherein the *Lutherans* dissent from the Catholics. I shall now proceed to their Ceremonies and Ecclesiastical Discipline.

### *The CEREMONIES of the LUTHERANS.*

I SHALL begin with the Consecration of their Churches, according to the Ceremonies observed among the *Saxons*. Their Pastors, with their several Congregations, either meet at the Parsonage, or at some convenient Place near the Church intended to be consecrated, and afterwards march in Procession two and two, once at least, and sometimes thrice all round it, singing certian divine Hymns or Canticles all the Way. As soon as this previous Act of Devotion is over, they enter the Church, where the Service is opened with singing again; after which some Portion of the Sacred Scriptures is read to them, and a Sermon preached on the Solemnity of the Day. If the <sup>a</sup> Income or Revenue of the Church will admit of it, or the Congregation are able and willing to defray the Expence, the Superintendant of their Metropolis is requested to assist at the Ceremony, to give his Benediction to the Church, and consecrate it with some proper Discourse of his own composing, which Favour is acknowledged, not only by a handsome Gratuity, but an elegant Entertainment. After this my <sup>b</sup> Author gives a particular Account of the Consecration of another Church, situate in the Suburbs of *Dresden*, called *Fredericsthat*, the Ceremony whereof was performed in the Year 1730. The Procession set out from the Place where the *Lutheran* Service had been first performed. The Students and Scholars sung all the Way. After them went the Person, whom the *Lutherans* call their Superintendant, with a large Bible, the Pastor of the Church with a Chalice in one Hand, and a Patin in the other, and two Deacons, one of them with the small Chest in which the Book of their Discipline is generally deposited, and the other with the Book itself. A numerous Train of the *Lutheran* Party of all Ages and both Sexes brought up the Rear. In this Order they marched to the Church, where there were several Anthems sung, accompanied with instrumental Musick: After which the Superintendant preached a Sermon on the Solemnity of the Ceremony; and that their sensual Appetites might be gratified as well as their spiritual, there was an elegant Entertainment provided for the more agreeable Conclusion of the Festival. However, if we may rely on the Veracity of our Historian, *every Thing was transacted in the Fear of the Lord.*

here, that there is something advanced in this Assertion that seems to favour the Doctrine of Transubstantiation.

<sup>a</sup> *Kirchen Ärarium.*

<sup>b</sup> *Hist. of the Ecclesiastical Ceremonies of the Saxons*, written in the German Language, and published in 1732.



He gives a Description of another Consecration, *viz.* of the Church of *Pilnitz*, which in his Opinion, was very remarkable, and worthy to be transmitted down to Posterity. But as I would not willingly tire my Readers with useless and impertinent Repetitions, I shall only inform them, that this Consecration of *Pilnitz* was honoured with a more numerous Procession than either of the former, and that after the Sermon was over, the Sacrament was administered to the principal Persons concerned therein by the stated Pastor of the Place, and his Assistant, the *Te Deum* being first sung with instrumental Musick. But to proceed to something still more remarkable, that is to say, to the Anniversary of the Foundation of a Church. 'Tis customary, as we are informed, to solemnize these Anniversaries, throughout most Parts of *Germany* in Autumn, under the Denomination of *Kirchweie*, (that is, the Consecration of a Church) from whence these Festivals, known in *Germany*, by the Name of *Kirchmisse*, take their Denomination. They consist in the Observance at first of some few Acts of Devotion, but the chief End and Design of their Institution was this, that Friends and Relations might meet together, and eat and drink sociably one with another. The Author of the Ecclesiastical Ceremonies of the *Saxons* assures us, that these Festivals were celebrated in Autumn rather than at any other Season, because *their new Churches for the generality were finished much about that Time*. But be that as it will, these *Kirch-Misses* were called Fairs, because the general Meeting of Friends and Relations, and doubtless some little Acts of Devotion which opened the Anniversary, imperceptibly attracting a considerable Number of Strangers, such Times were thought most proper for the Improvement of Trade and Commerce &c. We shall add some other very strong Motives for the Establishment of their Fairs, under the Sanction of these annual Festivals. At such Times the head Magistrates of the respective Places where they were kept feasted the Populace, and ordered publick Rejoicings and solemn Processions to be made in Commemoration of the Saints to whose Service such Churches were peculiarly devoted. In short, the Clergy under the specious Pretence of serving the Almighty, and animating the People to an ardent Zeal for their most holy Religion, exposed not only their Relicks and other Objects of Devotion to publick Sale, but their other rich and valuable Curiosities, especially in such Places where their Bishops were civil Magistrates. Notwithstanding this Origin of theirs, those Festivals bear a near Affinity, in divers Respects, to the *Feria*, or *Nundinae* amongst the *Romans*, which were remarkable as well as ours for their various Pastimes, Privileges, and Exemptions from certain Duties, &c.

I SHALL not here dwell on the Rights and Privileges of their Churches, nor on their Revenues [or annual Incomes: Their Churches have lost all, or the greatest Part of those Advantages since the Reformation. Notwithstanding there are some well-disposed Protestants who think it their bounden Duty, and an Act of Christian Charity, to relieve the Churches, and to be indulgent to their Ministers; yet they are never allowed to be so liberal and munificent, as to ruin their Families, and make unjust Donations for the better Maintenance and Support of their spiritual Pastors, for the Erection of Churches, or any other Purposes of the like Nature, which, for the generality, are more owing to the inward Dread of an Hereafter, or the want of

\* In *Latin*, or rather in *Greek*, *Encenia*, *Renovations*. An Author, who has published in *Dutch* a curious Collection of the *Ceremonies of the Altar*, observes, as others indeed have done before him, that this Word is composed of two others, which signify *Church* and *Mass*; because in the Consecration of a Church, which they afterwards annually commemorated, *High Mass* was always performed: From whence the annual Festival was called *Kirchmis*, in *Dutch*, *Kermis*.

Discretion, than any pious Intentions of the Testator. Some Protestants perhaps may carry this Point a little too far; but on the other Hand, into what Excesses do the *Roman* Catholicks sometimes run on these Occasions? I cannot forbear taking notice of one particular Instance which was very prejudicial to *France*. In former Times he who left no Legacy by his Last Will and Testament to the Church was deprived of all the Honours of a funeral Solemnity; and in case any one died intestate, some Priest, by the Pope's Authority, supplied the Deficiency, drew up a Will in Form for him, and made such Bequests to the Church as he thought most convenient, which at that Time was in too good Hands to be in the least apprehensive of losing her Share of such pious Donations. The Parliament, however, at last abolished that pernicious Custom, which was doubtless owing to that private Maxim approved of by the generality of the Clergy, *that the Republick subsists in the Church*; whereas according to the natural Order of Government, *the Church is wholly dependent on the Republick*.

THERE are several ° Collectors, or Managers of the Revenues belonging to their Churches, who are obliged, in order to make them regular and true to the Trust reposed in them, to render an Account of their Stewardship, and of every individual Receipt, to the Civil Magistrate. Their Churches, says a *German* Author, ought to be looked upon as so many Pupils, and these Collectors as their Tutors and Guardians, whose Duty it is not only to take care of the Effects with which they are entrusted, but to improve them and lay them out to the best Advantage, sometimes in the Supply of their several Necessities, and sometimes in Repairs and decent Decorations, as shall be thought most requisite and convenient for them. I shall now proceed to give the Reader a short Account of the Ministers, or Pastors of their Churches.

I SHALL not here expatiate either on their Course of Life or the Method which they generally observe in the Prosecution of their Studies; since both the one and the other falls under the particular Care and Direction of those who examine them at such Times as they stand Candidates for their Ordination. There are two Divines for the generality appointed for that Purpose, who not only enquire into their real Merit, and natural Qualifications, such for instance, as a proper Stature, a musical Voice, Health, and Strength &c. but into their Knowledge of the learned Languages, their Abilities to argue on both sides all controversial Questions, but in a more peculiar Manner, into their Dexterity and Address, in that Part of the Controversy which I shall venture to call, *Cavilling*, or *Sophistry*, which is the darling Qualification of the Papists, and which they put in Practice in all Places, without the least Scruple whatsoever. They enquire likewise into the religious Principles, and particular Tenets of the respective Candidates. 'Tis highly requisite and just, that they should be sound and orthodox, that is to say, be in all Respects conformable to the Doctrines which they are intended to maintain and teach, and which the Church they are to serve professes; and that they should be fixt and unalterable during their Establishment in that sacred Function. In the just Definition of Orthodoxy, it is absolutely necessary that no one of the three Circumstances abovementioned should be omitted. After such due Enquiries made, the Candidate is ordered to preach be-

° *Respublica non est in Ecclesia, sed Ecclesia in Republica.*

\* The *Saxon* Term is *Kirch-väter*, Father of the Church; the *Dutch* Word *Kirk-meester*, Master of the Church.

† *Carpevicius in Jurisprudentia Ecclesiastica.*



fore his Examiners on some particular Text of their own choosing. <sup>a</sup> Some Years ago, says our *Saxon* Historian, the Candidate was obliged to preach twice or thrice before proper Judges selected out of the Body of Divines belonging to the Consistory, who by turns passed their Judgment on his Performance. Upon the Report of his being duly qualified, a Church may be offered him; however, according to the *Saxon* Discipline, he is obliged, before he is absolutely declared Minister of such, or such a Congregation, to preach several Times before them, and that afterwards the Opinion of the People must be consulted, and their Approbation and Consent procured. It is not said, indeed, that this Practice is so strictly observed, that there are no Intrigues, no Cabals, or clandestine Measures taken on such Occasions; but there is one Thing which I must not omit, that is to say, that the new Minister is obliged to <sup>b</sup> subscribe the *Formulary of the Union* with his own Hand, and not by Proxy.

IN the last Century, there was a particular Order of Ministers, not only in *Saxony*, but in several other Protestant Countries, consisting of veteran Candidates of forty or fifty Years of Age, for the generality poor Fugitives from *Bohemia* and *Moravia*, who made it their Business to travel up and down and preach on *Sundays* wherever they went, but principally in Country-Towns. They began their Sermons after the publick Service of the Day was over, and required no other Materials than a Table and a Chair; one to lay their Bible upon and the other to sit in. After which, they would make a long Harangue on such Texts as they thought proper, extempore and without any previous Preparation, to a numerous Auditory consisting for the most part of the poorer Sort of People. All their Discourses were delivered, as we are informed, with surprising Zeal and Ardency of Affection. They exclaimed with the utmost Vehemence against Sin in general, and denounced the Judgments of the Almighty on the Ungodly; and that too, in all Probability, with such Singleness of Heart, as is infinitely more acceptable in the Sight of God, than the rhetorical Flourishes of a less sanguine, tho' orthodox Divine, whose Audience principally consists of Persons of the highest Distinction. Such itinerant Ministers, for the most part, resorted to such Villages where there were no Churches, and there their Auditory was numerous, and very devout. After the Sermon was over, some of the Congregation usually brought the Minister some Meat, Drink, and other little Accommodations, which was all the Gratiuity and Recompence he expected.

As I am come now to speak of the Ordination of the *Lutheran* Ministers, I shall beg leave before I enter upon it, to speak a Word or two relating to that remarkable Point in Debate, which turns on the Validity of Protestant Ordinations. The Validity of the *English* Ordinations within these few Years was so warmly debated on both Sides, that a very learned <sup>i</sup> Gentleman was forced to fly from *France* for being a strenuous Advocate in its Favour. The Catholics make much the same Objections to the *Lutherans*, as they do to the *English* \*. *Your Ministers*, say they, *to the former, have no lawful Call, since they are not ordained by Bishops.* The *Lutherans*, amongst other Allegations, reply, that there is no absolute Necessity for Episcopal Ordination, that such Right of Election and Ordination is vested in the whole Congregation of the Faithful; that as the Faithful have an indisputable Right

<sup>a</sup> *Hist. of the Ceremonies &c.*

<sup>b</sup> *Carpzovius ubi supra.*

<sup>i</sup> Father le Courayer. He resides in *England*, where he meets with the utmost Respect from all such as are Lovers of true Virtue and real Merit. \* Our Author here seems quite to mistake the Case of the *English*.



to shun and fly from a Pastor when they find him to be a Wolf in Sheeps-Cloathing; *sc.* they have an equal Right and Title to substitute another Pastor in his Room: That there is no manner of Necessity for an inferior Pastor to be elected by a superior, is demonstrable, since the Bishops elect and ordain their Archbishop, and the Cardinals their Pope. I shall leave the Reader to judge of the Force of these Arguments, wherein, according to my humble Opinion, the Matter in Dispute is rather artfully evaded, than fairly <sup>k</sup> resolved. The Day for Ordination being fixed, the Candidate repairs to the Church where he is to be ordained in the Presence of several Ministers, ecclesiastical Judges, and a numerous Congregation of the Faithful. He there makes a Confession of his Faith either before, or some Time during the Sermon. In the Prayer after Sermon the Candidate is particularly taken notice of, and prayed for by Name, in the Terms following. *Such a one attending here in order to be admitted and ordained a Minister of the Gospel by the Imposition of Hands according to the Apostolical Institution, let us pray for him, that God Almighty would vouchsafe to inspire him with his Holy Spirit, and bestow on him an abundant Portion of his heavenly Gifts &c.* As soon as the Minister withdraws from the Pulpit, the *Veni Spiritus Sancte* is immediately sung, and during the Performance the *Superintendent*, who is Primate of the *Lutheran* Clergy, repairs to the Altar, accompanied by six *Collegues*, or Coadjutors (for so my German Author calls them) and followed by the Candidate, who falls down on his Knees before him. Here the *Superintendent*, addressing himself to his six *Collegues* beforementioned, having first communicated the Candidate's Request, invites them to join with him in Prayer on his Behalf; in the next Place he reads the Formulary of Election which is accompanied with another Prayer; and after that, directs his Discourse to his six Coadjutors, saying, "Dearly Beloved Brethren in our Lord Jesus, I exhort you to lay your Hands on this Candidate, who presents himself here before us in order to be admitted a Minister of the Church of God, according to the antient Apostolical Institution, and to concur with me in investing him with that sacred Office." After this formal Address, he lays his Hands directly on the Head of the Candidate, and says to him, *Sis manesque consecratus Deo*, which literally constructed is, *Be thou, and so remain to be, devoted to the Service of God.* The six *Collegues* repeat, after the Superintendent, the Ceremony of Imposition of Hands, and make use of the same Form of Words: After which the Superintendent addresses himself to the Person thus ordained, in the Terms following. "Being assembled here with the Aid and Assistance of the Holy Ghost, we have made our humble Supplications to God for you, and hope that he will vouchsafe to hear our Prayers. Wherefore I ordain, confirm, and establish you, in the Name of the Lord, Pastor and spiritual Instructor of the Saints belonging to the Church of *&c.* govern it in

<sup>k</sup> Mr. Claude in his *Apology for the Reformation* Tom. II. pag. 358. produces much stronger Arguments for the Validity of the Protestant Ministry, than the *Saxon* Author for the *Lutheran* Ordination. "A Call," says he, is properly speaking a Relation resulting from the mutual Concurrence of three Wills; that is to say, the Will of God, of the Church, and the Party called. These three Assents constitute the very Essence of a Call. Their *Addenda*, such as Examination, Election, and Ordination are either previous Conditions, or Signs or external Ceremonies which relate rather to the Manner of the Call than to the Call itself. There can be but three Interests concerned in a Call . . . . that of God; because he that is called must speak and act in God's Name; that of the Church which must be edified, served, and governed; and that of him who is called, who must faithfully discharge the Duties incumbent on his sacred Function . . . . from whence it follows, that a Call is in all Respects perfect and Valid when God, the Church, and the Person called unanimously agree . . . . The Will of the last is quite out of the Question . . . . As to that of the Church, it cannot be denied . . . . but that it must be deemed in the Nature of the Thing to be the Will of the whole Body, and not that of the Pastors only that ought to mediate or interpose therein . . . . As to the Will of God, all Parties unanimously agree, that it never is absolutely and directly revealed to any Man *&c.*" But I shall refer the Reader to the Passage itself for his farther Satisfaction.

“ the Fear of the Lord, and have a watchful Eye over it, as a faithful Shepherd over “ his Flock, &c.” These Words are, properly speaking, the very Essence of Ordination. The Superintendent after he has pronounced this Exhortation, withdraws from the Altar, and the stated Minister of the Place approaches it, drest in his <sup>1</sup> sacerdotal Vestments, to read the Communion Service, and to consecrate the Bread and Wine which he administers to the new Pastor, who receives it upon his Knees. Some few Hymns, or Canticles, and the usual <sup>m</sup> Benediction concludes the Ceremony. After Service is over, all the Pastors withdraw into the Vestry; where they congratulate, in *Latin*, the Party ordained. The Superintendent afterwards reminds him of the great Importance of the Pastoral Charge, and presses home the numerous Obligations he has laid himself under; the most material of which are these that follow, and which I have extracted from the Theological Discourses of the *Lutherans*. Their Pastor is obliged to look upon himself as the Father of his Flock; he must not swerve from the sacred Scriptures, nor forsake the beaten orthodox Road, in order to follow new Systems; neither must he presume to invent new Ways of his own, under Pretence or Colour of searching out the Truth. He must not neglect, or look down with an Eye of Contempt on his Church, neither must he quit it on any superficial Repentment for another. He must concern himself with no political or State Affairs, nor interfere in any private or domestic Quarrels, unless it be to reconcile the Differences that may accidentally arise amongst Friends, and act the Part of a Peace-Maker. He must not follow any Trade or mechanical Occupation, or be concerned in any Kind of Commerce whatsoever. If indeed he has Vineyards, Gardens, or Grounds of his own, it is but just and reasonable that he should dispose of the Produce of them to the best Advantage. In short, to proceed no farther in the Detail, and to finish it with one Article more, which may properly enough be termed the Ecclesiastical Cross, he is obliged to live in Peace and Unity with his Brother Priests, and bear with, and entertain a charitable Opinion of all they say or do: But above all, the Pastors in general are strictly enjoined not to charge each other with maintaining Heretical Doctrines for using Terms not rightly understood, or to cabal together in their Consistories and Synods.

THE <sup>n</sup> Minister thus ordained is *invested*, or put into the actual Possession of his Congregation. The Superintendent confers that *Investiture* upon him, in the Presence of the whole Church, of which he is constituted and appointed Pastor. I cannot forbear taking Notice by the bye, of one particular Privilege which the *Saxon* Ministers enjoy, and that is, there is no manner of Duty laid on their <sup>o</sup> Liquors.

THEIR *Superintendants*, so often beforementioned, act as <sup>p</sup> Bishops amongst the *Lutherans*. They have a Diocese under their Jurisdiction; and the People, and Pastors who

<sup>1</sup> I have translated their Term, *Misgewand*, which is literally the *Habit worn at Mass*, by those of *Sacerdotal Vestments*; because the Terms, *Pontifical Robes*, would be straining the Point, in my Opinion, somewhat too far.

<sup>m</sup> The Ecclesiastical Benediction; that is to say, the Blessing with which they dismiss their Congregation.

<sup>n</sup> The Figures in the Plate hereunto annexed, represent the Imposition of Hands, and the Investiture of a *Lutheran Minister* at *Augsbourg*. All the Difference consists in the Number of Ministers who assist at the Imposition of Hands

<sup>o</sup> *Freie tische drunk*.

<sup>p</sup> These *Superintendants* are called *Bishops* in *Sweden* and *Denmark*. Sometimes they are distinguished by the Title of *Præpositi*, which I call *Chiefs*, or *Superiors*. In *Denmark* the King constitutes and appoints the *Bishops*. The *Superintendent* of *Zeeland*, who is likewise called *Bishop of Copenhagen*, consecrates the others. The Ceremony of Consecration is performed at *St. Mary's Church* in *Copenhagen*, in the Presence of the High-Priest of the Place, and of five or six Pastors. The *Superintendent* of *Zeeland* is consecrated



who reside in it are obliged to acknowledge their Authority, and have Recourse to them for their Discussion of any knotty or abstruse Point, or any other Affair of Moment and Importance. I shall say nothing of their other Ecclesiastical Orders, or Degrees, such as Deacons, Archdeacons, &c. but shall refer the Reader to the Discipline of the Brethren of *Bohemia*; the Difference between them and the *Lutherans*, with respect to those Offices being so immaterial and inconsiderable. I shall proceed, in the next Place, to give a short Account of their Consistory. Their common Ecclesiastical Affairs are all argued and adjusted in that Assembly; but in case any important Difficulties happen to arise, the secular Power interposes, without being any ways injurious or prejudicial to that Ecclesiastical Power, which is essential to the pastoral Call, that is to say, without any Obstruction or Hindrance of their Preaching, their Administration of the Sacraments, their Examination and Ordination of such as stand Candidates for the Ministry, and their Power of the Keys. These Rights and Privileges are inseparable from the *Lutheran* Clergy. Let us call them therefore *the internal Power*. As to the Right of establishing new Laws and Constitutions in the Church, of altering and reforming some particular Rites and Customs, and of convening Synods, it belongs likewise, beyond all Dispute, to the Church, provided the Civil Power concurs with and approves of her Proceedings: And this is that *external Power* which such Churches as dissent from the *Romish* Communion are obliged to acknowledge: 'Tis the Property, or Privilege likewise of that *external Power*, to concur with the *internal*, in the Propagation of the Faith, in Vindication of the Evangelical Doctrine, and in the Provision and Maintenance of its Pastors. All the Protestant Sects in general have adopted, without the least Reserve or Restriction, the Decision made by *Constantine* in his Address to the Bishops of his Time: *You are Bishops in the Church*, says he, *and I out of it*. There were formerly four Consistories in *Saxony*, viz. those of *Wittemberg*, *Leipsick*, *Misne*, and *Swiekow*. In Process of Time the two last were suppressed, and that of *Dresden* added to the former two; which at present is the *Supreme*, or *Principal Consistory*. That called *Kirchen Rath*, or the Ecclesiastical Council, was incorporated with it, consisting of a President, who represented the secular Power, and of several Counsellors, who were dignified and distinguished by the Title of *Consistorial Senators*. The President signs the Decrees as Vice-Roy. There may be an Appeal from the Consistory to the Prince; but the Ecclesiastical Senate pronounces Sentence from which there can be no Appeal; but there may be nevertheless a Rehearing in the *Supreme Consistory* of such Causes as have been determined in the other two.

THE inferior Ministers of the *Lutheran* Church are generally included under the<sup>a</sup> Denomination of *Clerks*, amongst which we ought in Justice to reckon those the first and most valuable, who are established and have settled Salaries for the Instruc-

crated by the Bishop, who resides nearest him. These *Superintendants* go twice a Year to the general Assembly of their Clergy, which consists of a *Superintendent* and several *Chief-Priests* or *Intendants* of the Diocese. Their *Clerks* are their inferior Clergy. The Governor of the Province presides at these Assemblies as Vice-Roy. These *Chief-Priests*, who are sometimes called *Præpositi* themselves, and who act as established Bishops over the inferior Clergy, have the Inspection of their Churches and their Schools. They are elected by the *Clerks* of the *Bailwick* under the Jurisdiction of the *Superintendent*. They are obliged to visit, once a Year at least, all the Parishes in their respective Districts. They have likewise a Power to censure and reprimand the Pastors, and to make them pay their Tythes &c. I omit several other Articles of lesser Importance.

The Church in *Sweden* is governed by an Archbishop, and ten Bishops . . . . . Over every ten Churches there is a Provost, or Country-Deacon appointed to act in the Capacity of an Inspector.

<sup>a</sup> *Nomine Clericorum veniunt, & sub minimo Clericorum Ordine comprehenduntur. Carpzovius ubi supra.*

<sup>c</sup> The Germans call them, *Schuldiener*, *Ministers of the School*. The Schools in *Denmark* are likewise established by Ecclesiastical Authority. The *Superintendants*, or the *Intendants*, install their School-Masters after they have duly examined them.





L'IMPOSITION des mains faite à un CANDIDAT Luthérien reçu MINISTRE dans l'Eglise de S<sup>te</sup> ANNE à AUGSBOURG, en présence de ses MINISTRES, et des MAGISTRATS qui ont la juridiction Episcopale.



RECEPTION d'un nouveau MINISTRE Luthérien dans L'EGLISE de S<sup>te</sup> JACQUES à AUGSBOURG.



Le CATECHISME des ENFANS dans L'EGLISE des MINORITES, à AUGSBOURG.



La CONFESSION dans le Chœur de L'EGLISE de S<sup>te</sup> ANNE à AUGSBOURG.



L'ABSOLUTION.





tion of their Youth: An Employment not only absolutely necessary, but very difficult in the due Discharge of it, which requires Men of the most refined Qualifications, capable of prying into the inmost Recesses of the Heart; whereas that Office is too commonly entrusted to the Care and Management of such as are Strangers to Learning, and every Branch of a liberal Education. However neglected, it ought always to be remembered, that a School is a Seminary, or the first publick Place instituted for the forming of Princes and Citizens, Courtiers and Ploughmen, Philosophers and Méchanicks, Scholars and Generals, Heroes and Inventors of Arts, in short, honest Men and Knaves, Magistrates and the most profligate Villains. These are the ' Sentiments of a very judicious *German*, and no one, I am apt to think, will refuse to subscribe to them. The 'other inferior Ministers, or Officers, are the *Vestry-Men*, *Church-Wardens*, *Choristers* and *Organists* &c. 'Tis the proper Province of the respective Pastors to examine into the Conduct and Capacity both of the one and the other; which is done accordingly in the open Consistory.

- FROM these spiritual Pastors of the *Lutheran* Church we shall proceed to the Assembly, or Members of which it is composed. The faithful *Lutheran* must lift up his Heart to God, at his first Entrance into the Church; and as there is always some Ceremony observed in the Performance of those Duties which least require it, I shall here mention the external Form of that previous Act of Devotion. Both Men and Women put up an ejaculatory Prayer, the former holding their Hats, and the latter their Fans before their Faces. The same Ceremony is observed as soon as divine Service is over. The Prayer generally made use of on these Occasions, says my *Saxon* Author, is the *Lord's Prayer*: But as the *Lutherans* are too apt as well as the Members of other Communions to be in a Hurry, and huddle over their Ejaculations, he has taken the Pains himself, in the Chapter where he treats of the Collects, to write a Paraphrase on the three first Petitions of the Lord's Prayer, for the peculiar Service of those who are piously inclined, and Members of his own Church. Another *German* Author is of Opinion, that such previous Acts of Devotion, such ejaculatory Prayers are of so great Importance, ' that he has introduced into his Ecclesiastical Ritual, a whole Chapter on that particular Topick. Those Collects beforementioned are always sung: Every body knows they are Prayers adapted to some publick annual Occasions, and to the Festivals comprised in the *Lutheran* Kalendar. As the faithful *Lutheran*, when at Church, is obliged to perform all the Acts of Devotion which are established in his Communion, I shall relate the several Particulars in their Proper Order. I must beg leave, however, to observe by the by, that here, as elsewhere, they lay a great Stress on the *Opus Operatum*, that is to say, on the intrinsic Merit of such Acts of Devotion as are performed regularly; and look upon them, as an Account discharged by a Debtor, who is ambitious of remaining still insolvent with Honour. The *Opus Operatum* supposes all Acts of Devotion to be *virtual*, and that without any additional Contribution, he who so discharges that religious Debt, punctually performs his Duty towards his Maker. All Religions abound with Devotees of this Stamp; because there is not one but what directs and supposes an absolute Necessity for the Observance of divine Worship; in which Mankind is obstructed and embarrassed on one Side by his Passions, and on the other by the Frailties of Human Nature. Let us charitably ascribe

' In *Carpzovius in Jurispr. Consistor.* ubi sup.

\* See the *Hist. of the Ecclesiastical Ceremonies of the Saxons*. The Author of the curious Chapter under that Title is *Calver*, who by his deep Penetration has discovered much the same Act of Devotion observed by *Moses* when he hid his Face before the burning Bush &c.



Birth and Education, shew such a peculiar Regard and Veneration for these Rites and Ceremonies, that, according to our *Saxon* Author, they will determine to erect an Altar, out of a Principle of misguided Zeal, or at least with an ambitious View of leaving behind them a lasting Monument of their Piety and Devotion, instead of appropriating so extraordinary and needless an Expence to the charitable Relief of the Poor and Needy. “ Their Minds are too intent, continues he, on the Observance “ of these external Acts of Devotion; but too few alas! pay a due Regard to the “ Sacrament, or Sacrifice of the Altar; or, when they fix their Eyes on a Crucifix, “ contemplate on the infinite Obligations they lie under to the Person who died upon “ the Cross for their Sakes.”

To conclude; 'Tis observable, that the *Lutherans*, since the Reformation, have preserved the Custom of singing one Part of their Litanies in their Churches, that is to say, such Petitions only as are addressed to God the Father and his Son *JESUS CHRIST*. These Litanies are sung, as appointed by their Discipline, every *Wednesday* and *Friday*, after Sermon. Their Novices, or Probationers, sing them in the Choir, as Choristers; and the People bear a Part with them. The Custom of singing some Part or Portion of them in *Latin* is observed likewise in several Places where *Lutheranism* prevails: As for instance the Exordium to most of their solemn Festivals; the Hymn beginning *Puer natus in Betlehem*, at *Christmas*; *Surrexit Christus hodie*, at *Easter*; *Spiritus Sancti gratia*, at *Whitsuntide*, and *Gloria in excelsis* at the Altar after the Communion.

THO' the Ceremonies hereafter mentioned are not, indeed, equally essential to divine Worship, yet they are for the most part very useful and convenient. In the *Lutheran* Territories, the Bells ring in to Sermon and publick Prayers, but never to Matins or Vespers. They are rung at Noon, not in Obedience to the Institution of Pope *Calixtus* the III<sup>d</sup>, for that Origin the *Lutherans* absolutely disavow; but by virtue of an original Custom introduced by the Emperor in 1529, whilst the *Turks* laid Siege to *Vienna*, in order to remind every one of imploring the divine Assistance, both in publick and private. The Bells are tolled likewise out of a decent Regard to their Dead, and during the Time of their funeral Obsequies. Organs are likewise made use of in their Churches, not only to strike the Ear more agreeably, and to support the Dignity of that Part of their divine Service; but to direct the Congregation and accompany their Voices. All their Cathedrals, and most of the Churches in their Cities have, besides Organs, a Variety of other instrumental Musick to heighten their Melody on their more solemn Festivals. The Author of the *Ceremonies of the Saxons* assures us, that the first Time the Passion was sung, accompanied with twelve Violins, and several other Instruments of Musick, in one of the principal Cities of that Electorate, some of their Devotees were very much offended at an Innovation, which seem'd better calculated, as they imagined, for the Celebration of the Festivals of *Isis* or *Cybele* in an *Opera*, than any Ways adapted to the Mysteries of the Christian Religion.

BEFORE I proceed any further, I must not omit observing, that in those Parts where *Lutheranism* prevails, there are still in Being some Houses of Retirement for the Reception of the Female Sex, both old and young, which cannot properly be called Convents; tho' it must be acknowledged, that there is a great Conformity between the one

and the other. Not to mention the Abby of *Quedlinbourg*, so well known in *German* History, there are several of these religious Houses in the Dominions of the King of *Prussia*, *Saxony*, and elsewhere. I shall here introduce an Account of those which a Traveller assures us he had seen \* himself in *Denmark*. “ There is a Convent, *says he*, “ of *Lutheran* Nuns, or religious Ladies (at *Roschild*) but they take no solemn Vows “ there to continue in that State of Retirement all their Lives . . . . In every religious “ House there is an Abbess and six Nuns, who lie two and two in very decent and “ commodious Apartments. Each of them has a small Closet, where they work, “ read, or pray as they see most convenient. They have a Chapel . . . . in which “ there is a Sermon or two preached every *Sunday* and *Friday*. . . . . Their Priest “ wears a Kind of Stole, made of crimson Velvet, and a Crucifix, embroidered with “ Silver, on his Breast when he reads Prayers at the Altar . . . . but when he goes “ into the Pulpit, he has nothing but a Surplice on . . . . these *Lutheran* Nuns are “ drest like other *Danish* Women . . . and are at their full Liberty to leave the Con- “ vent, and marry whenever they think proper to alter their Condition . . . .” There is nothing like these Places of Retirement that I can find, in any other *Protestant* Countries, except it be those little Communities which were established in *Holland*, when the *French Calvinists* first flew thither for Refuge from *France*, under the Denomination of religious *Societies*. They consisted of Ladies almost all Devotees, and of Years of Discretion, under the Direction of some antient Matrons, Refugees like themselves, but of Fortune sufficient enough to command Respect in their Retirement; and vested with the Authority of Abbesses, as far as the *Protestant* Profession would admit of it. They spent their Time there in saying their Prayers, reading the sacred Scriptures, and other Books of Devotion in publick: But in these *Societies* there were no Sermons preached, or Sacraments administered. In these Retirements the religious Refugees were obliged to renounce all Calumny and Detraction, and the idle Pomp and Vanities then in Vogue; and to avoid the Hurry and Bustle of the busy World &c. Some of these *Societies* are still subsisting. I must not forget to mention here some other Communities, established long since in *Germany* and *Holland*, which bear some Affinity to the Retreat of a Convent. These are Houses, where Persons far advanced in Years, and sick Persons, or such whose Circumstances are but low, and unable to maintain them without following some Employment, or such as have neither Resolution nor Capacity sufficient to manage their little Store to the best Advantage and live by the Dint of their Labour. These purchase a Settlement for their Lives; that is to say, they live retired in these Houses for the Remainder of their Days, depositing a certain Sum, agreed upon by the Community, which is more or less, in Proportion to their Age or Infirmities: but besides this, what little Stock they are possessed of at the Time of their Decease becomes the Right and Property of the Community; provided they have not disposed of it by their Last Will and Testament before their Admission.

THE *Lutherans* retained the Observance of several solemn Festivals after their Reformation. 'Tis very probable, that such Customs subsisted against the real Approbation and Good-Will of the Reformer; but not being able to accomplish the total Suppression of them, for fear the People should revolt, if his Demands were too high, he thought it most advisable to condescend to the Weakness of his vulgar Profelytes.

\* *An Account of a Voyage to Denmark by one in the Retinue of the English Envoy at Rotterdam 1701.*



“ Would to God, says he somewhere, there were no other Festivals observed among Christians but those of *Sundays*; and that all the Commemorations, &c. were referred to those solemn Days! The uninterrupted Employment of the People in their lawful Vocations on the other Days, would prevent them from doing Mischief, and the Country would soon be richer than it is at present.” This way of reasoning if we take it in one Sense, carries great Weight with it. However, it is requisite to have at least some solemn Festivals, not for those elevated Souls, who are united to God all the Week round, and just as they see fit, but for those more groveling indolent Creatures who must be spurred up to the Practice of their Duty, and be kept under the Yoke of Rites and Ceremonies. In a Word, no State, in my Opinion, can receive any great Disadvantage from having ten Days annually dedicated out of the Calendar; besides, I know no Country in the World, where the Natives debar themselves of the Liberty of taking what Time they think proper to desist from their Devotions. The supreme Lawgiver allowed the *Jews* some Festivals by way of Amusement, as it were, and Relaxation from their publick Duties. Though the Christian Church has ordered and prescribed the Observance of Festivals for the Sanctification of her Members; yet she manifestly intimates, that there are as substantial Reasons for indulging the Faithful in general at present, as the *Jews* in particular in former Times. Let us draw this Conclusion, therefore, that all Festivals are not useless, provided they are not burdensome to the Publick by being too numerous; and let us proceed to give an Account of those in particular which are observed by the *Lutherans*. They keep three solemn Days of Festivity at <sup>a</sup> *Christmas*. In some *Lutheran* Countries, the People go to Church on the Night of the Nativity of our Blessed Saviour with lighted Candles, or Wax-Tapers in their Hands. The Faithful who are met together in the Church spend the whole Night there in singing, and saying their Prayers by the Light of them. Sometimes they burn such a large Quantity of Incense, that the Smoke thereof ascends in the Form of a Whirlwind, and their Devotees may properly enough be said to be wrapt up in it. ’Tis customary likewise in *Germany* to make Entertainments at such Times for Friends and Relations, and to send Presents one to another, especially to the young People, whom they amuse with very idle and romantick Stories, telling them, “ that our Blessed Saviour <sup>b</sup> descends from Heaven on the Night of his Nativity, and brings with him all Manner of Play-Things. They have another Whim, or Conceit equally ridiculous, and that is, of wrapping an Infant in Swaddling-Clothes, and laying it in a Cradle, in order to represent the Infancy of our Blessed Lord. I shall mention but one Custom more which is no less extravagant and preposterous than the former, and that is of strolling about in all manner of Masquerade Dresses both indecent and <sup>c</sup> ridiculous, and which is very often attended with fatal Consequences, on the Day preceding that grand Festival. We must not here forget to mention the *Christmas Carols* which are sung in the Streets by some pretended Devotees, who

<sup>a</sup> Quotation from *Luther's Works*, in the *Hist. of Ceremonies &c.* ubi sup.

<sup>b</sup> The German Term (*Weynachte*) signifies properly the Night of the Consecration, or Purification. Others insist, that that Term signifies the Night of Wine, grounded upon an idle popular Tradition, that at the Nativity of our Blessed Saviour, all the Springs of Water tasted like Wine. This Tradition, however, is so deeply imprinted on the Minds of the German Populace, that they imagine, *bona Fide*, without any Reserve, that at Midnight when *Christmas-Day* commences, all their Water is turned into Wine. This Circumstance is here related on the Veracity of an Author who published a Dissertation on *Christmas Masquerades* (*de Larvis Natalitiis*); and give me leave to add, that the Fountains changed to Wine by *Bacchus* may be aptly enough compared to these popular Opinions.

<sup>c</sup> The Dutch amuse their Children with romantick Stories of much the same Kind on the Eve of St. Nicholas.

<sup>b</sup> See a Description of these Masquerades in *Drechler's Dissertation de Larvis Natalitiis* printed at *Leipsick* in 1684.



ought much rather, and much more properly to be termed Vagabonds, or Beggars by Profession. They frequently sing these Carols, and at the same Time jump about and wreath themselves into a thousand ridiculous Postures. In *Holland* this formal Act of Devotion can scarcely be distinguished from a complete Masquerade. The Singers make Choice of three of the tallest Fellows in their Gang, to represent the three Kings, who march in the Van: The middlemost advances with an Air of Majesty, and carries a large Star on the Top of a Pole made with white Paper. In the Center of the Star, there are two or three lighted Tapers, which as he sings, he turns round about. The three Kings are dressed in white Surplices, crowned with a Kind of Wreath or royal Diadem, embellished with Tinsel. One of the Company wears a black Mask, but sometimes his Face is only besmeared with Soot; and at other Times, all three appear in the same gloomy Hue. This superstitious Custom begins about the Middle of *November*, and ends at the Festival of the Kings. But not to tire the Reader's Patience with these popular Amusements, we shall proceed in our Account of their other Festivals.

THEY have three Holidays at *Easter*, and three at *Whitsuntide*, as well as those beforementioned at *Christmas*. These Festivals have nothing peculiar in them with respect to the Ceremonies observed at those Times; but with regard to some particular Superstitions, they are remarkable enough; as for instance, that of the *Paschal Water*, which is looked upon as a sovereign Remedy for sore Eyes, and very serviceable in corroborating broken Limbs. This *Paschal Water* is nothing more than common River-Water taken up on *Easter-Day* before the rising of the Sun. They have another superstitious Notion with respect to their Horses: They imagine, that the swimming them in the River on *Easter-Day* before the Sun rises, preserves them from Lameness &c.

AT *Dresden*, according to our *Saxon* Author, and indeed in most Parts of the *Saxon* Dominions, they used formerly to erect May-Poles in all their Churches on *Ascension-Day*, and at *Whitsuntide* they planted fresh ones in their Place, and never took them down till *Trinity-Sunday*. The King of *Poland* abolished that Custom in 1715, because it proved very pernicious to the adjacent Forests, and moreover, because they were guilty of too many riotous and insolent Practices under these May-Poles, which for the most part were the thickest, and most stately Birch-Trees in all the Forests; insomuch that the Churches seemed to be situated, as in the Days of old, in the Middle of the Woods. The other Festivals observed by the *Lutherans*, are *New-Years-Day*, or the *Circumcision*, a Festival not near so antient as the four abovementioned; the Festival of the <sup>a</sup>three Kings, or otherwise the *Epiphany*; the *Purification of the Blessed Virgin*, or *Candle-mass*, and *Lady-Day*, or the *Annunciation*. There is no publick Work; no Service devoted to the Blessed Virgin; there are no Processions, or any of the other Ceremonies which are observed by the *Roman* Catholicks on these two last Festivals. The Festival of the *sacred Trinity* is solemnized on the next Sunday after *Whit-Sunday*; that of St. *John Baptist* on the 24th of *June*, and that

<sup>a</sup> According to the Opinion of some in the 13th Century.

<sup>b</sup> The *Magi*, who are called by some Authors, whose Names I cannot recollect, *Aror*, *Sater* *Peratoras*, or *Apellius*, *Amelius*, *Damascus*, or *Magalath*, *Galgath*, *Saracin*, or, in short, *Caspar*, *Melchior* and *Balthazar*. One of them was King of *Persia*, the other of *Nubia*, and the third of *Ethiopia*, or *Arabia*. All those who have wrote these idle Fictions endeavoured to amuse themselves at the Expence of the People's Credulity.

of the *Visitation* of the *Blessed Virgin* on the 2d of *July*, as it is by the *Roman Catholics*. To conclude, the Festival of *St. Michael the Archangel*, or rather the Ceremonies observed by the *Lutherans* on that Day, are the Remains only of an antient Custom, which has been preserved amongst them, I cannot tell how, since the Members of their Communion retain no Manner of Veneration for Angels. These are the principal Festivals observed by the *Lutherans*, I cannot, however, avoid making one Remark here, and that is, that in several Places the Populace observe a Custom between *Easter* and *Whitsuntide*, which is in all Respects as idle and ridiculous as the superstitious Practices beforementioned to be observed at *Christmas*. Several young Lassies, each drest according to her own Fancy, with a Wreath or Garland of party-coloured Flowers upon her Head, stroll about the Streets, singing and raising voluntary Contributions, more, in all Probability, out of Regard to the Gaiety of the Season, than any peculiar Veneration for the Festival. I am fully persuaded that Custom is nothing but a Relick of Paganism, under the Colour of a Christian Festival, from that little Devotion which at present accompanies it. 'Tis likewise preserved and kept up in some considerable Towns in the Low-Countries. In *North-Holland*, four young Lassies carry a fifth, who stands upright in a Hand-Barrow, drest after that Country Fashion, with several Amber and Coral Necklaces, Purfes, and Girdles, and over them about ten or a dozen little silver Bells. In order to render, as I presume, her Equipage still more ludicrous and fantastic, she holds in her Right Hand a little silver Boat, and in her Left a silver Whistle, with which she amuses the Crowd, as they stand gaping, and examining her Accoutrements. A *Dutch* Historian assures us, that that whimsical Custom was prohibited at *Amsterdam*, *Enchusa*, and several other Places, in the respective Years of 1612, 1635, and 1646, on Account of some Abuses that had crept into the Practice of it. In the Plate annext the Reader will see a Representation of it in two different Forms.

I SHALL not expatiate on the several Festivals which the Sect preserved after *Luther*; and which were gradually suppressed: Such for instance as the *Invention of the Cross*, *All-Saints*, *All-Souls*, and several other particular *Saints-Days* &c. Those, however, which the *Lutherans* looked upon as most essential, and of most Importance, are these that follow.

THEY have all along, even to this Day, celebrated the *Jubilee* of their Reformation. Their brightest Wits exert themselves at such publick Times, and put their Inventions on the Wrack to compose smart *Chronograms* and *Chronosticks* &c. in Honour of *Luther* and his Works. As for the rest, there was no stated Rule for the Solemnization of those Jubilees. There were Days set apart for publick Rejoycings, accompanied with some Acts of Devotion; more or less, as each particular State thought most requisite and convenient, in the same Manner, for the generality, as on a Thanksgiving Day for any Victory of Importance over their Enemies. In order to express their spiritual Triumph, and their *Defeat of the Papal Power*, in some of the most considerable Parts of *Germany* and *North-Holland*, by the  *victorious Arms of Luther*, the *Pope's* impla-

\* The Festival of *All-Saints* is abolished as such in *Denmark*; but 'tis solemnized there as a Day of Thanksgiving to God Almighty for the Sanctification of the Church by his Servant *Luther*.

† The popular Superstitions already mentioned on Account of the Festival of *Christmas*, oblige me here to take notice of another ridiculous Notion, which is not as yet abolished. In some Parts of *Germany*, their Youth bring out whole Pails full of Water on the Night of the Festival of *St. Martin*, taking it for granted, that they will be turned into Wine; because, in reality, they find them full of such good Liquor the next Morning.





*COUTUME observée à SCHERMERHORN à la PENTECÔTE.*



*COUTUME de la PENTECÔTE, à la HAYE.*



|| *l'ÉTOILE des ROIS proménée dans AMSTERDAM.*





*cable Adversary*, the *Lutherans* \* sometimes open their grand Day of Jubilee with a numerous Assembly of the principal Magistrates either of the City or State, drest in their black Robes, who meet at the Town-Hall, and from thence march in Procession, pretty early to the Metropolitan Church, to which the Clergy and the College had resorted before in Procession, in order to meet some others of their Fraternity. Afterwards they repair to their respective Stations in the Church, to join in the Devotion of the Festival, which consists in singing some select Psalms and Anthems, accompanied with instrumental Musick, and some of the best Voices belonging to the Choir; in reading Prayers, and attending to a Sermon suitable to the solemn Occasion. The Churches are all decked at those Times with a Variety of Flowers &c. And frequently the Holy Communion is administred during the Celebration of such Jubilee. It is not, however, of equal Duration in all Places. In 1730 the *Lutherans* of *Augsbourg* celebrated that of their Confession for fourteen Days successively.

THE first Jubilee of the *Lutherans* was that observed in the Year 1617: So that they have already kept two of these grand Festivals. The Days appointed for the Observance thereof were the 31st of *October*, and the two first Days of *November*, in Memory of the Reformation begun two hundred Years before by *Luther*. That Jubilee of the Reformation is for the generality observed in all Places where *Lutheranism* prevails; to which we must add that other of the Confession of *Augsbourg*, which is not so universally observed, and the particular Jubilees of some certain States who have espoused the *Lutheran* System, by which they celebrate the respective Æras of their Reformation.

ONE of this Kind was that appointed in *Sweden* in 1693, after the Revolution of an hundred Years from the Council of *Upsale*, which had accomplished the Establishment of *Lutheranism* throughout all the King of *Sweden's* Dominions, and the utter Extirpation of the old Religion. That Jubilee was opened on the 26th of *February* with a general Ringing of their Bells. The whole Body of that Profession flocked to Church betimes in the Morning in order to hear the several Sermons that were preached on that solemn Occasion, which were accompanied with a general Thanksgiving, composed by the special Direction of *Charles* the XIth, and ordered to be read, or repeated after such Sermons. At the Conclusion of the Prayers, there was an Anthem sung by the whole Congregation, and whilst the Drums and other Instruments of Musick, accompanied the Voices in the Church, the Cannon roar'd from the Ramparts of *Stockholm*, as if *Luther* had been returned to thunder out his Excommunication against the Pope. In the Evening, and indeed all the Night long there were Illuminations, Fire-Works, and all other Demonstrations of publick Joy. The subsequent Days were likewise looked upon as Holy-Days.

IN 1617 when the City of *Ulme* celebrated the grand Jubilee, there was a Prayer composed on purpose for that solemn Occasion. All the Youth who were educated in the publick Schools belonging to the City marched in Procession to Church, and were catechized after Sermon before the whole Congregation. After that, they implored the divine Goodness to endow both them and their Posterity with Grace and Resolution sufficient to persevere in the stedfast Profession of the *Lutheran* Religion.

\* This is a Description, or an Account of the Manner in which the Jubilee is solemnized at *Dresden*. See the *History of the Saxon Ceremonies*, written in the *German* Language.

The next Week after the Festival each Scholar was presented with a Medal, and a Copy of the Prayer for Perseverance. These Customs have prevailed more or less in all the Jubilees which have been solemnized in the *Lutheran* States. To these three Kinds of Jubilees we must add those of the Universities, and that of the Formulary of their Union.

BEFORE I proceed to treat of their Communion Service, it will be requisite to give the Reader a short Account of the *Lutheran* Liturgies. I have already taken Notice of some particular <sup>b</sup> Alterations made by *Luther*; but what follows will give the Reader a more just Notion of them. In 1523 *Luther* drew up a Formulary of the Mass and Communion for the particular Service of the Church of *Wittenberg*. In the Introduction to that Formulary, he calls the Mass and the Communion of the Bread and Wine, a divine Rite, or Ceremony of CHRIST's own Institution; but exclaims most vehemently against the *Altar of the impious Ahaz, that abominable Canon, which is a Collection of notorious Omissions* &c. This is his Way of treating with Contempt the Canon of the Mass; and afterwards denying any Kind of *Sacrifice*, or *Oblation*, he insisted, that nothing thereof should be preserved but what follows. “<sup>1</sup> The Exordiums, *says he*, made use of on *Sundays*, and the respective grand Festivals of *Christmas*, *Easter*, and *Whitsuntide*, shall be preserved and continued . . . . Those Acts of the Saints which shall deserve to be commemorated by the Church, shall be referred to and respectfully mentioned in the Sermons preached on *Sundays*. Besides, the Festivals of *Christmas* &c. the <sup>k</sup> *Circumcision*, *Epiphany*, &c. shall be reckoned amongst the Number of CHRIST's Festivals.” The *Kyrie Eleison* shall be preserved with the occasional Hymns, the *Gloria in excelsis*, the Collect, provided it be truly orthodox, as most of the Collects are for *Sunday*: After that Prayer, shall be read a Portion of Scripture out of the Epistles. By the way we shall observe that the Author who settled the Order in which the Epistles should be read, is charged with being an <sup>l</sup> *egregious Blockhead, and a too superstitious Advocate for good Works*. He had much better have directed, as some insist, the reading of such Passages out of the Epistles, as recommend to our Practice a lively Faith in CHRIST. This is one of those unhappy Prejudices established by our Theological Disputes, which often run us into gross Absurdities. To preach up Faith in Opposition to Works, or to lay too great a Stress on Works in Contempt of Faith, are two dangerous Extremes, and Principles which may prove equally pernicious. One will be apt to prepossess us in Favour of that sanctified Ignorance which some Bigots have canonized under the specious Denomination of *Orthodoxy*; and the other, to incline, and subject us to that gay and pompous Superstition, which deludes too many Christians under a specious Shew and Colour of Religion. However, let us avoid being too dogmatical on this Article; and whilst our Masters are too often jarring and quarrelling with one another, in order to reconcile their absurd Tenets, let us stedfastly adhere to that Virtue, which can have no other Principle than God himself, and no other Merit than that of the Imitation of the Supreme Being. “*Luther* afterwards orders the Gradual to be sung, consisting either of two Versicles of the *Hallelujah*, or of one only, according to the Discretion of the Superintendant; he approves only of the short Prose, in the Service for the Festival of *Christmas*, beginning *Grates nunc omnes*; there is nothing solemn or sacred in it, but that of the Holy Ghost, the *Veni Spiritus Sancte*, and some few other Particulars

<sup>b</sup> *Ubi sup.* pag. 111.

<sup>k</sup> See above.

<sup>l</sup> *Ex Hospiniano Hist. Sacram. Part II. pag. 27. & seq.*

<sup>1</sup> *Insigniter indoctus, & superstitiosus Operum ponderator.*

“ . . . . The



“ . . . . . The *Nicene* Creed is in his Opinion, agreeable enough; and as to the Sermon in the vulgar Tongue, whether 'tis preached before the *Creed*, or before the *Introduction* to the Mass, is a Circumstance equally indifferent, and of no Manner of Importance. . . . . He rejects the *Offertory*, and calls it an *Abomination*. I exclude, continues he, every Thing that has the least Tincture of Oblation and the Canon. We reserve nothing but what is pure and holy, and we begin our Mass after the following Manner. . . . . As to the Sacrament of the Lord's Supper, I think 'tis most expedient to make use of pure Wine, without the least Adulteration or Mixture with Water, because, agreeable to the <sup>m</sup> Reflection cast by *Isaiab* on the *Jews*, Water, in my Opinion, is symbolical of nothing spiritual and super-excellent. Pure Wine is an admirable Figure or Representation of the Purity of the Evangelical Doctrine &c. The Bread and Wine being laid ready, the Priest shall say *Dominus vobiscum. R. & cum Spiritu tuo; sursum corda. R. habemus ad Dominum, &c.* together with the express Words of JESUS CHRIST. I could wish that the Introduction might be read here after a short Pause, in the same Tone of Voice with which the Lord's Prayer in the Canon is repeated. After the Benediction the Choir should sing *Sanctus* and *Benedictus*; at the Conclusion of the *Benedictus*, the Priest should <sup>n</sup> elevate both the Bread and the Cup. . . . . After that the Lord's Prayer should be repeated. . . . . The Host should never be broke to Pieces, or thrown into the Cup. Immediately after the Repetition of the Lord's Prayer should follow the *Pax Domini*, which is a general Absolution of the Sins of all the Communicants. . . . . After that, the Celebrant should first receive the Communion himself, and then administer it to the Congregation. During the Celebration thereof the *Agnus Dei* should be sung. . . . . The Service of the Communion might be sung, if the Priest should think proper; but instead of the last Collect, *Complenda*, <sup>o</sup> which favours of Oblation, should be read in the same Tone, *quod ore sumpsimus, Domine*: If the Congregation should think convenient they might add, *corpus tuum Domine quod sumpsimus &c.* by putting the singular Number into the plural, *Domine minus vobiscum &c.* Instead of the *Ite, missa est*, might be said the *Benedicamus Domino* with the *Hallelujah*, accompanied with the Musick, which may be taken, if it should be thought expedient, from the *Benedicamus* used at *Vespers*. The general Benediction should be pronounced at last, or that which God himself has dictated in the 6th Chapter of *Numbers*, *The Lord bless and preserve you &c.* The Protestants make use likewise of that Benediction, when they dismiss their Congregations after Divine Service. Afterwards *Luther* allows of the Use of proper Dresses, provided they be decent and without Vanity or Ostentation. From thence proceeding to private Masses, he absolutely condemns them as altogether useless, tending to no manner of Edification, and directly repugnant to the Institution of JESUS CHRIST, who invites all the true Members of his Church in general to the Participation of his holy Supper. In private Masses, the Minister at the Altar is preparing in a very solemn Manner a Banquet for himself, which belongs to the whole Church; 'tis a Table richly spread, where there are no Guests to partake of the Entertainment. He thinks likewise that it is highly requisite strictly to examine all such as come to the Lord's Table; and that all such as are ignorant of the Nature of that sacred Mystery, as well as the vicious and profane should be equally excluded. As to private Confession before the Com-

<sup>m</sup> *Isaiab* Cap. I. *Thy Drink is mingled with Water.*

<sup>n</sup> That Elevation, says he, shall be still continued, in order not to offend some weak Brethren to whom such an important Alteration, made at once, might prove a Stumbling-Block and Rock of Offence.

<sup>o</sup> *Quia fere sacrificium sonat.*

munion, “ it is, says he, no ways necessary ; neither ought it to be demanded ;  
 “ nevertheless the Practice of it is advantageous, and ought not to be neglected or  
 “ despised . . . . . I could also wish, says he, that the Congregation would  
 “ sing some Hymns, or Canticles at the Conclusion of the Mass . . . . . The Bishop  
 “ might so order Matters, that they might sing them all successively, after the An-  
 “ them in *Latin*; or that they might be sung occasionally, sometimes in *Latin*, and  
 “ sometimes in the vulgar Tongue, till the whole Mass should be read in a Tongue  
 “ well known to the whole Congregation.”

THIS was the Formulary, which that *Saxon* Reformer drew up for the peculiar Service of the Church of *Wittenberg*, and to which, it seems, all the Churches, where *Lutheranism* prevailed, were obliged entirely to conform. However, those Orders were never punctually obeyed. Some *Lutheran* Countries have one Ritual, and some another ; there is a Difference likewise in their Liturgies, though, as to the fundamental Articles, they all agree. Some of these Variations may be seen in the *Danish* Liturgy, composed by one *Bugenhagen*, surnamed *Pomeranus*, and approved by *Luther* ; but <sup>p</sup> enlarged with respect to several Articles in the Year 1542, altered after, enlarged again, and corrected under the Reign of *Christian* the Vth. There are other Variations likewise to be met with in the *Swedish* Liturgies ; and in short, they might be observed <sup>q</sup> in divers other States, by any Person that is desirous to gratify his Curiosity, and will but take the Pains to examine the one with the other. There are more Communions than one, that are Advocates for such Alterations, and the *Lutherans* are as strenuous as any. But be that as it will, ’tis foreign to my present Purpose to give a particular Detail of such several Additions and Amendments. I shall think it sufficient to relate, as briefly as possible, the most material in the *Swedish* Liturgies, by which the Reader may be able to form a just Judgment of the Matter of Fact.

EVERY body knows that the *Swedish* Reformation followed soon after that which was established in *Saxony*; that *Lutheranism* was introduced into that Country by *Laurentius* and *Olaus Petri* ; that <sup>r</sup> *Gustavus* King of *Sweden* contributed, as much as lay in his Power, towards that Reformation ; but that King *John*, his Son and <sup>s</sup> Successor, took all the Means which he himself could possibly devise, or the Party which was averse to *Lutheranism*, could afford him, in order to abolish and destroy it. In hopes to reclaim the *Lutherans*, and with a View, at the same Time, to make the Catholics easy, a Liturgy was drawn up, which almost equally disgusted both Parties: The former were offended, because it reserved several Articles which they rejected as erroneous ; and the latter, because it curtailed, or cut off others, which, in their Opinion, were essential to the Christian Religion. When new Doctrines have once begun a Change of Religion in any State whatever, and the People have been amused with the extraordinary Merits of its Doctors, it generally happens, that the Artifice and Address made use of for the Re-establishment of the antient Worship,

<sup>p</sup> It was published in *Latin* in the Year 1537, and in the *Danish* Language in 1539, and in 1551 it was introduced in *Iceland*.

<sup>q</sup> *Schultingius* has shewn us the Disagreement, or rather the direct Opposition which is conspicuous between the *Agenda*, that is to say, the Books of Ecclesiastical Discipline, of *Saxony*, *Leipsick*, *Wittenberg*, *Nuremberg*, *Magdebourg*, *Lunenbourg*, &c. This Observation is an Extract from Father *le Brun* ubi sup. pag. 189.

<sup>r</sup> *Gustavus Erickson*, who died in the Year 1560.

<sup>s</sup> After *Erick*, his elder Brother, whom he dethroned.



whilst at the same Time a more than common Regard paid to those who espouse the new, corroborate and confirm the latter, and promote the Ruin and Destruction of the former. The Justice of this Observation is evident from the Revolutions in Religion which have been brought about in *England* as well as in *Sweden*. As the *Lutheran* Party was very numerous during the Reign of *Gustavus*, it was thought too bold an Attempt, to propose a Liturgy in all Respects conformable to the *Romish* Church in the Life-Time of his Successor, King *John*. "Father *Herbert*, *Laurentius Nicolaus*, *Fettenius* and several others cut off from it "the Invocation of Saints, the Prayers or Service appointed for the Dead, the Commemoration of the Pope, the Term *Sacrifice*, and the Signs of the Cross. In the "Front of that new Liturgy, there were several Prayers introduced by way of Preparation, and other ejaculatory Prayers to be said at Times of Dressing. After "these, there was an *Introit*, the Mass for *Catechumens*, a longer and shorter Canon; "several Preambles, and occasional Prayers, and the Residue of the Mass, all altered "and transposed, lest it should be mistaken for the *Romish* Liturgy. The Authors "thereof added several Commentaries thereto, consisting principally of Extracts from "the Fathers, which shewed evidently enough what Articles they either rejected, or "durst not openly acknowledge . . . . . However, 'tis visible thereby, that they "thought it highly expedient, that the Clergy should live in a State of Celibacy, "devote their whole Time to the Service of God, and no ways concern themselves "about temporal Affairs . . . . . This Work was entitled, *The Liturgy of the Swedish Church, conformable to the Catholick and Orthodox Church*. It was printed not "only in *Latin*, but in the *Swedish* Language, in order that . . . . the Mass might "be said in both Tongues . . . . (with Intention, however) that when they were "well acquainted with the former, no other might be made use of. . . . . The "(*Lutheran*) Ecclesiasticks of *Stockholm* employed one *Abraham*, President of the "Academy there, . . . . . to expose and censure that Liturgy. The King thereupon being highly offended, suspended them, and forbade them the free Exercise of "their Functions. . . . . They, on the other hand, appealed to the general Convocation of the *Swedish* Church, in hopes of Redress." Not to be too tedious, that Liturgy met with such strong Opposition from the *Lutheran* Party, and their Adherents, that the King was obliged not only to take their Livings from them, but to banish them out of his Dominions. Matters were carried with so high a Hand, that all the Laity subscribed to it: However, that did not prevent either one Party or the other from shewing their Dislike either in Conversation, or in Writing. The Catholics complained of that Indulgence and Regard which the new motly Formulary, half *Lutheran* and half *Catholic* shewed for Hereticks. The Pope insisted, that his Majesty should declare his Sentiments without the least mental Reservation. In short, whilst that Liturgy thus continued to be censured and disapproved of by both Parties, the Archbishop of *Upsal* (*Laurentius*) whom the King had attached to his Interest, began to repent that he had signed and encouraged it: And the Catholics, who still used their utmost Efforts to support themselves thro' the Authority of the King, who had declared in their Favour, were at last obliged to desist, and absolutely submit to the *Lutheran* System after the Death of their Protector. The Liturgy in Question was printed at *Stockholm*, and publicly made use of in the Year 1570, about eight Years after the Accession of King *John* to the Crown of

\* Extracted from Father *le Brun*, Tom. IV. of his *Collection of Liturgies*.



Sweden. It was reprinted in 1588, \* from whence 'tis evident, that it was likewise then in Vogue. It is ushered in with a Preface, wherein, in the first Place, it is insinuated, there were just Grounds to apprehend, that out of a too ardent Desire to extirpate Superstition, *the Flock of Christ would be exposed to the Fury of a more horrible Monster, viz. that of Immorality and Profaneness.* Heavy Complaint is therein made of the Licentiousness of the Lutherans. *They are better pleased with gratifying their inordinate Passions, than listening with Attention to any wholesome Admonitions. If you exhort the People to confess their Sins, they cry out, that there ought to be no Manner of Compulsion in the Practice of religious Duties &c. Since the Apostles and their Disciples instituted and ordained Fasts, and particular Prayers for certain Times and Seasons, why should we obstinately refuse to follow those antient Rules which are so well recommended by the Church?* The Answer thereto is immediately this. *God requires a free-will Offering, a voluntary and unaffected Piety; . . . However, if the Laws of Discipline are rejected, how can we be so vain as to imagine, that Men will be tied and bound to the strict Observance of the Duties of Religion?* In that Preface likewise the Necessity of Ceremonies is insisted on, and established. *Mankind is not sufficiently moved, and affected by bare Precepts . . . . . true Piety is discovered by the external Effects of it . . . . . If it does not shew itself, how shall we be convinced, that 'tis true and sincere?* In order therefore that the Clergy may re-establish the external Form, the Suppression whereof has abolished and destroyed a great Part of our Devotion, we have drawn up this Liturgy, in a more agreeable Form, particularly with respect to the Administration of the Blessed Sacrament of the Lord's Supper; cutting off from thence what to us appeared inconsistent with the true Method of its Administration &c. The Motive to these our Exhortations, continue they, is to stem the Torrent of that Prophanation . . . which the Sacramentarians have spread in several Countries, and to prevent its fatal Influence over the Goths and Swedes. . . . After that, they anticipate the Injustice of those who oppose that Liturgy, and assert, that 'tis neither Catholick, nor Apostolical. *We are always ready and willing, add they, to answer every Objection that shall be started against us, and for that Reason we have inserted in this Work of ours, several Commentaries, for the Instruction of the Ignorant, and such whose Consciences are not entirely satisfied . . . . . We shall not here introduce any new Constitutions which are the vain Inventions of some Roman Pontiffs. Ours are Rites and Ceremonies which the orthodox Church, and the wisest of the Antients have constantly practised . . . . . For those, and other good Causes and Considerations, we exhort all good Christians to acquiesce herein, and to rejoice, that the Swedish Church, in the Midst of all her Troubles and Afflictions, should act as much as is possible (at present) in Conformity to the antient Catholick and Orthodox Church. . . . .* The Reader may see the Liturgy at large, if he will but take the Pains to consult Father le Brun's Collection. One of the most remarkable Passages of that Formulary is, in my Opinion, that in the Prayer of the Canon, \* where the Celebrant, in imploring the Blessing of Almighty God on the Bread and Wine made use of in the Communion, seems to evade Transubstantiation, and to conform himself to the \* Lutheran System, by the following Address. “ \* Bless, O Lord, and sanctify, by the Influence of thy Holy Spirit, the Bread and Wine set apart for this sacred Purpose (of the Communion)

\* That Liturgy, according to Father le Brun, Tom. IV. pag. 123 was made use of in Sweden for sixteen or seventeen Years.

\* See a Remark made by Father le Brun Tom. IV. &c. on that Passage, pag. 170 to 172, and pag. 186.

\* Who admit of the Real Presence only at the Time of receiving the Sacrament.

\* *Benedic, & sanctifica Spiritus Sancti tui virtute proposita & sacro usui destinata, Panem & Vinum, ut in vero usu nobis sint Corpus & Sanguis &c.*

“ in order that by such sacred Use they may become, for our spiritual Nourishment, “ the Body and Blood &c.” To this Remark, I shall add several others equally worthy of the Reader’s Attention, which I shall likewise extract from Father <sup>a</sup> *le Brun*. “ The Signs of the Cross, says he, are all omitted, . . . . there is not one “ Prayer inserted for the Dead ; because the States of *Sweden*, at their general Assem- “ bly in 1529, had prohibited the Use of such Prayers . . . . That Liturgy expressly “ directs, that the Communion should be received by the Congregation before the Ce- “ lebrant, which is directly contrary to the Practice of all the *Latin, Greek, and Ori- “ ental Churches, &c.* . . . . Whereas in our Alterations and Amendments of this “ Nature, we ought, as much as lies in us, to aim at the Establishment of the an- “ tient Rites, and the Suppression of all Innovations ; several new Customs, on the “ contrary, are therein authorized ; and to mention one Instance only, amongst the “ many that might be produced, the <sup>a</sup> Celebrant is thereby permitted to answer him- “ self, and to do the Office both of Priest and Clerk at the same Time &c.” . . .

I SHALL now proceed to their Communion, and shall give the Reader a short Account, relating particularly to the Manner of their Celebration of that Holy Or- dinance, according to the Form or Mode of the *Saxon Church*. My <sup>b</sup> Author be- gins the Chapter which treats on the Sacrament of the Lord’s Supper in the Terms following. “ Our very Children are not ignorant, that at the Holy Communion “ we receive, beyond all Contradiction, the actual Body and Blood of our Blessed “ Lord and Saviour JESUS CHRIST ; and altho’ that Mystery is so far above our hu- “ man Capacities, that we can never fully comprehend it ; yet we firmly believe, and “ rely on the Veracity of those Words of our Saviour : *Take, eat, this is my Body,* “ &c.’ He, who with a few Loaves was able to satisfy the Hunger of several thou- “ sands, and could walk on the Surface of the Sea, &c. could, at the Celebration of “ his own Supper, perform and bring to pass those Words which he pronounced” (when he was present with his Apostles.) A *Roman Catholick* would doubtless express himself much after the same Manner in order to vindicate the Doctrine of Tran- substantiation. “ Some Years ago, says the *Saxon Historian* in another Place, the “ Ecclesiastical Council ordered and directed, that all such as proposed to receive the “ Sacrament of the Lord’s Supper, should, before they approached that Holy Table, “ be examined by some Pastor, or Confessor with relation to the Principles of their “ Religion, the State of their Consciences, and the Nature, Merit, and supernatural “ Virtue of that sacred Ordinance &c. And forasmuch as such a thorough Exami- “ nation could not be made with any Convenience, nor indeed with common De- “ cency, at Confession, either on Account of the other Penitents that were present, “ or because it might reasonably be presumed that there would something pass between “ the Penitent and the Confessor of a more secret Nature than the bare Acknow- “ ledgment of his Sins in general ; it was further ordered, that such as were desirous “ of partaking of the Lord’s Supper, should for that Purpose give previous Notice to “ some Confessor, or spiritual Pastor, at least two or three Days before, of their pious “ Intention.” However, notwithstanding that Law or Statute, not only the Peni- tents, but those who are appointed to examine them, were guilty of several gross Er-

<sup>a</sup> *Ubi sup.* pag. 187, & seq.

<sup>b</sup> *Ministri adstantes respondent, ipse solus, si Ministri non affuerint, prosequitur omnia.*

<sup>c</sup> *Hist. of the Evangelical Cerem. of Saxony.*

<sup>d</sup> *Seelforger.* This *German* Term signifies properly a Director.

rors and Omissions, with respect to the due Discharge of their Duty in that Particular. Such spiritual Directors, however, as were vigilant over their Flock, made choice for the most part of the *Wednesday* or *Thursday* preceding the Communion for the due Examination of their Penitents, because they were Days appointed for publick Prayers, Days, by Consequence, highly proper for such Publication. On the *Sunday* when the Communion is to be administered, the Minister, immediately after Sermon, prays to Almighty God for all such in particular who propose to receive the Holy Communion: There is no Form of Prayer, however, for that Purpose, but the Minister is at free Liberty to say what he thinks most suitable to that solemn Occasion. After the Sermon likewise they sing a Psalm, or some short Hymn or Hymns adapted to that particular Act of Devotion: Whilst they are singing, such of the Congregation as are duly prepared for receiving of the Sacrament advance towards the Altar, and fall down on their Knees; at least so many of them as can with Convenience approach it at once; for according to our *Saxon* Historian, "Such as had not Room to kneel, continued in a standing Posture; that is, we presume, tho' he does not say so, till the others had received the Communion." As soon as the Hymn is over, the Minister says, *Let us pray*; and sings at the same Time the Lord's Prayer; and when the Congregation have said *Amen*, he sings the Words of the Institution of the Lord's Supper. In some Places the whole Congregation sing, with an audible Voice, both the Prayer and the Words of the Institution along with the Minister; which is a manifest Error, since the Voice of the whole Church, for the generality, drowns that of the Celebrant, or officiating Pastor: They have another Custom, which is not, however, looked upon as absolutely essential, and that is, to make the Sign of the Cross on the Host, at the Time of pronouncing these Words, *this is my Body*, and another on the Cup, when those other Words are repeated, *viz. this is my Blood* &c. Tho' these Signs, after all, are only made in Commemoration of the Cross of CHRIST, which neither add nor diminish; yet, as our *German* Historian very judiciously observes, "should the Minister neglect those Signs, some feeble-minded Persons would be offended at such Omission, and imagine, that the Sacrament would thereby lose its sacred Force and Virtue." 'Tis not only this Sign of the Cross made on the Elements of Bread and Wine, that the Populace lay such Stress upon as a fundamental Article; but they very seldom cut a Loaf which has not the Sign of a Cross first made upon it with a Knife.

In divers Parts of *Saxony*, and indeed in some of their principal Cities, when the Minister consecrates the Elements, he rings a little Bell twice together, after a very solemn Manner. This Custom is altogether needless, if not impertinent, amongst People, who pay no divine Adoration to the Elements which their Ministers consecrate; nay, who entertain such an inward Horror and Dread at the very Thoughts of their being adored, that whenever the Signal is given by such Bell at the Mass, they tremble and start as at a Clap of Thunder, or the Discharge of a Cannon. Our *Saxon* Historian, who was a Minister himself, and consequently more sensibly affected in such a Case, altho' perhaps courageous to the last Degree when he entered on any Theological Exploit, or gave no Quarter in a controversial Engagement; that very Historian, I say, very ingenuously confesses, "that the first Time he undertook to administer the Blessed Sacrament at *Leipsick*, the Sound of that little Bell struck such an Awe and Terror in him, and so ruffled his Devotion, that he perfectly forgot the *Main Point*, that is to say, the Death of Christ, and the Participation of



“ his Body and Blood.” Several of his Congregation likewise freely acknowledged that the awful Sound of that little Bell, had generally the same tremendous Effect upon them, and created the same Confusion, notwithstanding it ought to have been familiar to them. There is another Custom which that Author looks upon as erroneous, and that is their Change of Drefs, or Pontifical Vestments, which he calls *a Remnant of Popery*. In most *Lutheran* Churches, the Pastor, before he administers the Sacrament, puts on his Surplice, and over that a Vestment with several Crosses fastened on it, which, however, ought not to be confounded with the “Stole, worn by the *Roman* Catholick Priests, since there is no Manner of Resemblance between them. In some Places, the Pastor, after he has read the Gospel at the Altar, throws the Vestment beforementioned over his Head, and lays it on the Table. After the *Creed* is sung, he goes into the Pulpit, and preaches in his Surplice. After the Sermon is over, he returns to the Altar, and resumes his Vestment. However, it is much more common, to defer the putting it on again till the very Moment that the Communion begins; and that is, says our Minister to whom we are indebted for this Account, the most decent Practice, in a Ceremony, amongst many others, that has been preserved by the Authors of the Reformation, with no other View, but to avoid giving Offence to some weak Minds, and particularly the Populace, who are so charmed with what strikes their Eyes, that there are no Hopes of being able easily to undeceive them. There are numberless Devotees, says he in another Place, who imagine, that they have done a meritorious Action, when they have embellished an Altar, or a Pulpit, or contributed towards the Magnificence of the Drefs of those who attend at the Altar. In some Churches they have ten or a dozen *different Changes of Habits*.

I HAVE already mentioned their making use of Wax-Tapers on their Altars, which in some Places, and particularly at *Wartburg*, are lighted up indeed to very little purpose during the Celebration of the Lord’s Supper: “ For is there any Thing more “ idle and absurd, than to have Lights in the Church at Noon-Day? However, such “ lighted Tapers, adds he, upon the Altar may possibly bring to the Remembrance “ of the Congregation, that our Blessed Saviour made, and instituted his Holy Supper “ in the Evening, *when such Illuminations were proper and convenient.*” The *Lutherans*, ’tis true, borrowed that Custom or the *Roman* Catholicks, as the latter received theirs by Inheritance from other Religions: And this is all that can be urged in Favour of it, without having recourse to Emblems and Allusions. Neither the Church at *Wittenberg*, nor any of those under the Jurisdiction of the *Consistory* belonging to that City, make use of any Tapers on these solemn Occasions, in compliance, very probably, with the express Orders of *Luther*: In those Places, however, where that Custom is continued, the same Superstition has crept in amongst the People as has been observed in other Ceremonies, and we have found, says our *Saxon* Historian, some People so weak, as to imagine, that those Tapers were an essential Branch of the Holy Communion. In the *private Sacrament* administered to the sick, such as are superstitious never fail of setting two lighted Candles, or Wax-Tapers on the Table.

WE shall reckon amongst the Number of the Ceremonies still preserved amongst them, that of making use of Wafers instead of Bread at the Communion; On each

<sup>a</sup> See the Figure *ubi infra*. In the *German* Language that Vestment is called *Mesgewand*, that is to say, a *Habit*, or *Vestment* for the *Mass*.

of which there is the Figure or Impression of a Crucifix. Our Author assures us, that sometimes they have too many Wafers, and sometimes likewise too few: Upon which he comments after the following Manner: " 'Tis much better to have more  
 " than there is Occasion for than less; in case there happens to be too large a  
 " Number, they can give two instead of one to such as are the latter Communicants;  
 " in order by such Means that none may be left, unless the Celebrant \* thinks pro-  
 " per to reserve a Part of them to some other Opportunity." The Minister, on his Distribution of the Lord's Supper, pronounces the Words of the Institution in the Form following; when he delivers the Host, he makes the Sign of the Cross on the Communicant, and says, " Take and eat, this is the *real Body* of JESUS CHRIST,  
 " who died for the Sins of all Mankind. May it strengthen and nourish thy Soul and  
 " Body in the true Faith, and preserve them unto everlasting Life." When he administers the Cup, he says, " Take and drink, this is the real Blood of our Lord JESUS  
 " CHRIST which was shed for thee, &c. as before in the Delivery of the Host." The  
 " Deacon makes no sign of the Cross when he gives the Wine, because he is obliged  
 to offer the Cup with his Right Hand. With respect to the Words of Institution which I have just quoted, our *Saxon* Minister starts a very remarkable Scruple; which is worth inserting here, to shew that a Point of Honour amongst those who are born, or educated in some certain Countries, may sometimes be extended so far as to the Altar itself; and that 'tis very possible, that in an Act of Devotion, where Humility is an essential Article, there may yet such a Share of Pride be preserved as to render Men ambitious of setting themselves in Competition with the Deity, whom the Priest or Minister represents at the Altar, when he is administering the holy Sacrament to his Communicants. What he hesitates at is this. " Altho' these Words *take and eat* &c.  
 " ought not to be looked upon as a ceremonial Form, but on the contrary to be  
 " taken, in some Measure, as an essential Part (of the Lord's Supper), since our Lord  
 " and Saviour JESUS CHRIST made use of it (for the Institution of that Ordinance)  
 " yet I very much question, whether we ought to make use of that Freedom of Ex-  
 " pressions, *take and eat*, when we administer the Sacrament to Persons of Distinction;  
 " since I think we should rather say, let your \* Lordship, or your Ladyship *take and*  
 " *eat*. I have heard a long Controversy on this ceremonial Topick; but to speak my  
 " Sentiments freely, 'tis my opinion, that we ought not to lie under any Restraint, . . .  
 " and that when we administer the Sacrament to such Persons of Distinction as afore-  
 " said, we may with Propriety pay them the Respect due to their several Characters:  
 " And altho' we always make use of the Imperative Mood, when we apply ourselves  
 " to Persons of inferior Degree, yet it is not decent, as I humbly conceive, always  
 " so to do (in the Administration of the Lord's Supper) when Kings, or other illust-  
 " rious Personages approach the Altar; and by consequence it behoves us to say,  
 " *May it please your Majesty or your Highness to take and eat this* &c." From hence  
 we may learn, how the folly of Mankind finds out Ways and Means to introduce

\* He informs us, that a *Lutheran* Pastor, not having Wafers sufficient for all his Communicants, once took it in his Head to break some of them in two, in order to save himself the Trouble of a second Consecration.

The Minister gives the *Waver*, and the Deacon the *Cup*. See *ubi supra* p. 473. Ch. xxvii. Sometimes indeed the Pastor administers both the one and the other. In case there should be a greater Number of Communicants than usual, two Ministers, to make use of our *German's* own Expression, *present the real Body*, and two other Ministers or Deacons *give the Cup*.

Those Words, *er nehme hin, sie nehme hin*, will admit of no other Construction. The *Germans* make use of the *Optative* Mood, to testify their Veneration and Respect. So far is it from a forced Construction, that it ought to be translated *Sir or Madam, I beseech you to take it*. This Article or Clause is so ridiculous, that 'tis surprising a Man of any tolerable Understanding could possibly entertain such an idle and absurd Notion.



Absurdities in Matters of Religion of the most solemn Nature, and to mingle Buffoonery even with such momentous things as they themselves look upon to be essential to their Salvation.

WHEN the Communicant has received he falls down on his Knees before the Altar in order to return God Thanks for his spiritual Refreshment : In several Places 'tis customary to congratulate each other on that joyful Occasion. As to the Number of Times proper for the Communicant to receive annually, there is no Limitation or Restriction; 'tis entirely at his own Option, whether he shall receive the Sacrament four Times a Year, or twenty four. There are some who never fail of that Act of Devotion every *Sunday*. I must likewise take Notice of one Precaution, which, altho' 'tis an Evidence of the *Lutherans* high Esteem and Regard for that peculiar Ordinance, so essential to the Christian Religion, yet it seems to me a convincing Proof, that they acknowledge the Deficiency of their System with respect to the Eucharist. Two Clerks, or two young Choristers, who attend at the Altar, for the most part, hold a white linnen Napkin (we may call it if we please a Corporal) before the Communicants, lest either thro' the Carelessness of the Pastor, who administers the Communion, or the Communicant himself, some Part of the <sup>h</sup> Host should accidentally fall upon the Ground, or any Part of the Wine be spilt. As soon as the Communion is over, the Pastor sings a Verse or two of some Psalm suitable to the Occasion with an *Hallelujah*, to which the Choir answers with another. The Pastor afterwards continues to read some general Thanksgivings, and the Congregation, joining with the Choir, answer, *Amen*.

No Minister can receive the Communion from his own Hands, that Custom being expressly prohibited by the *Saxon* Discipline. However, there have been, and are still several unavoidable Exceptions to that general Rule : The Want of proper Ministers to give the Communion to the Celebrant, or officiating Pastor, is one of them. In short, to conclude what I have to say relating to this particular Act of Devotion, I must further observe; that not only Confession, of which I shall treat more at large in another Place, precedes the Lord's Supper or the Communion, but moreover, on the Evening before the Day appointed for that holy Purpose, there is a preparatory Sermon preached, at which all the Communicants are obliged to be present, and such as neglect it, are looked upon as <sup>i</sup> obnoxious to the Censures of the Church. As to the Posture in which they receive the Communion, we have already shewn, that in *Saxony*, that of Kneeling is observed, as it is likewise in divers other Places. At <sup>k</sup> *Wittemberg* the Communicants receive in a standing Posture; and the same Custom is observed at *Augsbourg*. We have in the Plate annext given the Reader an exact Representation of the Communion, as received by the *Lutherans* in the last mentioned Church, taken from the Life.

THE *Lutherans* make use either of red or white Wine indifferently, as Opportunity offers, in the Celebration of their Communion. They never administer that Sacrament to Infants; but 'tis customary amongst them to carry it to such as are sick, or on a Death-Bed; and this is the Method observed by them on those particular Oc-

<sup>h</sup> Or perhaps likewise, for fear he should let the Wafer fall.

<sup>i</sup> M. Maichel in his Manuscript before quoted.

<sup>k</sup> The same *ubi supra*.



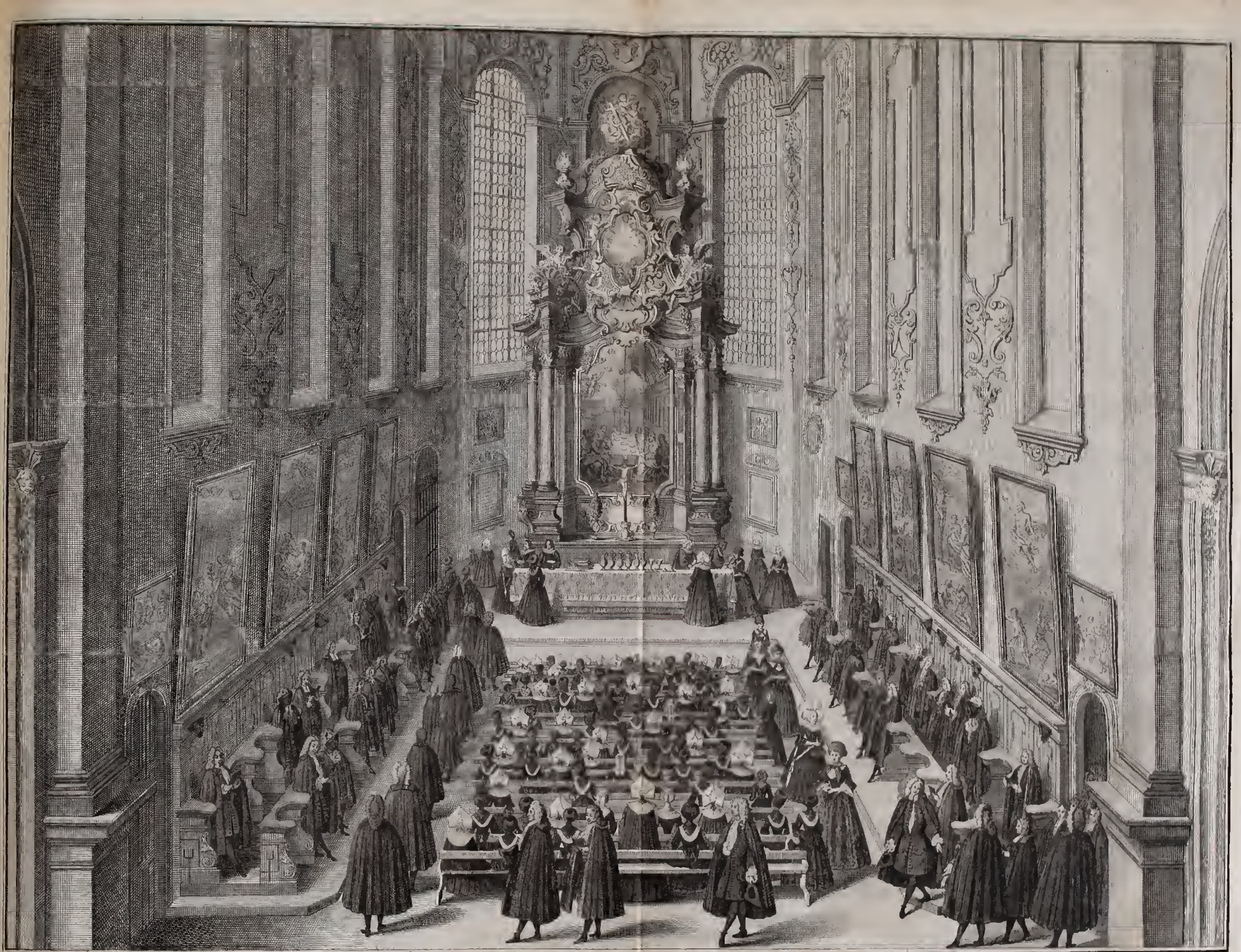
cations. In the first Place, I must observe to the Reader, that such Communion so carried to the sick and dying Party as aforesaid bears the nearest Affinity imaginable (the Act of Adoration only excepted) to the *Viaticum* of the *Roman* Catholicks, and that such Communion of theirs may, likewise, with equal Propriety be distinguished by the same Term, since it is administered to such Communicants, as a *suitable Provision for them in their Journey to the other World*. The Term which the *German*s make use for the *Viaticum* is expressive of the very same Idea, and brings to my Remembrance the antient *Naulum*, or customary Fee of one Half-Penny due to *Charon*, that is to say, the little Piece of Silver, about Sixpence value, which is generally put in the Mouths of the deceased, for the Transportation of Souls over the *Stygian* Ferry. *Apuleius* adds a Cake to his Fare, in order the better to embellish his own Narration. Whether the Term *Viaticum* was looked upon as too superstitious by the *Lutherans*, or whether it favoured too much of Popery, I shall not determine; but be that as it will, they thought proper to extirpate it, and to call the Sacrament so administered to such as were either sick or dying, their *private Communion*. As to the ceremonial Part, it was reduced to these three Articles. 1st, To the Confession of the Communicant which was preceded by a Prayer, and followed with an Absolution, pronounced by the Confessor in the Name of the Lord. 2dly, To the Communion administered to the sick Party, preceded likewise by a preparatory Prayer, and accompanied with the singing either the 23d or 103d Psalm, according to the Version in the Psalter made use of by the *Lutherans*, and several other Protestants, and a Collect, or Prayer suitable to the solemn Occasion. And 3dly, To the Benediction, which concluded the Ceremony. Our Author assures us, that in some Places they make a Kind of Altar of the Table which stands in the sick Person's Room, that is to say, they cover it with a Piece of Tapestry, or clean linnen Cloth, and set two lighted Candles, or Wax-Tapers thereupon, and a Crucifix between them with a Patin and Chalice, or Utensils, or Vessels appropriated to the like Service. He adds, that he has seen some of those private Communions, when none but himself and the Husband, or Wife of the sick Communicant have been present. However, according to their Discipline, it ought to be administered in the Presence of some of the Party's Relations and Domesticks: But if the Communicant should happen to have no such Friends or Servants near him, then some Neighbours ought to be invited to be Witnesses to the Celebration thereof. The Relations or Friends of the sick Person, are permitted, if they think proper, to partake with him of that holy Ordinance, and for that Purpose, they must have previous Notice the Night before, or some few Hours at least, that they may be duly prepared to join in that solemn Act of Devotion: the *Lutherans* do not only carry this their private Communion to such as are sick or dying, but to such Persons likewise as are far advanced in Years, and incapable of attending the publick Worship. To these Persons, the Minister, who gives the Communion to them, makes a serious Exhortation, which may with Propriety be called a domestic Sermon, adapted to such private or domestic Communion.

<sup>1</sup> *Viaticum*, in the *Latin* Tongue, signifies, *Money*, or *Provisions for a Journey*.

<sup>m</sup> *Zehrpfennig*, or *Reisepfennig*. 'Tis proper to observe here, that the Term, *Viaticum*, made use of to express the Eucharist administered to the Sick, is more antient than *Charlemagne*, and is called, we find, by an Author, one *Dudon*, an Author indeed very much advanced in Years, by the Name of *Stips*, that is to say, an *Alms*.

<sup>n</sup> Lib. VI. *Metamorph.* . . . *Non vacua debes incedere, sed offas; . . . ambabus gestare manibus, ac in ipso ore duas ferre Stipes.*





*La COMMUNION des LUTHERIENS dans L'EGLISE des MINORITES à AUGSBOURG.*







I SHALL now proceed to treat of their Confession, which Topick I have briefly touched upon before. Confession is looked upon as highly necessary and expedient in all Places where *Lutheranism* prevails. Give me leave to add, that it contributes very much towards the Establishment of the Ecclesiastical Authority. If, on the one Hand, it alleviates the agonizing Pains of the Soul, and gives Comfort and Consolation to a wounded Conscience; it creates, on the other Hand, an Awe, Veneration, and Respect for their Pastors, who by such Act of Confession become the spiritual Directors, and Physicians of their distempered Souls. They administer their Cures in the Name of the Lord; but in the same Name denounce inevitable Death, if they will not take those Specificks which they prescribe. However, let the Veneration, Respect and Authority of the *Lutheran* Confessor by that Practice be ever so great, yet it can never stand in Competition with that awful Regard which the *Roman Catholics* pay to their ghostly Fathers. Our Author sets the Merit and Necessity of that Confession which is practised in his own Church in a pretty fair and advantageous Light. “ ’Tis the Duty of all Ecclesiasticks, says he, quoting at the same Time the Words of a noted Divine of his own Persuasion, to hear the Confessions of all the Members of their respective Churches, and to pronounce the Absolution thereupon agreeable to the Power of the Keys &c. That Authority would be altogether useless were we not permitted to confess ourselves before a Minister of the Church, and to receive (afterwards) Absolution (from him in consequence thereof). Thus as to the Genus, particular or private Confession is (he says well) . . . . of divine Institution: (nevertheless) as to the Species, the Manner of our Confession, and the Time of its Performance, ’tis the (*Lutheran*) Church that has an indisputable Right to such Disposition or Appointment.” The Consequence to be drawn from thence is this, that it is arbitrary and liable to be altered as particular Churches shall think most meet and expedient. And that indeed is generally the Case. M. Maichel says what follows with regard to the Confession which precedes the Communion. “ Before the Communion, the Person who is to receive it confesses his Sins before the Minister, who agreeably to the sacred Scriptures, pronounces Remission of Sins to all such as truly repent. This Confession is not *auricular*, but *general*: However, the Practice of it is not exactly the same in all Places where *Lutheranism* prevails. In some Parts, a whole Body of Penitents make the Application to their Confessor, or Pastor together. One of them rehearses a general Confession; after which the Confessor desires to know whether their Sentiments are unanimously the same. After the Answer is given in the Affirmative, the Confessor makes a formal Exhortation, longer or shorter as he thinks most proper, and that, together with the Absolution, concludes the Ceremony. This is the general Custom in populous Places, where it would be impossible to attend to the private Confession of each particular Member. In some particular Places, the Minister who confesses his Congregation proposes the three following Questions, which are looked upon as so many Articles, or Conditions, requisite to be complied with by such as are admitted to partake of the Holy Communion. In the first Place, he asks if they sincerely repent of those Sins whereof their Consciences accuse them. 2dly, If they firmly believe, and profess, that the Body and Blood of the Lord JESUS CHRIST are really, and actually present in the Elements of Bread and Wine.

° *Seelsorger*, in the German Language, signifies *Spiritual Director*.

p Ch. xxix. of the *Hist. of the Ceremonies* &c.

q A Manuscript relating to the Doctrines and Ceremonies of the *Lutherans* quoted *ubi sup*.

“ And 3dly, If they promise to persevere in the *Lutheran* Faith to their Live's End.” (That last Question implies a Principle inconsistent with Toleration : And 'tis well known, that the *Lutherans* are generally very stiff and rigid in that Particular, not with Regard to the *Roman* Catholicks only, but likewise to the *Calvinists* who have made them such generous Offers of brotherly Love.) “ Imposition of Hands is a Ceremony likewise observed at *Hamburg*, in *Saxony*, and elsewhere, when the Minister is disposed to pronounce the Absolution and Remission of their Sins &c.” The Form or Manner of doing it is this. The Minister who is the Confessor, lays his Hand three Times successively on the Head of the Person who makes his Confession, repeating, in a solemn Manner, at each Imposition, the Name of one of the three Persons in the Trinity : After which he addresses himself to the Penitent in the Terms following; *Go in Peace, and the Grace of our Lord JESUS CHRIST be with you*; making use at the same Time of the Sign of the Cross.

As to their Form of Confession, our *Saxon* Author informs us, that the Penitent rehearses, either sitting, standing, or kneeling, or, *in short, in what Posture he most approves of*, that Form of Confession which is inserted in the *Lutheran Catechisms*, or in their *Manuals* for the Service of those who approach the Lord's Table. The common People, for the most part, make use of that Ecclesiastical Form, which is read on *Sundays* after Sermon. There are several Persons who never make use of any other Form of Confession than that which they first learnt at School : All which is frequently performed, as our *Lutheran* Author fails not to observe, with too much Lukewarmness and Want of Devotion. The *Lutheran* System has its *Automaton*, or *secret Springs*, as well as all other Religions.

HOWEVER, in the short *Lutheran Catechism*, there are several Forms of Confession for the peculiar Assistance and Direction of such as have not Capacity sufficient of themselves to reflect, and contemplate as they ought on the Nature of their Sins ; such, for Example, are those Forms of Confession principally intended for the spiritual Improvement of Masters and Servants. In the Introduction to those Formularies, there is a Discourse by way of Dialogue between the Penitent and the Minister who takes his Confession, beginning with the following Address; “ *Reverend and dear Sir, I humbly beseech you to take my Confession, and for the Love of God to pronounce the Pardon and Remission of my Sins.* If the Penitent be not conscious to himself of his being guilty of any of the Sins particularly specified in the Formularies, he must mention <sup>w</sup> such others as his Conscience shall at that Time accuse him of. If he can think of none, which is morally impossible, <sup>x</sup> *let him*, says the Catechism, *mention no one in particular, but receive (boldly) the Pardon and Remission of his Sins, on making a general Confession only.* The same Catechism informs us, that the Confessor asks the Penitent the fol-

<sup>\*</sup> Chemnitz was strenuous for the Expulsion of the *Calvinists*.<sup>1</sup> Things would stand, in his Opinion, in a better Posture than they did, were they extirpated out of all those Territories where *Lutheranism* prevailed, *Vide Carpozovius in Jurispr. &c. ubi sup.* who adds, that the *Lutherans* would never acknowledge the *Calvinists* to be their Brethren, notwithstanding the latter very strenuously insist on their mutual Friendship and Correspondence one with another.

<sup>1</sup> The *Calvinists* call them preparatory Discourses to the Lord's Supper or the Holy Communion.

<sup>2</sup> *Vide Catech. minorem inter Libros Symbolicos a Pfaffio collectos.*

<sup>3</sup> *Reverende & dilecte Domine, rogo te ut confessionem meam audias, & mihi propter Deum remissionem annunties.*

<sup>w</sup> *Unum atque alteram peccatum sibi notum recitet.*

<sup>x</sup> *Si vero plane nullius tibi conscius es, quod impossibile est, nullum etiam in specie recites, sed accipias remissionem &c.* All Mankind, the proud Pharisees only excepted, will acknowledge themselves guilty of some particular Sins.

lowing Question, which beyond all Doubt is introduced between the Confession and the Absolution; *Do not you firmly believe, that this Absolution pronounced by me is an Absolution from God himself?* After the Penitent has answered in the Affirmative, the Minister adds, *Amen, or so be it.*

I SHALL say nothing of the several Prayers, spiritual Songs, and penitential Psalms which are preparatory to their Confession, nor of the Sermon preached in the Evening or the Day before the Confession, wherein the Penitents are exhorted to discharge that Act of Devotion with becoming Gravity like true Members of the Christian Church.

THE Reader will find<sup>y</sup> in the Plate hereunto annex, a Representation not only of the Form of Confession, but that of Absolution too made use of at *Augsbourg*. There is little or no Difference between this Form, and that observed amongst the *Saxons*; both the one and the other being looked upon as auricular Confessions. However, neither of them are absolutely such; at least if we may rely on the Veracity of the *German Lutherans*, who are the only proper Judges in that Case.

AN<sup>z</sup> eminent Historian has given us a particular Detail of that which he saw himself at *Stockholm*. *The Priest*, says he, *in his Boots or Buskins, and Spurs, and in the Drest of a Layman, absolved twelve or fourteen Men and Women at once, who waited on him for that Purpose, and fell down on their Knees before him.* After a Question or two of much the same Nature and Import with that beforementioned, he gave them his Absolution, and embraced them: They likewise embraced each other: *From thence*, says our Traveller, *I repaired to a German Church, where I observed the Penitent at auricular Confession.* There is one Thing still more observable, and which, according to the rigid, is looked upon as *Simony*, and that is, the Graruity in Specie which is given, in many Places, to the Confessor after Confession. Some Authors have taken notice of several other Abuses which have crept into that Practice; such as the hindering of the Poor from receiving the Holy Communion, for no other Reason, but their Want of Money to bribe their Confessor; the Sanction given to the Avarice of Confessors, &c.

SOME learned *Lutherans* have attempted to vindicate their Confessors, by asserting that the Money which they receive at Confession, is, as it were, a Perquisite, or Branch of their Income or Revenue.

HAVING treated of their Confession and Absolution, it is highly requisite to observe, that the *Lutheran* Protestants have their extraordinary Days of Penance, which are spent in fasting and publick Prayer in their Churches. Formerly there were but two of them annually observed amongst the *Saxons*; but ever since the Year 1707 a third has been added, that is to say, the Annivertary of the Departure of the *Swedes* out of the Electorate of *Saxony*. The other *Lutheran States* have several Anniverfaries of the same Nature. These Fasts are published on the Eve thereof, as their Festivals are, by the ringing of their Bells; there is a preparatory Sermon frequently

<sup>y</sup> See the Plate in Page 346.

<sup>z</sup> Videamus sacerdotem in habitu vestique vulgari cum aereis & calcaribus, duodecim aut amplius tam viris quam feminis absolutionem impartientem . . . . . in Ecclesia Germanica observavimus singulos in aurem ministri confiteri &c. Ogerius in Hist. Suecico &c. p. 157.

preached



preached on those Eves; and the *Superintendent*, or Court-Minister delivers, to the inferior Clergy, not only proper Texts of Scripture, but also Forms in Print of some short Discourses to be made use of, on those solemn Fasts. These occasional Compositions may with Propriety enough be compared to those concise Harangues which are delivered to their Students in Rhetorick. With those Formularies an Order is likewise delivered for the Observance of those Fasts, and the Manner of their Celebration. It would be needless to inform the Reader, that all Commerce is stopped and prohibited during those publick Fasts; that the Shops are shut up, &c. It is much more material to observe, that on those Days they bestow their extraordinary Benefactions, and their whole Devotion is, or at least ought to be, much more fervent than at other stated Times.

I SHALL proceed, in the next Place, to their Form of Excommunication. In *Denmark* and *Sweden* it is accompanied with very severe Penance. The <sup>a</sup> *Danish* Ritual informs us, that the Party excommunicated, when he first appears at Church, is turned out with Disgrace by the Clerk of the Parish, in the Presence of the whole Congregation. However, if the Excommunication be of any long Continuance, he is not excluded from the Privilege of attending publick Worship, and joining with the Congregation in their Sermons and other Acts of Devotion; but he is obliged to sit in a Place appointed, and at some Distance from them; and when the Minister comes down from the Pulpit, the Clerk beforementioned who admits him conveys him out of the Church again. As to the *Swedes*, their Form of Excommunication is equally rigid and severe. A certain <sup>b</sup> Traveller assures us, that he saw at *Lincoping* a young Woman who had been guilty of some high Misdemeanour, and, by consequence, had rendered herself liable to the Punishment of Excommunication, exposed to publick View, upon her Knees, from Break of Day till Noon, in the Church-Porch, upon an Eminence, like a Criminal's Bar, erected for that particular Purpose. 'Tis very probable that might be a civil Punishment, and not an ecclesiastical Penance. Such young Women as are not ashamed of exposing themselves by drinking to Excess, or the Commission of any other odious and abominable Vices, are punished much after the same Manner at the *Hague*. There is no forming, therefore, a just Notion, by that Instance, of the Severity of the *Swedish* Lutherans. Their Discipline, tho' very rigid and severe, disclaims in the same Manner as that of all the other States wherein *Lutheranism* prevails, every thing which has the least Appearance of civil Punishment. For according to the Doctrine of the *Lutherans* in general, no Minister ought to confound ecclesiastical Penalties, that is to say, the Exclusion of any of their Members out of the Congregation, and their Prohibition, or withholding from them the holy Communion, with those Punishments which none but the civil Magistrates ought to inflict. <sup>c</sup> In a Word, the *Lutherans* approve of the *lesser* Excommunication, which, according to them, is the only <sup>d</sup> true, and *Christian* Excommunication: We would not have our Readers believe, that the *Swedish* Church transgresses the Bounds of that Excommunication, on Account of that <sup>e</sup> severe Law, which orders and directs, that he who continues in the State of Excommunication above a Year, shall be confined for a whole Month with no other Subsistence than Bread and Water. They pretend that such Excommunication, and the Penalty thereunto annexed, entirely belongs and

<sup>a</sup> *Terpiger Rituale Daniæ* Cap. vii.

<sup>b</sup> *Ogerius in Itiner. Suecico, Danico, &c.* p. 136. Paris 1656.

<sup>c</sup> See the Articles of *Smalcalde*, inter *Libros Symbolicos a Pseffio collectos*.

<sup>d</sup> *Vera & Christiana*. *ibid.*

<sup>e</sup> State of Sweden, by my Lord *Robinson*.

falls under the immediate Cognizance of the Magistrate and Judges of the Nation. Some, however, may say, why should the civil Power assume to itself the Right and Property of punishing a Person under Excommunication? but I shall leave that Objection to be answered by the learned in the Laws.

LUTHER has given us a Formulary of Baptism in the Vulgar Tongue, in order that the Congregation may understand the Terms of the Liturgy made use of in the Introduction to the Baptism of a Child, those others in the Form of Baptism itself, and the Duties incumbent on Godfathers and Godmothers by that Initiation of an Infant into the Christian Church. Thus have I given the Reader, in as short a Compass as possibly I could, the Arguments which that Reformer has produced in Defence of that Alteration in the <sup>f</sup> Preface to his Formulary. He has also cut off divers Ceremonies observed by the Roman Catholicicks; such as the breathing on the Infant, putting Salt into his Mouth &c. because those Ceremonies, <sup>g</sup> as he says, are no ways essential to Baptism; they are such Things as the Devil stands not in the least Awe of; he must be attacked in a more solemn Manner: that which affrightens him is of a superior Nature, and of much greater Importance. He has not, however, excluded either Exorcism, or the Sign of the Cross.

M. Maichel <sup>h</sup> gives us the following Account of the Baptism of Children, according to the Ceremony observed therein by his own Communion, that is to say in a more peculiar Manner, by the Church of Wirtemberg, the Place of his Nativity. “The Lutherans baptize their Children within a Day or two after their Birth. In case the Infant should prove too weak to be carried to Church, they baptize him at home, at which Ceremony one or two Godfathers must always attend. The Exorcism is a Ceremony still practised in some Countries. A new Ceremony was lately introduced in the Church of Wirtemberg, by the wholesome Advice of M. Osiander, who having travelled into England, in the Capacity of Envoy to the Duke, approved so well of the Confirmation of their Children, which is performed some time after their Baptism, that he advised the Introduction of that Practice into the Churches of his own Country.” Before we resume our Saxon Author, we shall take notice of some Customs which prevail in some other Places with respect to Baptism. Where the Infant is in apparent Danger of Death, a Layman and a Midwife together may baptize it. By the Ecclesiastical Law of Saxony, a Midwife is not permitted to baptize a dying Child, till after she has found out some Man to assist her. Whether that Custom is universal or not I cannot determine. Infants who are illegitimate are not baptized in <sup>i</sup> Denmark at the same Time as those who are born in Wedlock. When a Bastard is baptized, there is no Oblation made on the Altar. As to Foundlings, their Birth being only precarious and uncertain, they are baptized at Church as other Children; and altho’, when they are taken up, there be a Billet, or Note to intimate, that they have been baptized, yet they are always baptized again, because a Testimony of that Nature is deemed at best but dubious. Where the Infant is not in apparent Danger of Death, they never baptize it till ’tis entirely weaned from the Mother’s Breast. To conclude, <sup>f</sup> they never baptize adult Fools, or Madmen, at least till they are restored to the free Exercise of their rational Faculties, and are

<sup>f</sup> See Libr. Symb. a Pfaffio collectos.

<sup>g</sup> Nec sunt res illæ potissimum quas Diabolus abhorret, aut fugit; nam his longe majora sustulit. Necessè est hic seriò rem geri, ibid.

<sup>h</sup> Manuscript &c. ubi supra.

<sup>i</sup> Tørpøger Rituale Danicæ.



capable of being instructed in the Principles of the Christian Religion. In *Sweden*, a<sup>k</sup> Father is under no Obligation to attend at the Baptism of his Child, at least, he is not always required to be present. All legitimate Children are baptized before divine Service begins, but Bastards after it is over.

THE Author of the ecclesiastical Ceremonies of the *Saxons* informs us, that heretofore his Countrymen were so dilatory with respect to the Baptism of their Children, that frequently the Ceremony was not performed till twelve or fifteen Days after their Birth, and that, continues he, for no other Reason, but to have convenient Time for the Preparation of a publick Entertainment, at which they solemnize the Day of its Baptism by such extravagant Amusements as are altogether Pagan. These Abuses, however, are very frequent in divers Countries wherein *Lutheranism* prevails; and other Protestants as well as they are equally careless and remiss in the Execution of that solemn Ordinance. According to an established Rule in the *Saxon Churches*, Children ought to be baptized, as often as conveniently may be, on a *Sunday*; because at that Time the Congregation is more numerous: But 'tis morally impossible that Rule should be punctually observed on Account of the many Inconveniences which obstruct it. A Ritual of that Country orders and directs, that a Bell should ring to summons the Congregation together, whenever there are any Children to be baptized on a Week-Day.

THERE are baptismal Fonts in some of the *Lutheran Churches*, but not in all of them in general. In several of the *Saxon Churches*, an Angel, with a Bason in his Hand, descends from the Ceiling by a private Pulley, or some other secret Spring, and presents the Bason to the Minister who is to baptize the Child. In other Places a Table is brought out of the Vestry, and placed before the Altar with a Bason upon it; and much the same Custom is observed at *Augsbourg*, as appears by the Print annexed.

AFTER the preliminary Questions, which every Body knows, and are merely formal, the Minister makes a Discourse, by way of Exhortation. After which, he exorcises the Devil, in the Form following, *"Get thee hence, thou unclean Spirit, and make room for the Holy Ghost.* The Minister, at the same Time, makes the Sign of the Cross upon the Infant, saying unto him, *Receive the Sign of the Cross, &c.* and laying his Hand upon him, reads the Prayers, and repeats the Exorcism (at least it is repeated in *Sweden*, and in several other Places). At the very Instant the Child is baptized, the Minister asks the Sureties for him, *if he renounces the Devil, and all his Works, and if he believes in God the Father, Son, and Holy Ghost &c.* After that, he baptizes him by a triple Asperision, in Honour of the Sacred Trinity. The whole Ceremony concludes with a Prayer of Thanksgiving, a Benediction on the Child, and an Exhortation to the Sureties.

I SHOULD be tempted to call the Money which the Godfathers give after the Child is baptized, the baptismal Fee, being at a Loss to find out a more proper Term

<sup>k</sup> The same Custom is observed in several other Places.

<sup>l</sup> To whom the Infant belongs? if he has not been baptized at home? and what Name they think proper to give it?

<sup>m</sup> M. *Pfaffius* and several other *Lutheran Divines* were very much inclined to lay aside Exorcism, as a needless ceremonial Part of their Baptism. *Ex Ecclesia Romana*, says he, *in Ecclesias quasdam Protestantibus transit, &c.*

<sup>n</sup> A manual Liturgy, in the *Swedish* Tongue, printed at *Gottenbourg* in the Year 1689.



to express the *Germans Patben-gelt*, and to give the Reader a more just Notion of that Present. The *Patben-gelt*, therefore, in my Opinion, is much such another Gratuity for the Infant baptized in the *Saxon Church*, and the other *Lutheran Countries* where that Custom subsists, as a Lawyer's Fee for pleading his Client's Cause in a Court of Judicature. On the one Hand the Lawyer receives his *Fee*, not as a Recompence or Reward, but as a *Compliment* for his good Services; on the other, indeed, I shall not presume to assert, that 'tis given absolutely upon the same Motive; but thro' the Abuse of Custom, and the Pride and Vanity which by Degrees has crept into it, that *Patben-gelt* of the *Germans* must be looked upon only as a *Compliment* paid to the Child. Were I not apprehensive that the Expression would be deemed too mean, and below the Dignity of the Subject, I would call it a *religious Pledge*, rather than a *Compliment*; for, in my Opinion, the Money deposited by the Sureties was no more, originally, than a solemn *Covenant* or *Promise* made by them, that they would educate and maintain the Child, in case its Parents should be careless and remiss in their Duty. I shall repeat here what I have elsewhere observed, that religious Customs; even such as are of divine Institution, too often become nothing more than a genteel Way of making Presents. As a Proof that Mankind study all the Ways imaginable to gratify their avaritious Inclinations, without the least Scruple of giving them an Air of Religion, I shall barely point out two Customs for that Purpose, which, in my Opinion, are very wicked and prophane. In some Places in *Germany*, their Artificers, or Mechanicks, at the Expiration of their Apprenticeships, are in a formal Manner *baptized*, as it were, by their Companions, who expect a handsome Entertainment at their Expence as a Recompence for their mock-divine Service. Their Sailors likewise oblige such as have never been out at Sea in some particular *Latitudes*, to make a pecuniary Acknowledgment, or in Lieu thereof, to be, as they call it, *baptized*; the Ceremony whereof consists in throwing a certain Quantity of Water over the Head of him who is not able to make the usual Deposit.

I SHALL now proceed to say something with respect to their Form of Confirmation, which bears no Manner of Affinity to that of the *Roman Catholicks*. The *Lutherans*, in the first Place, make no use of *Chrism*. Then, secondly, any Pastor whomsoever may perform the Ceremony; and lastly, the Youth who is confirmed must give an accurate and satisfactory Account of the Principles of his Religion.

As to the Form of Confirmation observed by the *Lutherans* in that Country of which my Author was a Native, he assures us, that a Virgin of twelve Years of Age, or a Youth of fourteen, is deemed duly qualified to receive the Lord's Supper, provided they have had a liberal Education. The first Time of their Admission to the holy Communion is either at *Easter*, or *Michaelmas*. Their pious Intention is published three Weeks before from the Pulpit, and they are accordingly instructed, and examined twice a Week during that Interval, by way of Preparation. Their Ministers explain to them the Duties incumbent on a Communicant, and the spiritual Benefits and Advantages arising from the Participation of that Blessed Sacrament, &c. In short, they make their Confession on *Easter-Monday*, and receive the Communion the Day following; sometimes in private, and sometimes in publick with the whole Congregation. Such young Communicants range themselves in the Form of a Semi-Circle, by Degrees, as they rise from the Altar. After that Act of Devotion the Minister reads a Prayer, and then addressing himself to the whole Congregation, acquaints them,

them, that those Youths are ready, with an audible Voice, to render a satisfactory Account of the Grounds and Principles of the Religion they profess &c. He examines them accordingly; and after they have fully answered all his Queries, he spends some Time in a suitable Exhortation; the Congregation sing a Hymn, and then the Ceremony concludes with a proper Collect, and the general Benediction. Thus have I given the Reader what I thought most remarkable with respect to the Form of Confirmation, practised by the *Lutherans* in *Saxony*. Should I add thereto that their Youth are regularly catechized in publick; I would not thereby insinuate, that there is any thing more particular or praise-worthy amongst them in that respect, than amongst other Sects; but we are willing to mention every Circumstance that occurs to our Memory, and the most trivial Particulars, when introduced in their proper Places, prove sometimes an agreeable Amusement to the Reader. To conclude this Topick, I shall make bold to start a few Queries, to which I not only expect a clear Answer, but such Proofs likewise, as will admit of no Dispute. What is the Reason why we have every Day such a Number of new Catechisms composed for the Service of all Persuasions? Has that Method of Instruction, down to this present Time, rendered Religion more evident and popular? Have our long Catalogue of Catechisms in the least diminished the Number of illiterate Devotees? Are those who compile those Catechisms the most learned Men of their Sect or Party? Have they sufficient Judgment for so important an Undertaking? Are they perfectly acquainted, either thro' inward Conviction or Practice, with Religion, and the various Duties incumbent on its Professors? In a Word, are the numerous Catechisms which are so boldly published as accurate and complete Systems of Divinity, always what they pretend to be?

THE *Lutheran* Discipline, with respect to Matrimony, is uniform and regular enough. *Luther* composed a Formulary at first for that Ordinance, from which there has been afterwards no very material Deviation. It begins with their *Banns*, or to talk like a *Protestant*, with their *Publications*. In order to the Consummation of a Marriage where there is no lawful Impediment, the Parties present themselves at Church before their Pastor, who asks the Bridegroom whether they are mutually agreed to enter into that holy State, and thereupon they join their Right Hands, and make an Exchange of their respective Rings. Then the Pastor proceeds in the Words, or to the Purport following, *A and B being desirous to enter into the Holy State of Matrimony before all this Congregation here present, I do hereby declare them Man and Wife, in the Name of the Father, and the Son, and the Holy Ghost, &c.* After that, he reads, or pronounces without Book, at the Altar, several Texts of Scripture, which are serious Exhortations to such as are married, and the whole Ceremony concludes with a Prayer for God's Blessing on their future Endeavours. This is the Form, according to *Luther's* Direction, and which is still observed to this Day, so far as relates to the Jurisdiction of the Church in that Particular.

To what has been already said, we must add, that the *Lutheran* Church never solemnizes any Marriage on a Fast-Day, or Day of Preparation for the Sacrament of the Lord's Supper: Nay in some Places where *Lutheranism* prevails, the *Canon* of an *antient Council* is observed, which prohibits all Marriages on *Sundays*. *M. Maichel* says, "that Persons of a middle Station, who are neither of extraordinary Birth,

\* The Reader will find in the Print annex the Ceremony of Catechizing in publick the young *Lutherans* at *Augisbourg*.

† In his *Manuscript*, quoted *ubi supr.*



“ nor Circumstances, are married, for the generality at Church, but that the Nobility and Gentry are married at Night, and at their own Houses . . . . . the Ceremony, however, is all the same, preceded by a long Exhortation addressed to the Parties, and by several Prayers suitable to the Occasion.” The Reader will find the Representation of one of those private Nuptials solemnized at *Augsbourg* in the Print annexed.

My *Saxon* Author, before he gives us any Description of the Ecclesiastical Ceremonies observed in their Marriages, is very prolix, and takes abundance of Pains to convince all such as enter into that Holy State, that they ought first to have the Fear of God before their Eyes, and to examine, with all the Prudence and Precaution imaginable, the good and bad Consequences of being bound indissolubly for the Term of Life. Who is there that will deny the Truth of his Assertion, yet who takes those prudent Precautions in *Saxony* any more than in other Places? The good Parson, however, chose rather to dwell on the fatal Consequences of unhappy and unequal Matches, and to make use of his own home-spun *Proverb*, the Sense whereof is this; *that there is a great deal of Difference between the Choice of a Wife, and the Purchase of a House.* The Comparison perhaps may sound agreeably enough in the Ears of his own Countrymen; but to others who are more polite, and complaisant even in the most trivial Transactions, the Expression must doubtless appear coarse and ungrateful. The *Lutheran* Minister informs us afterwards, that in some Parts of his Country, such as propose to be married, wait with their Relations and Friends, on the Minister of the Parish, and solemnly engage themselves to each other before him. There is nothing more in the whole Chapter that is worth the Reader's Observation.

HOWEVER, if their Ecclesiastical Marriage-Rites are as uniform as one would wish, their civil Ceremonies on those Occasions are quite the reverse. In *Saxony*, and indeed elsewhere, the Mechanics, and such as may be called the inferior Tradesmen, go to Church to be married, attended by a long Train of their Friends and Acquaintance with a Band of Musicians before them. The same Custom is observed more or less, in several other Places; and every where Abundance of Caprice and Extravagance is blended with their nuptial Ceremonies, and all the Preliminaries, or Preparations requisite for the Solemnization thereof. I shall entertain the Reader with a short Detail of several of them. In some of the northern Provinces, as soon as the proper Enquiries have been made with respect to the Bridegroom, the Father brings his Daughter with an Air of Gravity to her Gallant, saying to him at the same Time, “ I give you my Daughter, that she may reverence and obey you, that she may be your wedded Wife, that she may lie with you, be the Keeper of your Keys, and be put into Possession of one third of your Money and Effects.” In several States of *Germany*, notwithstanding 'tis customary for the Parents of the new-married Couple to defray the whole Charges of their Nuptials; yet all the Guests who are invited thereto make Presents to the Bride, “ which for the most part are so valuable that the Bride's Relations are so far from being at any Expence, that they are considerable Gainers in the End.” That Custom, in my Opinion, was introduced as a Recompence for the Abolition of their *Morgengab*, that is to say, their *Morning Compliment*. That *Morgengab* was a Present made by the Bridegroom to his Wife, as a grateful Ac-

“ M. Maichel's Manuscript ubi sup.



knowledge, or rather as an Equivalent, or Compensation for the last Favour she had bestowed on him the Night before. The *Morgengab* of the *Lombards* was one fourth of the Bridegroom's Effects: We shall not, however, transcribe any further Remarks from the learned ' *Du Cange*, tho' he treats more fully on that Donation, but content ourselves with observing, that the Custom of giving the Bride, by a Marriage Settlement, a very considerable Sum of Money, and sometimes eight or ten times the Value of the Portion received with her, an established Custom particularly in some Provinces of *France*, *Holland*, &c. might very happily succeed the Abolition of the ' *Morgengab*.

To the nuptial Ceremonies already related, I should add that other of conducting the Bride and Bridegroom from their own Houses to Church through the Streets, strewn with Flowers, a Custom frequently practised in some Parts of *Suabia*, and which brings to my Remembrance that practised in one of the most considerable Cities in all *Holland*; but to avoid Tautology, I shall only give a Description here of the particular Circumstances wherein the nuptial Ceremonies of that City are so widely different from those of *France*.

EVERY Body knows the *Protestants* always publish their *Banns* of Matrimony three Times. He who is called their *Reader*, or principal Chorister, reads those Publications with an audible Voice, to the whole Congregation in the Morning, before Sermon, for three *Sundays* successively. Two or three Days before the first Publication the intended Bride and Bridegroom register their Names in the *Hall-Book*, and 'tis at that Time, for the most part, that they solemnly engage themselves, execute their Marriage-Settlements &c. The first *Sunday* that the *Banns* are published, or else some few Days afterwards, the Parties to be married seated, for the generality, under a large Looking-Glass, with their nearest Relations on their Right and Left, receive the Compliments and Congratulations not only of their Friends, for to say no more would be insufficient, but frequently likewise of the most substantial Citizens, and Foreigners then residing there, who pay them their Visits out of Curiosity, an Inclination to amuse themselves, or some other Motive of the like Nature. The more numerous the Assembly is, and the gayer the Appearance of those whose Curiosity leads them thither to see two Persons elegantly drest, and exposed to publick View, on Purpose to stand the Examination of the most nice Observers; whose Deportment, is for the generality, very serious and sedate, in the Midst of a Crowd of Visitors, as grave and formal as themselves, the greater is the Pleasure and Satisfaction both of the new-married Couple, and all their Relations, as it is, in their Opinion, an undeniable Testimony of the People's Regard and Esteem: For which Reason, previous Notice thereof is given, in a solemn and formal Manner, to all the most substantial Inhabitants of the City, by the inferior Officers of the Church, whose peculiar Province it is to give publick Notice of such as are Dead, and to make the necessary Preparations for their Interment. I shall here drop the Account of the former Ceremony; since the Plate hereunto annext will give the Reader a juster Idea of it than Words can possibly express: I shall content my self, therefore, with making this one Remark only, that the Men are never admitted into the Apartment where the new-

\* See *Du Cange's Glossar. Ad Scriptores mediæ & infimæ Latinitatis*, under the Article *Morganigaba*.

\* The *Greeks* had likewise their *δανυβίον*, which were like those amongst the *Germans*, Presents made to the Bride, in Return for the last Favour granted by her the Night before.

\* At *Amsterdam*.





A. Le Fiancé, et la Fiancée sous un Arbre  
 B. La Mère, et les Parents de la Fiancée  
 C. La Mère, et les Parents du Fiancé  
 D. Parents qui vont au devant des Dames, et les présentent aux Fiancés

FELICITATION  
 telle qu'on la fait, aux  
 FIANCÉS  
 à Amsterdam.

E. Celles qui après avoir fait leur Complément se placent aux deux côtés de la Chambre  
 F. Appartement, où les Amis vont féliciter les Parents après avoir Complémenté les Fiancés  
 G. Compagnies qui accompagnent de bonsoir en bonsoir aux Dames  
 H. Homme chargé dans les Cérémonies Nuptiales pour servir la Cognition, le Vin, et l'Agacement



8. Planché gravé par de Joubert 1738

CEREMONIE appelée chez les Hollandois PALMKNOOPEN.

On consiste à nouer et à assortir des fleurs, et des feuilles de trépanse qu'on jette aux MARIÉS le jour de leurs NOCES. De jeunes gens de l'un et de l'autre Sexe et invités à cette Cérémonie, font ce assortiment deux jours avant le mariage. On y mêle des feuilles d'or & d'argent, et l'on en applique aussi sur les feuilles de la trépanse





married Couple receive the Congratulations of their Friends. They meet in another Room, wherein there is nothing observable, but an extraordinary Noise, and sometimes a tumultuous Joy, to which the Circumstance of the Day gives a Kind of Sanction, and which is inspired by a Profusion of Wine, amidst a perpetual Cloud of Tobacco. On the *Friday*, or *Saturday* before the Marriage, they have another Ceremony, which tho' very well expressed in the Print annex, yet I shall take the Liberty to make some little Addition to it. In the Morning of the Wedding-Day, which is frequently on a *Sunday*, the Bridegroom goes out of his own House to pay a Visit to his Mistress: But the Reader is to observe, that before he sets out, all imaginable Care is taken to have the Door-way handsomely adorned, and all the Avenues thereof strewed with gilt Flowers, in order, no Doubt, to intimate to the publick, that he is to be married on that Day. At his first setting out a young Girl throws some of those Leaves in his Face; after which he gets into a Chaise, or some such Vehicle, drawn by a single Horse, with a Tuft or Plume of Feathers upon his Head, a rich Housing on his Back, and Ribbons and Flowers in Abundance all about him. The Bride and Bridegroom are drove to Church in another Carriage, deckt after much the same Manner. This Vehicle, which is called by the Inhabitants of the Place a *Slee*, is always planted at some Distance from the Bride's House, in order that the new-married Couple may be surveyed by all their Neighbours, and the Populace who hover in Crowds about the House; whilst a Servant-Maid, or sometimes a young Lady, strews a Parcel of those gilt Flowers beforementioned, which she has ready in a Basket deckt with Flowers and Ribbons, all over their Heads, and throws Part of them in their Faces: But this Ceremony is always omitted in case the Man be a Widower, or the Woman a Widow. As soon as they arrive at Church, they are married according to the Form in the Print particularly specified.

WHENEVER the married Couple have lived in that State for twenty five Years together, their Nuptials (at least as to the external Form) are revived; which *second Marriage* is called their *Silver Nuptials*. If the Parties have cohabited for fifty Years, they then solemnize their *Golden Nuptials*. In the Celebration both of the one and the other, the same Gaiety and Amusements are observed as those at their first Marriage, but alas! Love seldom travels such a beaten Road, and these Nuptials thus revived, serve only at best to keep warm their old Friendship, and confirm an habitual Respect, which for the most part, in such long Marriages, supply the Place of Love. Persons of Distinction, and such as are very rich, give Medals to their Friends at the Celebration of the *Silver*, and *Golden Nuptials*: the Poets of that Country compose, on those Occasions, *Epithalamiums*, as cold and languid as the old Objects of their Panegyrick; those *Epithalamiums*, however, will serve at least as *Epitaphs* on their superannuated Amours.

ONE *Gaya*, who has collected, without the least Curiosity or Judgment, an Account of the nuptial Ceremonies of several Nations, observes, that the Natives of *Flanders*, and the Inhabitants of the Provinces round about, look upon the Marriage of a young Man with an old Woman, and that of an old Man with a young Lady, as a very shocking and indecent Action. A very notable Remark truly! Such Marriages are ridiculed in all Countries whatever, and yet we frequently meet with such unequal Matches go where we will. He adds, "that in *Flanders* and the Parts adjacent, there can be no Instances produced, as there may in *France*, of Masters marrying

“rying their Maids, and Ladies their Valets.” The Observation, however, is absolutely false and groundless: For those unequal Matches are more frequent in *Flanders*, and the *United Provinces*, and not attended with half that Disgrace and Ridicule, as they are in *France*.

THE nuptial Solemnities practised at *Danzick* are much more remarkable than any of those abovementioned, if we may credit the Account given of them in the Travels of *Charles v Ogier*. “The Women, says he, meet about Noon at the House where the Nuptials are to be solemnized: The Men accompany the Bridegroom to the Church-Porch; and as the Ceremony thereof is very grave and solemn, they must make a Kind of Procession of it, and march thither two and two. The Bride is attended to the same Place by a Train of young Ladies, who walk in the same Order; she herself, however, brings up the Rear with two of the eldest in Company on each Side of her. The Bride is dressed in Black, but all the rest in the gayest Colours. The Priest who is to solemnize their Nuptials stands before a small Form, or Stool, which is placed in the Porch between him and the Parties to be joined together. He there reads to them the *Lutheran* Form of Matrimony: After which, he makes a long Harangue, by way of Exhortation, and concludes the Ceremony with the Benediction, which never fails of being followed with Singing, Musick, and other Demonstrations of Joy and Rejoicing. After the nuptial Benediction the Bride is planted close by the Church-Door where she receives the Congratulations and Presents of those who are invited to the Wedding (this was an antient Custom amongst the *Germans*, but, as we are informed, it has gradually been neglected, and is at last totally abolished). At the nuptial Entertainment, to which our Traveller was invited, the Bride-Maids waited on the Guests . . . . . The Musick played, and the Glass went merrily round without Intermission all the Time. The Natives of those Parts, continues our Countryman, have such an innate Antipathy to Water, \* that they never eat any Kind of Soops, or any boiled Meats whatsoever. When the Fumes of the Wine begin to rise, and make them gay, Congratulations are heard on all Sides, and noisy Healths go round in Bumpers, accompanied with a Kind of *Bacchanalian* Raptures; and this is the usual Time for the Presentation of their *Epithalamiums*, and other nuptial Odes.

THE *Germans*, and all the Northern Nations in general, are constantly provided with Compositions of this Nature. Poetry and Prose are equally familiar to them; for he who has the good Fortune to be born a Poet in those Climates can in less than twenty four Hours compose, with all the Ease imaginable, four or five Hundred Verses, which, as Occasion shall require, may with a trivial Alteration, be converted into *Epithalamiums*, Odes, Epitaphs, or Elegies. “In these panegyrical Essays, continues our Traveller, the Brides are all fairer than *Venus* or *Helen*; the Bridegrooms more active and sprightly than *Apollo*, more ingenious than *Mercury*, and wiser than *Socrates*.” We ought not, however, to rally the *Germans* upon this Score, since our best Poets and most refined Wits, like theirs, have a *Fund* of Compliments and pompous Phrases, which they lavishly bestow, as their Interest directs them, on the Prime Minister of State, the Judge on the Bench, or the wealthy Mechanick. These

\* *Iter. &c. ubi sup. pag. 421.*

\* Strangers themselves catch the Infection of the Country. M . . . . L . . . ., tho’ a Native of *France*, became there one of the most violent Water-Haters in all *Europe*.

tacked artfully together make their Appearance at one Time in the Shape of an Epistle Dedicatory, and at another in the Form of a Philosophical Essay; and in case Wit and Fancy happily unite, turn out at least an Ode, if not an Heroic Poem.

I SHALL dismiss this Subject of the Nuptial Rites of the Northern *Lutherans* with this single Remark, that in order to render those in *Denmark* valid, not only the Woman's Consent, but that of her Relations or Guardians too must be first obtained; who have a Right to the Administration of her whole Estate, and to receive the Rents, Issues, and Profits thereof during her Life, if she should marry without their Knowledge and Approbation: But on the other Hand in case a Guardian neglects to marry his Ward after she attains the Age of eighteen Years, her Relations may appeal to the higher Powers, in order to have her provided for without further Delay. No Wives or Daughters either in *Denmark* or *Sweden* have any Power to alienate or dispose of the Goods and Effects of their Husbands or their Parents; and even such as are Widows, become subject again to their Guardians, and lose that Freedom which they obtained by virtue of their Marriage. Very few, especially such as are Persons of Distinction, entertain any Thoughts of Matrimony till they are thirty Years old at least. For

*In Northern Climes the Shafts of Love,  
Unbeeded fly, all pointles prove.*

That, however, is not the only Reason; there is another more substantial, which is this, the Parents on both Sides are very backward in advancing Portions for their Children, which obliges them to wait with Patience till their Decease for the Enjoyment of their Estates. To conclude, this Remark may be justly added, that domestick Feuds and Animosities, Divorces, and criminal Conversations with secret Admirers are but seldom heard of in those Countries: The Authority of the Husbands, and the Submission of the Wives prevent the first; and perhaps the Coldness of the Climate, together with that perfect Obedience on the Wives Part beforementioned, is an Hindrance and Obstruction to the two last. However, a certain Author assures us, "that there are some *Swedish* Ladies more remarkable for their Chastity before Marriage, than their Fidelity to and Affection for their Husbands afterwards." As for my own Part 'tis my firm Belief, not only with respect to this particular Narration, but to all others that go under the Denomination of Rites or Customs, *that there is no general Rule without an Exception.*

THERE was formerly one Custom observed in *Friesland* which was entertaining and whimsical enough; and that is this: When the Bride was ready to go to her Husband's House one of his nearest Relations blocked up the Door with a Pole or a Broom-Stick. As soon as she had conquered that Difficulty by clambering over it, a second opposed her Passage Sword in Hand; she had no other Way to remove so formidable an Adversary but by a Bribe, which at length procured her Admission. This Custom was practised various Ways. In some Places a Line was extended from one Side of the Street to the other, and the Bride in order to get home without any Obstruction, was obliged to make a handsome Compliment to the Person or Persons who opposed her. These Customs, however, were abolished by express Edicts or Decrees inserted in the \* Dissertation referred to in the Note below,

\* *Nederlandsche displegtighede* Ch. xliii. pag. 534 & seq. That is to say, *The Ceremonies and Customs observed at publick Entertainments in the Netherlands.*



THERE was one remarkable Custom observed by the antient Natives of *Friesland*, which ought not to be omitted. They used to marry their Daughters in Widow's Weeds, in order to put them in Mind, that the conjugal Knot is tied so fast, that nothing but Death itself can ever dissolve it.

AFTER such a long Detail of the several nuptial Ceremonies abovementioned, some few Observations on their Women in Child-Bed, will, I flatter myself, prove an agreeable Entertainment to the Reader. Women under those Circumstances are recommended by the *Calvinists* to the Prayers of the Congregations; and at their first Appearance at Church afterwards there are publick Thanksgivings to Almighty God for their safe Delivery. The *Lutherans*, in most Places, especially in *Denmark*, have particular Forms of Prayer for Women in Child-Bed; who are afterwards introduced in a solemn Manner into the Church, at which Time they make some pecuniary Acknowledgment of the Favour, to the Pastor or Curate whose proper Province it is to introduce them. Amongst the various civil Customs which relate to Women in Child-Bed, there is one observed in *Holland* which is very remarkable. The Natives of the Country call it \* *Van Beker*, which, as I take it, ought to be translated, the *Child-Bed-Glass*, or rather the Lying-in-Pitcher. The Ladies who Visit the good Woman in the Straw, and her little Infant, are presented with a Bumper of *Rhenish* made very toothsome with a sufficient Quantity of Cinnamon and Sugar. The Glass goes merrily round as long as the Visitors think convenient to stay. I take this Custom to be a Relick of Paganism, and that *Van Beker* might signify the Goblet or Cup of *Pan*, that is to say, of the Lord; and that this Wine was drank in Commemoration of that Deity of the Woods, who was so much revered in those Parts, that his Name signified \* the *Lord*, by way of Eminence.

BEFORE we come to treat of those last Ceremonies which in all Religions whatsoever never fail of determining with more or less Pomp and Grandeur Man's future Happiness or Misery, it will not be improper to consider the Case of a Member of the *Lutheran* Communion upon a Sick-Bed, or in the Agonies of Death. No Extreme Unction, no outward Application of Relicks or Scapularies are used amongst them: The dying Man receives no Comfort or Consolation from a Crucifix devoutly folded in his feeble Arms: He is buoy'd up with no Hopes of any supernatural Vertue issuing from a Monk's Vestment thrown over his Shoulders: He puts no Trust in, and expects no Relief after his Death from a Number of Masses to be said on his Account: His whole Dependence lies only in some few serious Admonitions, pastoral Exhortations, spiritual Consolations, religious Lectures, and the Prayers of the Church for the future Happiness and Welfare of his precious and immortal Soul. In some Protestant Countries they have spiritual Physicians, who, for the most part, are Laymen only, of weak Capacities, but devout Christians, who read the Holy Scriptures with Attention; and by frequent Repetition of them have their spiritual Applications, as ready as an Emperick has his Specificks for his Patients by the daily Perusal of some compleat Dispensary, or a choice Collection of domestic Receipts. We should not, however, strain the Comparison, since there is a manifest Difference between them: For tho' their consolatory

\* An Extract from M. *Van Alkemade's Introduction to his Funeral Solemnities.*

\* The Swadling-Cloaths Goblet, *de Fanden fasciæ Bandes*: *Fanden* signifies in the Gothic Language to dress in Swadling-Cloaths. And that, in all probability, is the most just and genuine Derivation. See the Ceremonies and Customs &c. *ubi sup.* Tom. II. Chap. xv.

\* *Vide Keisleri Anti. Septentr.*

Discourses have sometimes no Manner of Influence or Effect upon a departing Soul, yet they can never murder or destroy it. As for the rest, these ghostly Fathers are not always Laymen. There are some amongst them, who, tho' regularly ordained, have afterwards been found deficient with respect to those Qualifications, which the Protestants think absolutely necessary for a Pastor, and one who is employed in the Administration of ecclesiastical Affairs. But to return to the *Lutherans*. When a sick Man lies at the Point of Death, their Concern for him, as in all other Christian Communion, whatsoever, encreases in Proportion to his Danger; and such tender Compassion and Regard for his future Welfare, which has no other Object than the Soul of the dying Party, cannot possibly be a ceremonial Act; it is not impossible, however, but that it may be modified, according to the Custom and Religion of the Country; neither is it even improbable, but that the Form and Manner of it should vary with regard to the Age and Constitution of the Person. But be that as it will, these Observations plainly demonstrate, that there is every where a Rule or Method to be observed with respect to the Dead as well as to the Living: And the Nature of Mankind is such, that they too often form their Judgment of the future State of the Deceased from the Regularity with which these Ceremonies are observed in his dying Hours. 'Tis a common Practice amongst the *Lutherans* to give the dying Man their Benediction, by laying their Hands on his Head, or by touching his Forehead only with their Finger, and at the same Time making use of the Sign of the Cross.

Tho' the Reader will find in the Print annext an exact Representation of a Funeral Solemnity as it was performed at *Augsbourg*; yet I fear he will not be perfectly satisfied with that alone. I shall, therefore, enter into a more particular Detail of their Funeral Rites, and begin with an Extract from M. *Maichel* on that Topick. " Their <sup>b</sup>Burials are always attended with singular Testimonies of true Piety and Devotion; and sometimes likewise with extraordinary Pomp and Magnificence. Moreover, 'tis customary amongst them to make a funeral Oration over the Deceased without Distinction, be the Party rich or poor, of the highest or the meanest Extraction." The same Indulgence is shewn to Infants who die in their Cradles. What can possibly be said on those Occasions? Why, Consolations may be brought from holy Writ, and many useful Exhortations made to the Living. If nothing can be said in Favour of the Deceased, or if more may be said to his Disadvantage than his Credit, yet still, as my *Saxon* Author expresses himself, the Scripture is an inexhaustible Fountain, and supplies them with ample Matter of Discourse, for their Hearers spiritual Improvement and Growth in Grace. It is devoutly to be wished that all such as aim at being Orators and Panegyriste over the Grave, were acquainted with this Method, instead of confounding so often, and with so much Assurance, some *painted Vices*, under the false Colour of *Christian Virtues*. " After the Sermon is over an Abstract of the Life of the Deceased is read in publick. High Encomiums are given of all such as have distinguished themselves by their exemplary Piety; and if any of them have led loose and profligate Lives, they never fail to publish the Misdemeanours of the dead, for the Benefit and Amendment of their surviving Friends and Relations. 'Tis customary, likewise, to make funeral Processions, and accompany the Corpse to the Grave singing all the Time some select Hymns, or Dirges suitable to the solemn Occasion. In some Places, the principal Magistrates, and other Persons of Figure

<sup>b</sup> Manuscript relating to the *Lutherans* quoted several Times *ubi sup*.

“ in the City, are invited to those Processions, especially if the Deceased was a Person  
 “ of Distinction; and such as accompany the Corpse to the Grave, receive an Ac-  
 “ knowledgment in Proportion to their Quality and Degree. The Funerals of rich  
 “ Men are very advantageous to the Physicians and other Persons of that Faculty,  
 “ and may be said to constitute a considerable Branch of their Revenue.”

On the Day appointed for the Interment of the Corpse, the Relations, Friends, and Acquaintance of the Deceased meet, says our *Saxon* Historian, at his House. One or more *Lutheran* Pastors resort likewise to the same Place attended by a Train of young Scholars, sometimes more and sometimes less, with their Masters at the Head of them. These Youth, in the first Place, sing two or three Hymns or Dirges before the Door of the Deceased; after which, they march in the Front of the Procession; having a large Crucifix, or at least a Cross carried before them. An inferior Clerk, or some young Scholar appointed for that Purpose marches close by the Side of the Corpse with a small Cross, which is afterwards fixt up in that Part of the Church-Yard where the Body was interred. The Relations and Friends of the Deceased follow the Corpse; the Men first and the Women after them. During the Procession their Bells for the most Part are tolled, out of Respect and Complaisance to the Deceased, and several Hymns and other Dirges are sung as they march along. It is customary likewise, as we are informed, to open the Coffin at the Grave, and to take a last Farewel, a last melancholy View of their departed Friend, and afterwards to nail his Coffin up, singing at the same Time a short Hymn suitable to the Occasion. After which the Minister reads a proper Collect, and pronounces the Benediction. In the next Place, the Procession enters the Church, where there is generally a Funeral Sermon, either out of Respect to the Deceased, at the Request of his Friends, or by his own immediate Direction.

At *Hambourg*, and several other Places in *Germany*, these Funeral Solemnities are degenerated from their first laudable Institution into Extravagancies and ridiculous Superfluities, which too often prove very burthensome and expensive to the Families where they are practised. If we may rely on the Veracity of an Author, who is a Native of *Hambourg*, the Obsequies of the Inhabitants of that City are encumbered with Memoirs or Abstracts of their Lives, to which their Friends and Relations pay as profound a Regard, as to any other Acts of Devotion whatsoever; and the Vanity of those Merchants has rendred them in a Manner essential to their Funeral Solemnities. We are further informed, that they take a particular Care, by express Directions in their Last Wills and Testaments, to have these short Narratives duly published. The Deceased, at all Events, must have a Funeral Eulogium, and sometimes very particularly circumstantiated; wherein all imaginable Care is taken that the Blanks in his Birth, and other Circumstances of his Life, may be filled up with large Additions and Improvements. Let the Party Deceased be of never so mean Extraction the Coffin must be embellished with his Coat of Arms. <sup>d</sup> He is exposed to publick View in a fine light Wig, and all his other Formalities, surrounded with Wax-Tapers, and attended by Women, who to make use of our *German* Author's own Words, *know how to live amongst the Dead, and are well skilled in the Art of Divination*. The Coffin

<sup>c</sup> Extract from a *German* Treatise, entitled, the *Patriot in the Collection of Letters serious and comical*. Tom. VII. p. . . .

<sup>d</sup> The same Custom is observed in several other *German* States.



is answerable to the Grandeur and Magnificence of all the other Equipage. Due Care is always taken to make it as rich and neat as possible. I am fully persuaded, that the external Pomp of such Funeral Solemnities not only throw a Veil, in a great Measure, over the Imperfections of the Deceased, but is looked upon as an incontestable Testimony of his uncommon Merit; the same Air of Grandeur is preserved in the Ceremony of nailing up the Coffin; at the funeral Entertainment which is served up in Form at the same Time; in employing proper Bearers to carry the Corpse to the Grave, and even in their liberal Benefactions to the Mourners.

BUT to proceed to some other Customs: Whether those last mentioned are peculiar to the *Danes* or not, I cannot determine. \*As soon as the Corpse is let down into the Grave, the Minister throws a small Quantity of Earth upon it three Times successively: At the first he says, *Of the Dust of the Ground wast thou born*: At the second, *To Dust shalt thou return*: And at the third, *Out of the Dust shalt thou rise again*. After that the Bearers fill up the Grave. The funeral Oration is pronounced immediately after the Interment, if the Relations are willing to defray the Expence of it, or if the Deceased has left any Legacy or Devise in his Will for that Purpose. When there are several Persons buried at one and the same Time, a particular Account of each respective Person is not to be expected; one general Narrative, therefore, may be so contrived, as to serve for them all. A Traveller,<sup>1</sup> who attended Count *D'Avaux* in the North, gives us the following Account of a Funeral which he saw solemnized at <sup>b</sup>*Dantzick*. "The senior Scholars, with their Master at the Head of them, " marched in the Front of the Procession, and those of the lower Classes after them, " in their usual Habits. All of them, according to the *Lutheran* Custom, sang together. " The Corpse followed after them, in a Kind of Litter, supported by eight Persons, " all of them rich substantial Citizens, who held in their Hands little artificial Nose- " gays, if we may call them so, made of Gold and Silver Thread. The four Sons " of the Lady deceased (it was the Funeral it seems of the Mother of a numerous " Family) followed the Corpse; the two eldest walked first, and the two youngest " after them, in long mourning Cloaks, having their Hats flapped over their Eyes. " The Husband of the Deceased, who went next to his Sons, was dressed after the same " Manner, and covered his whole Face with his Cloak. He was accompanied by " several of his nearest Relations. These were immediately followed by the Magi- " strates, and other principal Inhabitants of the City. After them, at some little " Distance, came a long Train of Women, and at the Head of them, the Daughters " of the Deceased; who covered their Faces with their Handkerchiefs, and were sup- " ported by their Servants. The rest of the Women followed, all dressed in Mourning, " in a solemn Manner, two and two. No maiden Ladies were permitted to be pre- " sent at the Burial. After the Corpse was interred, the Company withdrew into " the Church, where they spent some Time in singing and reading some particular " Prayers suitable to the Occasion, &c."

\* According to the Description given of it in that Treatise called the *Patriot*, " there are a large Quantity " of Biskets served up with a Crown made of Sugar-Candy upon each of them, of an artificial waxen Nose- " gay, surrounded with *March-Panes*, with the Name of the Deceased, and the Day of his Death imprinted " thereon in legible Characters."

<sup>1</sup> There are twelve of them in all; they are City-Officers, or *Vergers*, according to the Account given of them in the *Patriot*; four other Officers with Wands in their Hands go before them.

<sup>a</sup> *Terpiger. Rituale Eccles. Danicæ &c.*

<sup>b</sup> *Ogerii Ephemerides, sive Iter. Dan. &c.*

THE Custom of crowning the Deceased, well known and frequently practised by the Antients, is still continued in the Interment of young People of both Sexes in *Friesland*, especially in some particular Parts of it: 'Tis observed likewise by some of the *Germans*, but principally with respect to their Children. The *Dutch* and the Natives of *Friesland*, in former Times, placed three Garlands on the Coffin of the Party deceased. However, as they crowned, for the most Part, all their Dead, they soon altered the Colour and Disposition of those Garlands, according to the Figure which the Deceased made, and the Circumstances in which he lived. Not only in that Province, but in the Parts adjacent, there are various Distinctions made at the Funerals of young Men and Maidens. As for instance, in some Places Nosegays, of Flowers are distributed amongst the Bearers, who throw them into the Grave upon the Coffin, and the Pall is embellished with Ribbans. The Corpse of a young Man or Maid is frequently carried upon young Men's Shoulders. I shall insert in the Description following the greatest Part of their other Funeral Solemnities. When any Person lies dead in a House, the Doors and Windows are all shut up. After the Corpse is dressed and laid in the Coffin, it is deposited on two Trestles, in the Entry, or Passage, which is commonly hung with Mourning, as is also the Apartment where the Relations of the Deceased are seated in Form all dressed in deep Mourning, to receive the Condolence, not only of their particular Friends and Acquaintance, but of a long Train of Strangers also, who have no manner of Business there, but go for their Amusement only, or the Gratification of an idle Curiosity which often leads them into unforeseen Inconveniences. They whose peculiar Province it is to give publick Notice of the Death of the Inhabitants, have special Orders to certify the Day and Time appointed for those publick Compliments of Condolence, which generally is performed by circular Letters. The Day before, or the next Day after the Interment of the Deceased, is for the most part pitched upon for that Purpose, according as the Relations shall think most proper. As to the Procession, 'tis in some Places confined to twenty four Persons, all dressed in Mourning, who must be the Relations and particular Friends of the Deceased; and if the Funeral should happen to be solemnized a Night, the Procession is illuminated by as many Lanthorns, with two or three Candles in each of them, as there are Couple; these Lanthorns are carried in the Hands of Waiters, hired for that particular Purpose. At the *Hague*, and in some other Cities, the Corpse is carried in a *Herse*, or some other Vehicle of the like Kind, appropriated to no other Use but that of Burials; covered with Black, and is attended by the Relations and Friends of the Deceased in mourning Coaches. 'Tis proper to observe likewise, that the Mourning of those *Republicans* generally lasts longer, and is more deep than those in *France*. Besides their mourning Cloaths and Cloaks, the Men wear for some considerable Time large crape Hat-bands, which hang down to the Middle of their Backs; and the Women wear mourning Hoods, which entirely hide their Faces for some Months together. <sup>k</sup> 'Tis customary likewise to invite a certain Number of Friends to grace the Funeral, by appearing in deep Mourning, that is to say, with long <sup>l</sup> Hat-bands hanging down their

Backs,

<sup>i</sup> M: van Alkemade's *Introduction to his Funeral Solemnities* pag. 16 and 17.

<sup>k</sup> We have given our Readers here a particular Description of the Funeral-Rites observed at *Amsterdam* and the *Hague*, together with some remarkable Customs both of the *Germans* and the Natives of *Friesland*, with respect to their Mourning.

<sup>l</sup> Our *Dutch* Author, in his *Introduction to his Funeral Solemnities*, says, 'tis his Opinion, that this Custom of wearing Crape Hat-bands, hanging down to their Backs, was not introduced till that other of wearing those *Felt-Hats*, with their Brims let down, much like those we find upon several antient Monuments, was quite out of Fashion. Persons of Distinction only, says he, had a Right and Title at first to wear the Brims up; but afterwards some others, by Vertue of their Professions, or by some other Means, obtained the like Indulgence. In Times of Mourning, the Brims of those Hats were let down: Tho' those Hats were out of Fashion, yet they were commonly worn with the Brims let down, during the Time of their deep Mourning,





*DEUIL de ZURICH.*



*DEUIL d' AUGSBOURG.*



*DEUIL des FRISONES.*



*DEUIL de SARDAM.*











*CEREMONIES FUNÉBRES comme on les fait à AMSTERDAM & en plusieurs villes de la HOLLANDE.*



*CEREMONIES FUNÉBRES comme on les fait à la HAYE, et en quelques autres villes de la HOLLANDE.*



Backs, and long Mourning Cloaks. Formerly, the Women of that Country used likewise to attend the Obsequies of their Friends; but at present that Custom is laid aside, and practised by none but the Vulgar there, and some few Natives of *Friegland*.

I SHALL take no notice of the Funeral Collation, whereof there still remain some Footsteps in *Germany* and *Holland*, as appears by their giving Liquor to all those who attend the Deceased to the Grave.

I SHALL close this present Dissertation with taking Notice of some of those last Testimonies of Love and Friendship which are paid to the Dead amongst the *Lutherans*, as well as in other Communions, <sup>m</sup> not in order to administer any Comfort or Consolation to their departed Souls, as is customary amongst the *Roman* Catholicks; or in order <sup>n</sup> to their meeting with a more favourable Reception in Heaven, as is the Notion of the *Russians*; but to transmit their Memory at least down to succeeding Ages; which is accomplished by Epitaphs, Monuments of Brass or Stone, Images, and Trophies hung up in their Places of publick Worship. The funeral Sermons and other Eulogiums of the *Germans* will never answer that Purpose half so well, as the Materials above-mentioned. If some of those Pieces should escape from falling into Oblivion thro' repeated Impressions of them; yet every body knows they are soon forgotten thro' the general Contempt which they meet with from the Publick. We must therefore have recourse to something more solid and substantial, and make ourselves some Compensation for a short Life, spent in Anxiety and Trouble, by Vertue of some other Things far more durable than ourselves, and capable of resisting the Influence of an infinite Number of Objects which hasten our Dissolution. How vain and deceitful soever those Ideas are, which this Method of immortalizing ourselves excite in us, yet notwithstanding we endeavour to solace ourselves with this Reflection of <sup>o</sup> one of our Poets, *that the Works of God himself are more subject to decay than those of Men*. There are some People, we find, who have more exalted Notions than those who have no Opportunity, for the most Part, of acquiring a Reputation by themselves. <sup>p</sup> These require neither Mourning, Epitaphs, Monuments, or any other funeral Decorations. They are conscious of their own good Works, and are fully convinced that their superior Merit will transmit their Memories to latest Posterity. This is the Comfort and Consolation of the most illustrious Personages, and Men of the brightest Parts. 'Tis to this likewise which we must, for the most part, ascribe that outward Negligence both of the one and the other, and that little Regard and Esteem of every thing but what may properly be termed *heroick Virtue*, and an *elevated Genius*. They are possessed indeed of almost all the Virtues in general, but as <sup>q</sup> *M. de Retz* said of *Marshall de Turenne*, *they want the radiant Lustre of them*.

To conclude, if we carry the Point still farther, we shall find others of a still more refined Principle, who being conscious of the Vanity of both Ways of immortalizing their Characters, sit down contented with their Appearance before God in the utmost Simplicity.

Mourning, till the Fashion of wearing long crape Hat-bands was introduced, which were, 'tis plain, a considerable Article in their Mourning. He observes likewise, that formerly the Sleeves and Waists of their Mourning Dresses were worn very long. This Custom is still continued with respect to their Mourning Cloaks. Instead of long Sleeves, they wear Weepers upon their Cuffs, during the Time of Deep-Mourning.

<sup>m</sup> *Purgatory*.

<sup>n</sup> *Pajis-Ports* granted to Persons deceased.

<sup>o</sup> *Mad. des Houlieres*.

<sup>p</sup> *Nemo me Lachrymis decoret, neque funera fletu,*

*Faxit. Cur? volito vivu' per ora virum:*

ENNIUS.

<sup>q</sup> *Memoirs of Cardinal de Retz*. Tom. I. pag. 217. published in the Year 1731.



# DISSERTATION V.

On the CEREMONIES and RELIGIOUS  
CUSTOMS of the REFORMED, commonly  
called *CALVINISTS*.

Vol. V.

5 X



# THE HISTORY OF

THE CITY OF  
NEW-YORK  
FROM THE FIRST SETTLEMENT  
TO THE PRESENT TIME

# DISSERTATION V.

## On the CEREMONIES and RELIGIOUS CUSTOMS of the REFORMED, commonly called *CALVINISTS*.

THE System of *Calvin* is an Improvement of every Article which *Luther* imagined to be tolerable. I might almost venture to compare these two Reformati-  
ons to two *Prudes*: The one has laid aside all her Trinkets, even those which she might have continued to wear with Decency, and a good Grace: the other, not being able absolutely to forget what became her, when she endeavoured only to please, preserves still, in her State of Reformation, so much of that ornamental Dress as is sufficient to shew what once she was: Another Article wherein these two Reformati-  
ons bear a near Affinity to *Prudes* is, the Liberty they take to examine, and decide after an arbitrary Manner, in Favour of their private and retired State, to whom all other Religions appear to them as so many affected *Coquets*. It may possibly be imagined, by straining the Comparison, that the Character of *Calvinism* must of Necessity be altogether inconsistent with Toleration; since *Prudes* have no Manner of Value or Regard for any Creatures but themselves. However, 'tis proper to observe here, that Comparisons will never absolutely quadrate, and be altogether just in every Circumstance. Here lies the Difference. The *Calvinistic* Doctrine, being a Religion grounded on *Enquiry*, and *Spirituality*, a Toleration without Restraint, and a too extensive Liberty must unavoidably attend it: For it may with a very good Grace be urged, if my Conscience and Reason convince me, that I ought to embrace quite different Principles from those which are established; and also, if they dictate to me that I ought to make Profelytes of those whom I find have deviated from the Paths of Truth, why should not that Toleration be granted me? Why should I be denied the Liberty of being positive and dogmatical? I did not change my Notions, or the Principles of my Religion, but upon the most mature Deliberation; and Christian Charity obliges me to make Converts of others: Nay, tho' my Reason should be misguided, yet am I excusable notwithstanding, forasmuch as I faithfully follow the Dictates of my own Conscience. These are the Effects of a diligent Enquiry, which can never be obstructed. As all Mankind in general are entitled to this Permission; so will it be just likewise to tolerate all the Innovations they shall think proper to introduce, when with an apparent Simplicity and Singleness of Heart they shall have convinced us, that they only followed the Dictates of their Conscience. Tho' these Extravagancies may still be carried to a higher Pitch, yet one, who is a *Calvinist* by Profession, will never think them dangerous. As the Establishment thereof is grounded on the most narrow Scrutiny, the same Liberty must be allowed; and those timorous Papists justly deserve to be censured and ridiculed, who content them-

\* Our *Roman* Catholick Readers will not we hope be offended at these Expressions; since we only make use of them in those Places, where there is an absolute Necessity for our borrowing them of the Protestants.

selves without making use of their rational Faculties, with shuddering at the <sup>b</sup>Thoughts of the unfathomable Depths of the Christian Religion.

TOLERATION, and Liberty of Conscience are equally inseparable from the *Spirituality* of the *Calvinists*: The bare Description of that *Spirituality*, or *Heavenly-Mindedness*, will convince the Reader of the Truth of this Assertion. By that *Spirituality* here mentioned, I mean, the *Reduction* of Divine Worship to *Contemplation*, *Prayer*, and *Præaching*, without the Admission of any external Objects, any Ceremony, any Grandeur or Magnificence whatsoever to fix, or command the Attention of the People. The Congregation being met together between the bare Walls of a Church, where there is nothing to strike the Eye or Ear, but a Minister in the Pulpit, they imagine every individual Person then present, duly qualified to *worship God in Spirit and in Truth*, and to fix his Thoughts intently on the Supreme Being, without any external Objects to aid and assist him in his Devotion. Are not, however, the Protestants too presumptuous, and too partial, with respect to the Capacities of their weaker Brethren? And does not that *extraordinary Spirituality* flatter those too agreeably, who have an Aversion to all Restraint in Religion, or <sup>d</sup>imagine themselves superior to all their Fellow-Christians in Point of mental Perfections? To this let us add, that Mankind are too much exposed to the Influence of a Variety of Objects which surround them, too inviolably attached to their outward Senses, and too much lost and bewildered in an infinite Number of Thoughts more agreeable to frail Nature than those of Religion, not to fall insensibly, by the Power of them, into Lukewarmness and Want of Devotion. That violent Contest, or Struggle of the Soul, which transports us beyond the Objects of Sense, is very seldom observable in the common Course of Life; and can we reasonably expect to meet with it oftner in the Practice of Religion.

I SHALL add nothing here to what I have already <sup>c</sup>said concerning the first Steps which were taken in *Calvin's* Reformation; but shall observe, with respect to the Character of that Reformer, that notwithstanding he was as proud and obstinate, as splenetic, and full of Resentment from first to last, as ever *Luther* was; yet he was not so subject to that Variableness, that Inconstancy of Mind which was laid to the Charge of the *Saxon* Reformer; and that notwithstanding the sharp Invectives which the former uttered in elegant *Latin* against his Adversaries, both *Roman* Catholics and *Lutherans*; yet he never condescended so low, as to talk in scurrilous Language, or to play the Buffoon, Indecencies, of which the latter has been but too justly accused. To be impartial, and do *Calvin* common Justice, it must be allowed, that he countenanced by his constant Course of Life, and modest Deportment, that flat and lifeless Worship, which he has shar'd amongst his Party; a Kind of Worship, in all other Respects, we may say, conformable to the Temper and Constitution of its Founder, who never had any Taste for external Pomp and Grandeur.

<sup>b</sup> *Sanctius ipsis ac reverentius visum de actis Deorum credere quam scire.*

<sup>c</sup> What *Tacitus* says with respect to the Temple of the *Jews*, may be very well applied to the Protestants, viz. *Vacua sedes, & inania Arcana.* *Hist.* Lib. V.

<sup>d</sup> "If the Worship which he (that is *Calvin*) introduced, was, in the Opinion of some, too plain and simple, that very Simplicity was a new Charm to some particular Devotees of a refined Taste, who imagined, by that means, to raise themselves above the Objects of Sense, and to distinguish themselves from the Vulgar." *Bessuet's History of the Revolutions*, &c. Lib. IX. By which Remark he seems to insinuate, That Men of Taste and Learning were more strongly attached to the Doctrines of *Calvin* than those of *Luther*.

<sup>e</sup> See the *First Dissertation*.



I SHALL not attempt to take a Review here of the numerous Articles contained in all the several Confessions of Faith which have been published since the Commencement of *Calvin's* Reformation, in order to vindicate, explain and confirm the Doctrine of this Reformer; much less shall I undertake to trace those Confessions through all the Uncertainties, and Ambiguities which are ascribed to them by a celebrated Prelate, in one of the most elaborate, accurate, and learned <sup>f</sup> Works that ever was published in the last Century. I shall only therefore <sup>g</sup> just point out several of those Confessions

<sup>f</sup> *Hist. of Revol. in the Protestant Churches.*

<sup>g</sup> The Confession of *Strasbourg*, and three other Cities in *Germany*, was the first that was published. See the *First Dissertation on the Religion of the Protestants*. Soon afterwards, in the same Year came out that of *Zwinglius*. That of the Protestant Church in *Basil* was published in the Year 1534; the principal Aim and Intention whereof was to clear themselves from that Asperion which was cast upon them amongst the *Germans*, that they had a Supper it was true, but *Christ* never honoured it with his Presence: The Confession of the Brethren of *Bohemia* was first printed in the Year 1533, which, at one View, appeared to be a Composition of two Systems, from *Hospinian's* Abridgment of it. *Hist. of the Sacram.* Part II. pag. 219, and 220. In 1536 *Bullinger*, *Myconius*, *Grynæus*, *Leon de Juda*, and *Megander* were order'd to transcribe that of the *Helvetic Churches*, in order to lay it before the General Council. This was the very individual Confession of which *Luther* was pleas'd to say, when it was shewn to him at *Wittenberg*, that he acknowledged it to be orthodox, notwithstanding there were some Expressions in it which might very probably give Offence to some feeble-minded Christians. See *Hospinian ubi supra* pag. 252. The first Confession of Faith drawn up by *Calvin*, *Farel*, and *Viret*, in the Name of the *French Churches*, was published in the Year 1538; in which there is introduced the following Passage relating to the Holy Communion, or the Lord's Supper. "The spiritual Life . . . . . does not consist intirely in this, that *JESUS CHRIST* quickens us by his Holy Spirit; but herein likewise, that by Influence and Operation of that Divine Power, he makes us Partakers of his Flesh . . . . . which nourishes, and preserves our Souls to everlasting Life . . . . . thus, such as are worthy Communicants partake of his Body and Blood, as well as of the Influence of his Divine Spirit; and thereby become possessed of the Lord *JESUS* absolutely and in all Respects." The Reader may find this Passage more at large in *Hospinian's Hist. ubi sup.* pag. 299. *Bucer* talks altogether in an unintelligible a Manner, in the Confession which was published by him in the Year 1544, and is inserted in *Hospinian's Hist. ubi supra* pag. 331, & seq. See likewise *M. Bossuet's* Remarks thereon, or rather his Objections to it, in his *Hist. of Revolutions* &c. Lib. VI. The Church at *Zurich*, in the Year 1545, set their *Apologetic Confession* in Competition with the short One which *Luther* published the Year before: In the Preface whereof, they did not scruple to treat *Luther*, that Father of the Reformation, with very opprobrious Language. See *Hospinian, ubi sup.* pag. 344. *Luther*, however, soon returned an Answer thereto, in a Letter inscribed to the Superintendent of *Bremen*, in which, that Reformer, with the utmost Resentment, turned the Beginning of the *First Psalm*, by a little Variation of the Sense, into a severe Injunctive against the Church of *Zurich*, and the Sacramentarians. *Lafæ*, a Gentleman of *Poland* and Chief Minister (*Præpositus*, or Superintendent) of the Church belonging to the foreign Protestants in *London*, published a Confession of Faith in the Year 1552. Some considerable Time after that, another appeared in publick, by the special Order and Direction of *Frederick the III.* Count Palatine, and Elector of the Empire. That which *Beza* and *Farel* presented to the *Lutherans*, assembled at *Wormes* was published in the Year 1557, and is conformable, in all Respects, to the *Lutheran* System; for 'tis therein said; "that the Body of our Lord *JESUS CHRIST* is truly and beyond all Contradiction, present in the Elements which are not meer Signs &c." See *Hospinian ubi sup.* pag. 431, & seq. Whether there be any material Difference or not between this Confession and that which the *French* Protestants drew up in the Year 1559, which they laid before *Charles* the IXth in 1561 at the Convocation held at *Poissy*, I cannot positively determine. There were several Alterations and Additions made therein, some considerable Time afterwards, but not of any great Importance as appears by the eighth national Synod, in the Resolutions of the Synods &c. Tom. I. pag. 113, & seq. The Booksellers, who never fail to put the best Gloss they can on their own Editions, boldly inserted in the Title Page, *Revised and Corrected* &c. The Synod, held at *Montpelier* in the Year 1598, prohibited the Use of it for Reasons well known at that Time. 'Tis highly probable, that from that Time, they were apprehensive of being charged with Instability, or at least they obviated that Objection, out of a tender Regard to the feeble minded; since a certain Minister, *Saluar* by Name, attempted to write in the *Latin* Tongue a Dissertation, entitled, the *Harmony of the Confessions*. The Synod held at *Vitrey*, honoured it with the Character of an Excellent Discourse. One *Goulart* translated it into *French*, and embellished it with Annotations of his own. 'Tis very remarkable, that notwithstanding the Kings of *France* were all *Roman Catholics*, and had their Eyes upon them, they should have the Assurance, in their Confession, to style the Pope *Antichrist*, and the Son of Perdition. The Synod, held at *Gappe* in the Year 1603, and under the Protection of a Royal Convert, ordered and directed, that that Article should stand the thirty first in their Confession of Faith: In Process of Time the Use of those harsh Terms of Expression were prohibited on the Part and Behalf of the King by the national Synod held at *Alençon* in the Year 1637. The very same Synod of *Gappe* declared likewise that the Call of the first Reformers was an extraordinary Call, and that they were prompted to, and encouraged in their bold and hazardous Undertaking, by the secret Impulse of the Divine Spirit. See the Resolutions of the Synods &c. pag. 259. Tom. I. The *Switzers* published another Confession in the Year 1566, in order to screen themselves from the Imputation of *Wesphalus*, and some other *Lutherans*, who charged them with being heretical, more or less, in almost every fundamental Article of their Religion: The *Basilians*, however, did not think convenient to enter into the Measures taken by the other *Switzers*; since there was no Manner of Necessity, as they could discern, for a new Confession. The Churches belonging to the *Netherlands* drew up another in the Year 1566 beforementioned, in order to lay the same before the Emperor *Maximilian* the IIId, which was ratified and confirmed by a Synod in the Year 1579. That very Confession was revised in 1619 by

Confessions to the Reader in the Note below, enter upon a short Detail of their particular Tenets, and then proceed to the religious Customs.

THEY reject all the *Apocryphal* Books, that is to say, those which are not contained in the *Hebrew Canon* of the *Bible*: Their Neglect of them, however, is no Manner of Objection, or just Ground why the *Roman* Catholicks should not receive them as a Part, or Branch of the sacred Scriptures. The Protestants acknowledge no other Rule of Faith, nor any other infallible Guide than the Canonical Scriptures. With respect to Salvation, they admit of Justification by Faith alone, without any Merit, or more properly speaking, without the least Concurrence of good Works: The more rigid Members of the *Calvinistical* Party carry this Point still farther, <sup>a</sup> for they establish that rigorous Predestination of Mankind, and that absolute eternal Decree of God Almighty, 'by virtue whereof they are finally saved or lost. That Doctrine, which so absolutely overthrows Free-Will, and depreciates the Mercy and Goodness of God, has created the Publication of a thousand voluminous Dissertations both by way of Apology for, and Confutation of it. And yet notwithstanding the Subject is so incomprehensible, and so difficult to be maintained, that the very Advocates thereof are sometimes obliged to contradict themselves. I shall give the Reader a Spe-

the special Order of the Synod held at *Dordrecht*. As the principal Aim and Design of the Protestants, and especially those of *France*, was to bring about and accomplish a thorough Reconciliation between them and the *Lutherans*, in order to render the Reformation more universal, and enable them the better to make head against the *Roman* Catholicks, no one we presume will much wonder at the complaisant Treatment and political Artifices made use of by the Protestants to ingratiate themselves with the *Lutherans* in several of their Confessions: All their artful Endeavours, however, proved of little or no Service to their Cause. The *Lutherans*, so far from hearkening to any Accommodation, looked upon all the *Calvinists* as a wild, disorderly Party, amongst whom each individual Church had its particular Confession. This Conduct of theirs was partly owing to their Ambition of clearing themselves from the false Report, that the *Calvinists* had assembled themselves together at *Frankfort* in 1577 in order to settle and agree to a Confession of Faith which might stand in Competition with that published at *Augsbourg*. The Synod held at *St. Foy* in 1578 approved of the Project for drawing up, and composing a Form for a Confession of Faith for the general Service of the Protestant Churches; and by a very extensive Power, entrusted the Faith of all the Saints, to the prudent Management of four Deputies, who were nominated for that particular Purpose. Had they succeeded to the entire Satisfaction of both Parties, the last Confession had inevitably overthrown and ruined all the rest. The national Synod held at *Tonneins*, in the Year 1614, resumed the Project of drawing up a general Confession of Faith agreeable to all Parties, and of compiling it from the various Confessions made use of in the Protestant Churches. See the *Resolutions of the Synod* Tom. II. pag. 57.

I have not here once mentioned the Confessions drawn up by the Protestants (*Calvinists* and *Zwinglians*) of *Poland*. In 1570 there was one composed by *Czenger*; to which we may add the Treaty of Union entered into at *Sandomir* between the *Lutherans*, *Bohemians* and *Zwinglians*. I shall conclude with *Du Moulin's* Project, which bears, I find, a very near Affinity to the Notions of *M. Huissau*, and *M. de Poiret*. *ubi sup.* pag. 309, & seq. He was very ambitious of having a general Confession of Faith grounded, or built upon all the others, wherein, according to him, there should be a Veil thrown over some Articles, without the Knowledge or Comprehension whereof a Christian might very well be saved. Such an excessive Act of Complaisance, 'tis true, would not pass current in a Treaty of Peace where Kings and Princes are concerned; because they quarrel and contend about such Matters as are visible, and obvious to all Mankind. Debates in the Christian Religion, commonly turn on Points that are abstruse, and too difficult for our weak Reason to comprehend; and the more dark and intricate they seem to be, the more we rack our Brains to find out their genuine Sense and Signification. I have before hinted that the Protestants seemed to be apprehensive of being charged with Instability and Want of Resolution in their Confession; but it is evident likewise that the Synod of *Dordrecht* no ways concerned themselves about any Imputation of that Kind; since it was therein declared, that the Confessions ought to be examined *de novo*. We shall here further observe, that the remarkable Addition of two Articles, made by the Protestants at *Geneva* in the Years 1649, and 1675. on the Imputation of Adam's Sin antecedent to his Fall; and on Christ's Errand, or Message, after the Decree of Election, was in some Measure, a tacit Reflection on the Inaccuracy or Remissness of those who drew up that Confession. However, the principal Aim and Intention of those Additions was, to make their Divines more circumspect, and orthodox in their Principles of Religion.

<sup>a</sup> *Nudo Dei arbitrio homines in æternam mortem prædestinantur.* See *Calvin's Christian Institutes*. Man thro' the Depravity of his Nature sins not only voluntarily, but of Necessity.

<sup>i</sup> See the XVth Article of the *Dutch* Confession of Faith. "We firmly believe that the whole Race of Adam being plunged in Ruin and Perdition, . . . . God has demonstrated to us, that Justice and Mercy are his favourite Attributes: he has displayed the latter, in saving from that Perdition all those whom in his eternal and immutable Counsel, he has elected and chosen out of his infinite Goodness in and thro' the Merits of our Blessed Lord and Saviour JESUS CHRIST, without the least Regard to their Works: The former he displayed, in leaving the Residue of Mankind involved in that Ruin and Perdition wherein they had plunged themselves."



cimen of their Manner of <sup>k</sup> explaining that abstruse Point by an Extract from one of their Confessions. “ It is impossible that this holy Faith should be languid and inactive “ in Mankind, . . . . . We are here speaking of that Faith, which the Scripture “ calls Faith working by Charity, which prompts all Mankind to exert themselves in “ the Performance of those Works which God has prescribed in his Holy Word, “ which Works being built on the sound Basis or Foundation of Faith, are good, “ and acceptable in the Sight of God, inasmuch as they are all sanctified thro’ Grace. “ Nevertheless, they are of no Value or Account, &c. . . . . we do good Works, “ not in order to merit any Favour thereby; for we are rather accountable, or in- “ debted to God for those good Works we do . . . . . ’tis he that Works in us both “ to will and to do of his own good Pleasure . . . . . However, we must readily ac- “ knowledge, that God is the Rewarder of all good Works; but ’tis in and thro’ his “ special Grace alone, that he gives a Blessing to our best Endeavours . . . . . We “ can do no Work of ourselves, but what is defiled and polluted by our carnal Lusts, “ and by that Means, worthy of the severest Punishment.” Faith is not, say they, *inactive in Man*, Men’s Actions, therefore, by Consequence, concur with Faith; which prompts them to the Performance of such good Works as are acceptable in the Sight of God, because he sanctifies them by his Grace: Grace, therefore, by Consequence, cooperates with Man, too weak and feeble, indeed, to do any good Actions of himself. However, to conclude, he does act in some Measure, and is not a Being created to move only mechanically, in <sup>l</sup>Obedience to the Will of his Creator, as a Clock does when wound up by the Hand of the Artificer, or Man who made it. After that, as if conscious that the Point had been carried a little too far, Man’s Free-Will is once more taken away from him: *We are accountable or indebted to God, &c. ’tis he that works in us to will and to do of his own good Pleasure.* In his very next Sentence his Free-Will is restored to him. *God is the Rewarder of all good Works . . . . by his Grace*, but ’tis his Blessing still, that makes them of some Account; that is to say once more, that the Grace of God accompanies the good Actions of Mankind. In the Confession of Faith rehearsed in the *French Churches*, our Readers will <sup>m</sup> find the very same Ideas, and couched almost in the very same Terms. ’Tis sufficient for us to set this Doctrine in a fair and impartial Light before them, and to submit it to the Decision of their own Judgments.

THE *Calvinists* likewise reject all Ceremonies; “ since the “Shadows, as they say, “ are all passed away, the Observance of them ought now to be laid aside amongst “ Christians.” They, moreover, reject all Subordination in the Conduct of their Ec-

<sup>k</sup> Article XXIV of the *Confession ubi sup.*

<sup>l</sup> *Ut satius multo jam sit parere quietum.* Lucret. Lib. V.

<sup>m</sup> Article IX. “ Man fell, thro’ his own Fault, from the Grace which he had received . . . And altho’ he has still sufficient Knowledge to discern Good from Evil, we assert, that the Light he has is turned into “ Darkness, when he aims at discovering the Nature of the Deity, who is a Being infinitely above the reach “ and Comprehension of human Reason. Notwithstanding he has a Will, by which he is prompted to do “ such or such an Action; yet he has no other Free-Will than that which God Almighty has endowed “ him with.” That Article in the first Place established *Free-Will: Man fell through his own Default; he has some Discernment of Good and Evil: Afterwards it is thereby intimated, that he can do nothing without the Assistance of Divine Grace*, and at last it is declared, *that notwithstanding he has a Will, whereby he is prompted to do such or such an Action; yet he has no other Free-Will but what God has vouchsafed to bestow upon him.* In the XIIth Article, the Doctrine of *Election and Reprobation* are explained in the same Manner as in the XVth Article of the *Dutch Confession*. In the XIIIth Article it is asserted, that every Thing which is requisite to our eternal Salvation has been offered and communicated to us in and by our Lord JESUS CHRIST. Now, if a Thing be offered, it implies, in my Opinion, a *Choice*, and *Choice* implies *Free-Will*.

<sup>n</sup> *Confession &c. ubi sup.* Art. XXV.



clerical Affairs, by declaring, ° *that all the true Pastors, wheresoever situated, have the same Authority, and an equal Power under one Head, . . . . . that is to say, their Lord and Master JESUS CHRIST.* As to the Sacrament of the *Lord's Supper*, the Confession explains their Notion in the following Terms. "For the better Maintenance and Support of that Spiritual Life, which is peculiar to the Saints, God has sent them "down from Heaven the Bread of Life, that is to say, his Son JESUS CHRIST, who "keeps up and maintains the spiritual Life of his peculiar People, being eaten by "them, that is to say, administered and received with Faith and Understanding. "CHRIST, in order to represent to us that spiritual and heavenly Bread, has instituted and appointed earthly and visible Food for our Use, which is the Sacrament "of his precious Body and Blood. And in order to convince us, that as we truly "and really take, and hold that Blessed Sacrament in our Hands, and put it afterwards into our Mouths, by virtue whereof our natural Lives are supported; so likewise, we really and truly, by Faith (which is both the Hands and Mouths of our Souls) receive the true and real Body and Blood of CHRIST . . . . in our Souls, for "our spiritual Subsistence, &c." . . . . . In another Place is introduced the following Passage. "We do not come short of the Point, in saying, that what is "therein eaten, is the proper and natural Body of CHRIST, and what is drank is "his proper Blood, but the Mode or Manner in which we eat it, is not in our Mouths, but rather in our Hearts by Faith . . . . . Besides, notwithstanding the "Sacraments are united to the Thing signified; yet they are not at all Times received by all Christians in general. The wicked and unworthy Communicant receives the Sacrament to his Damnation, but does not really and truly receive it." . . . . . I shall take no Notice here of what the *Calvinists* retain in common with the *Lutherans*, and wherein their Principles are equally repugnant to the Tenets and Worship of the *Romish Church*, but shall only make this cursory Observation, that *Calvin*, and all those who are inviolably attached to his Doctrine, in straining Matters to a much higher Pitch than *Luther* in the Article of Grace, are likewise open and exposed to several Principles which are very dangerous. The most favourable Construction that can be put upon them is this, that they were not apprehensive of those Consequences which might be deduced from them, or of their maintaining in reality such erroneous Doctrines. We have already observed, that *eternal Predestination* is an established Notion amongst them; and that, the *Inamissibility of Divine Justice*, that is to say, the Impossibility of losing the Grace of God, and the Certainty of Salvation must of Necessity accompany that *eternal Predestination*. By virtue of which Tenets, the following Objections are started against the *Calvinists*; that the Sacrament of *Baptism* has by consequence no Manner of Operation; that 'tis only the *Sign* and *Seal* of the Christian Religion; and, moreover, that when *Grace* precedes *Baptism*, there is no absolute Necessity of being saved. The *Liturgy of the Reformed*, in the Office of *Baptism*, seems to favour that Doctrine, to which is ascribed the postponing for some Time the Sacrament of *Baptism*, so frequently practised amongst the Protestants. All these Difficulties, or conscientious Scruples, have occasioned the following Arguments against *Calvin's* Doctrine. ¶ If the Children of the Faithful are in Covenant, and by con-

° The Words of the XXXth Article of the *Confession of the Protestant Churches in France*.

¶ The Confession of the Churches &c. in Art. XXXVI. says, we firmly believe, that by the mysterious and incomprehensible Virtue of his Holy Spirit, he, (that is to say JESUS CHRIST) nourishes and quickens us by the Substance of his Body and Blood. Art. XXXVII. God in the Sacrament of his *Supper*, as well as in that of our *Baptism*, administers to us really and effectually those spiritual Blessings and Advantages which he has therein and thereby represented to us. &c.

¶ *Bessuet's Hist. of Revol. &c.* Lib. IX. See *ibid.* the Variations and Absurdities ascribed to *Calvin* with respect to that Doctrine.

sequence in Grace, before Baptism, all the Descendants of a true Member of the Church must be predestinated: Because he who is once possessor of God's Grace, being incapable of relapsing, or falling away, and by transmitting it to his Children, by virtue of their being born in the Covenant, establishes in his Family an uninterrupted Series of Salvation &c. On the other Hand, if Reprobation be substituted in the room of Grace, he establishes in his Family an uninterrupted Series of Damnation. The Reader will find what Resolution the Synod of *Dordrecht* made with respect to the Doctrines of eternal Decree, free Election, and the Salvation of the Children of the Saints, that is to say, of the Elect, *by virtue of the Covenant of Grace, wherein they are included with their Parents*; the Reader, I say, will find all that is offered there on these Topicks in an Abstract of that Synod, entitled, '*The Decree of the national Synod held at Dordrecht in the Years 1618 and 1619, relating to the five Articles &c.*' That Decree was printed in a small Collection in the Year 1726, and the Ministers of the *United Provinces* are obliged to sign it before they can exercise their sacred Functions in those Parts. They are obliged likewise to acknowledge the whole Synod of *Dordrecht*, together with the Confession and Catechism made use of in the *Netherlands*, to be orthodox, and to subscribe them 'as such. The Synod itself drew up the Formulary with all the Care and Precaution imaginable, *in order to prevent, as we are informed, the various Shifts and Evasions of some artful Persons, by Means whereof they too often deceive the Churches.* I have given the Reader an Abstract of that Formulary in the 'Note below. It was likewise decreed, by an Article of Synod, that all the Professors throughout the Country should Sign, as an Evidence of their Orthodoxy, the Doctrine established by the Synod. The same Rule was made for Rectors, Visitors, or Consolators of the Sick, School-Masters, &c. The Formulary which they were obliged to sign was somewhat shorter, indeed, than that calculated in a

\* Entitled, *The Confession of the Protestant Churches in the Netherlands &c.*

† The five Articles of the *Remonstrants* in relation to Grace &c.

‡ By the 164th Session of that Synod.

" We Ministers of the Gospel, whose Names are hereunto subscribed . . . . do solemnly declare, as in the Presence of Almighty God . . . that we steadfastly believe . . . . that all the Articles . . . contained in the *Confession* and the *Catechism*, &c. As also the *Declarations*, or *Edicts* on some Points of the Doctrine beforementioned, made and published by the *National Synod* convened at *Dordrecht* . . . are, in all Respects, conformable to the Word of God. Hereby promising . . . that we will preach the said Doctrine, . . . and use our utmost Endeavours to maintain and support it, without *Writing* or *Preaching* (and for the greater Assurance of the Truth and Sincerity of the Subscribers, the Terms without *Thinking* must be added) either publicly or privately, directly or indirectly, any Principle whatsoever, that shall be repugnant to or inconsistent with it. And further, we do hereby not only reject all erroneous Tenets repugnant thereto, and more particularly such as are condemned by the said Synod; but also will, to the utmost of our Power, oppose, and confute them, and assist others in the Confutation of them: And in Case it should at any Time or Times hereafter happen, that any Scruples of Conscience, or any Notions repugnant to the said Doctrine in any particular Point should arise, and be maintained by us . . . we do faithfully promise, that we will neither publicly nor privately divulge the same, or consult others thereupon; nor preach, or write in Favour thereof, but will, in the first Place, lay them with all due Submission before the *Consistory*, *Class*, or *Synod* for their further Examination." (However, he must have more Courage and Resolution than Prudence and Conduct, that will presume to start Objections, or dare to speak his Mind in so publick a Manner, with respect to such Scruples of Conscience; and we know too well by Experience, that, in Matters of Religion, the Person who starts Difficulties, declares himself at the same Time to be heretical. 'Tis called, *shaking the very Foundation of Orthodoxy.* When a Man has proceeded so far, 'tis impossible for him ever to erase the Impression made thereby on such orthodox Divines, as are accustomed to extirpate Heresy wherever it lies lurking. " We will be ready, continues the *Formulary*, to submit at all Times, and whenever called thereto, freely and voluntarily to their Judgment, on the Penalty, (and upon being found guilty of the least Breach of our Promise) of being suspended from our Ministerial Office. And further, in case, at any Time or Times hereafter the said *Consistory*, *Classes*, or *Synod*, shall, for good Causes and Considerations them thereunto moving, think proper for the Maintenance and Preservation of Peace and Unity, and the Purity of their Doctrine, to exact and require one absolute and decisive Opinion, and publick Declaration on any particular Article of the said *Confession*, *Catechism*, or *Decision* of the *Synod*, we do in like Manner promise, by these Presents, that we will be always ready and willing to declare our real Sentiments on any such Article accordingly, on the Penalty *"afore said, &c."* The Synod was so circumspect, as to explain that last Article, in declaring, that they did not aim therein at the Gratification of their own Fancies, but to be better satisfied, as to the Tenets of such as should be suspected, by requiring of them a new Declaration. I don't doubt but the curious Reader will make several Remarks on this *Formulary*.



more peculiar Manner for the Ministers; but both, however, were strictly bound to obey. Another remarkable Article of that celebrated Assembly was that, which prohibited all Professors of Divinity from broaching any such new Opinions as were repugnant to the Doctrine established in the Church; and which likewise declared, that it was not lawful for any one, upon any trivial Occasion, to raise Scruples of Conscience about, or Objections to the . . . established Doctrine. Who would ever imagine, that after so much Care and Circumspection, that any Tares should grow up amongst the Wheat? However, it so happened; notwithstanding all their Precautions were backed and supported by the civil Power; and notwithstanding that Veneration and Esteem which the Synod has preserved to this present Time, a Veneration which was carried to so high a Pitch, that one peculiar Testimony of Regard was paid to it beyond what the antient Oecumenical Councils ever met with; that is to say, an annual Enquiry into or Examination of their Acts in such a particular Manner as shall be inserted in its proper Place.

I SHALL now proceed to the Ecclesiastical Discipline of the *Calvinists*, and their Religious Customs.

THE Protestant Churches are governed by several *Consistories*, that is to say, the whole Body (the Pastors, Elders and Deacons) of a Church; the Synods notwithstanding in *France* \* have determined, that the Ministers and Elders constitute a *Consistory*; which is therefore, properly speaking, the Ecclesiastical Council of the Church, whose peculiar Province it is, to see that their Ecclesiastical Discipline be duly observed. The \*Ministers are always the Presidents of these *Consistories*. 'Tis the Duty of their Function to preach to and instruct their respective Congregations in the fundamental Principles of their most holy Religion, to administer the Sacraments, to reprove, and reconcile domestic Quarrels, to visit the Sick, &c. Their Office is for Life, and they are never deposed but for such Crimes as are too enormous, and too publick to be any ways palliated or concealed. The Discipline of the Churches of *France*, † ordered and directed their Ministers to be circumspect and discreet in their Manner of Preaching, to imitate, in their Discourses, the Simplicity of the sacred Scriptures to abstain from long Digressions, and tedious Harangues, to avoid frequent Quotations from the Bible, foreign to their Purpose, and that vain Erudition which consists in collecting together a large Variety of critical Annotations. The Discipline of the *Netherlands* is partly grounded on these Institutions, ‡ but in a more peculiar Manner insists on the *Explication of the Grounds and Principles of the Christian Religion*, that is to say, of their particular Doctrines. It requires likewise, that the Arguments made use of to prove their moral Maxims, and the Motives to the Practice of them, be all drawn from those Doctrines; the Result whereof is, in my Opinion, a lifeless, unaffecting System of Morality; much better calculated for Speculation than Practice, and which can have but a very faint Influence over the Passions of a Congregation: 'Tis true, indeed, that Defect may in some Measure be supplied, by the Preacher's arming himself with the

\* See the *Discipline of the Churches &c.* Chap. V.

† I shall here entertain the Reader with the original Derivation, whether true or false, of the Term *Minister*. It was first ascribed to a certain Person whose Surname was *Bonhomme*, One of the three *Apostles*, whom *Calvin* made Choice of to propagate his new *Reformation*. That *Bonhomme*, who had formerly been a Counsellor at Law, and pleaded in the *Sessions-House* at *Poitiers*, called the *Ministry*, was from thence, for the most part, surnamed the *Minister*, and so, in Process of Time, his Imitators and Successors were distinguished by the same Title.

‡ *Ubi sup.* Chap. i. pag. 16.

§ *By-Laws &c.* Ch. v.



most affecting Tropes and Figures against those Tenets which are repugnant to Orthodoxy, and by adding thereto some violent Invectives, and peremptory Expressions, pronounced with a magisterial Air. Such Measures as these duly taken, may possibly rouse an Audience, and command their Attention.

FORMERLY there were not only *National*, but *Provincial Synods* held in France. Their *Classes*, otherwise called *Conferences*, were subordinate to and dependent on the latter. Those *Classes* were particular Assemblies of part of the Churches belonging to a Province which met sometimes half yearly, and sometimes quarterly upon emergent Occasions. At these *Classes* or *Conferences*, one or two Ministers with an Elder belonging to each Church met together, in order to settle and adjust such Matters as the *Consistory* had left undecided; but in case they could not agree, the Affairs in Debate were referred to the *Provincial Synod*, or to the *National Synod*, in Cases of Moment and Importance. From this short Account 'tis evident, that the Authority of those *Classes* were always subordinate to the *Synods*, as their *Consistories* were to the *Classes*. The Power of their *Consistories* extended no farther than to an Ecclesiastical Censure, that is to say, to a friendly Admonition with respect to any Irregularities or Abuses which might possibly have crept into some particular Churches, and of some Misdemeanours whereof the Members might possibly be found guilty; these Censures bore a very near Affinity to Reprimands in our Courts of Judicature. The Laws of the *United Provinces* with respect to their *Classes* are somewhat different from those of the *French Churches*. They order, that their *Classes* shall sit, and adjust those Affairs which the *Synod* had left unsettled, or some others, which accidentally intervened between the Convention of the two *Synods*; such for instance, as that of the Call of a Candidate to the Ministry. The *Synod* has the sole Right and Privilege to constitute and appoint those *Classes*; at least no Affairs how emergent soever can justify the Convention of them without their express Orders. Moreover, the *Synodal Church*, that is to say, that particular Church which is empowered to send Deputies to the *Synod*, has a Right and Privilege to write circular Letters to five or six other Churches, particularly those which are situate in the Parts adjacent; in order to procure, by a Plurality of Votes, a Licence or Permission to convene a *Class*. Such Notice in Writing as aforesaid must be sent to those Churches fifteen Days before such intended Convention of a *Class*; and each Church is obliged to send a Pastor and an Elder, and if possible, the very same Deputies who assisted at the last *Synod*. Larroque, Author of the *Conformity of their Ecclesiastical Discipline with that of the French Protestants*, compares those *Classes* or *Conferences*, with the antient *Diocesan Synods*.

BEFORE we proceed to treat of their *Synods*, we shall give our Readers a succinct Account of their *Cætus*. This Kind of Convention has something peculiar in it; and there are no such Assemblies in any other Parts but the Protestant Provinces of the *Low-Countries*. Once in three Years an Assembly of Pastors, deputed as we are credibly informed, by all the seven *United Provinces* is convened at the *Hague*, which Assembly assumes the Title of a *Cætus*; a *Latin Term*, which by those of a nicer Taste than ordinary, who are ambitious of distinguishing themselves by mysterious Notions, or enigmatical Terms, is commonly preferred before any other that is familiar to the

<sup>a</sup> See the *Discipline of the Churches*, by M. Huissieu, Ch. vii.

<sup>b</sup> By-Laws of the *Walloon Synod*, Ch. xi. Art. 2. directs, that circular Letters should be written to all the Churches, in order to obtain that Indulgence. Published in the Year 1726.

<sup>c</sup> *Conformity* &c. Ch. vii. pag. 163.

<sup>d</sup> By-Laws, &c. *ubi sup.*

Vulgar. That *Cætus*, therefore, is convened by the Authority of the State, in order to examine into, or peruse the Acts or Decrees of the *National Synod*, held at *Dordrecht*. in 1618 and 1619, and which are kept at the *Hague*. After that, the *Cætus* beforementioned examines by the Originals the *Flemish* Version of the *Bible*, translated likewise by the special Order of that *Synod*. Those *Originals* are very carefully preserved in the University of *Leyden*.

THE *Synods* are either *National* or *Provincial*. Those in *France* are obliged to be convened twice, or at least once every Year. Those of the *United Provinces* are convened regularly twice a Year, about the Month of *May* and *September*. The Minister who is deputed is accompanied by one or two Elders of his Church. In case there be more Ministers than one belonging to the Church, each Deputy takes his Turn, the Expences whereof are defray'd by his own Church: If the Church be small, 'tis indulged so far as to send a Deputy but once a Year, provided a Letter of Submission be wrote to that *Synod*, to which she sends no Deputy. I have already observed, that in *France* the *Provincial Synods* are subordinate to the *National* ones. The latter were obliged to be held annually; however, in the Reigns of *Lewis* the XIIIth and *Lewis* the XIVth they were convened but very irregularly, and even the Grant, or Privilege of holding such *Synods*, was repealed after that held at *Loudun* in 1659, which was the last of twenty nine that the Protestants had the Licence or Permission to convene. Those *Synods* were indulged with very considerable Privileges at their first Commencement, but towards the Conclusion a Commissary was ordered to attend on Behalf of the King. They were always opened with reading their Confession of Faith, and their Ecclesiastical Discipline, as was the usual Custom in the grand Councils of the antient Church.

EACH *Synod* has a *President*, or *Moderator*, and a Clerk or two belonging to it. The peculiar Province of the Moderator, according to their Discipline, is to manage and adjust every Case that comes before him, to give Notice of the several Places, Days, and particular Hours appointed for the *Sessions* of the *Synod*, to move and open the Matters in Debate, to collect the Votes of each individual Member, . . . . . to see that each speaks in his proper Turn, and to prevent Confusion . . . . . to make Remonstrances, and to preside at their Ecclesiastical Censures &c." To those Employments, or Offices of *Moderator* and *Secretary*, which expire with the *Synod*, we must add that of the *Aetuary*. That is the Term appropriated by the *Walloon*s to those Officers, who, amongst the *French*, are entrusted with the Acts and Decrees of the Court. The *Aetuary* is obliged to attend with a Chest at each *Synod*, in which the Archives thereof are always deposited. He holds his Post but for three Years; after that, it falls to another Church: The *Aetuary*, however, is accountable to the *Synod* itself, and not to his Successor, for the several Books entrusted to his Care during the Time of his Service."

THE *Synod* is opened and closed by publick Prayer. We shall give the Reader, however, a particular Description of that Assembly, notwithstanding the Print here-

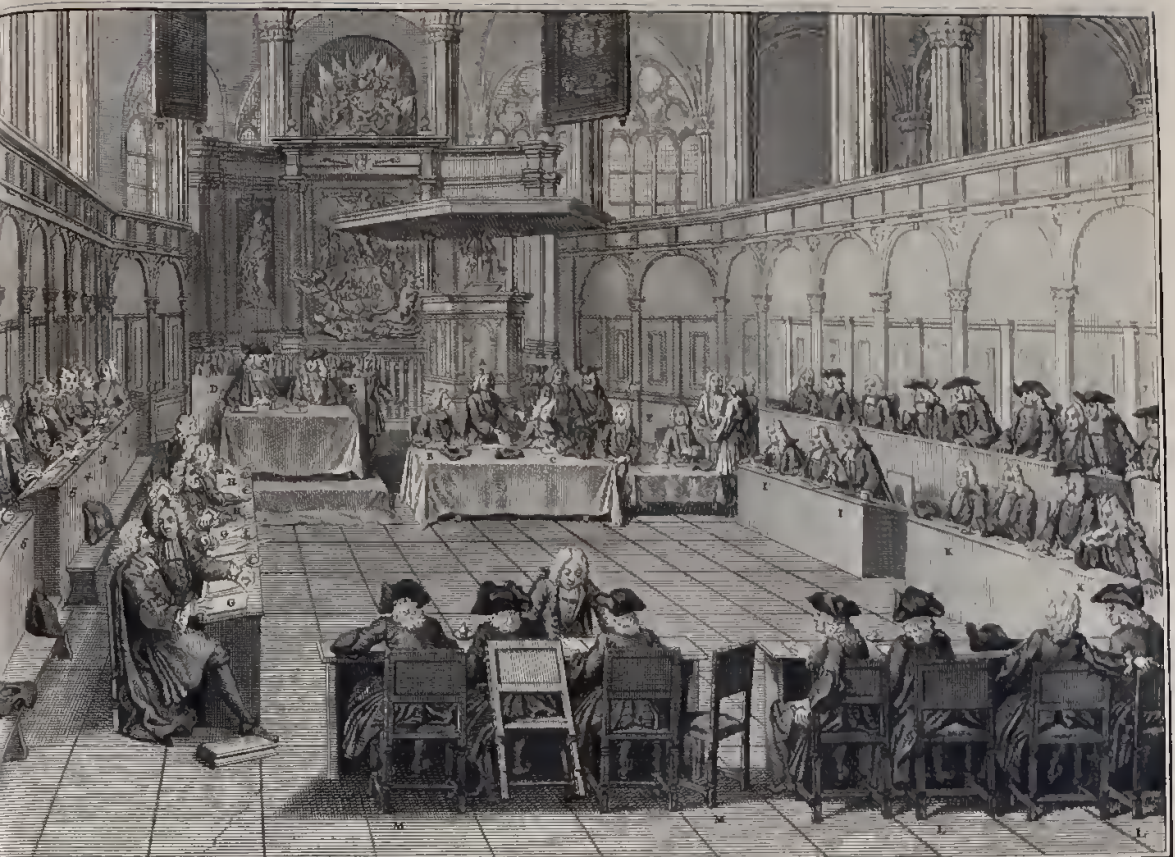
<sup>a</sup> *By-Laws &c. ubi sup.* Ch. ii. Art. 4.

<sup>c</sup> The Protestants held their first *National Synod* at *Paris* on the 15th of *May* in the Year 1559, and their last on the 10th of *November* 1659.

<sup>d</sup> See the *Conformity &c. ubi sup.* Ch. ix. pag. 188.

<sup>e</sup> *Discipline of the Churches &c. by M. Huiffreau* Ch. viii.





SYNODE tenu dans le Chœur de L' EGLISE NEUVE, à AMSTERDAM, en 1730.

A. Le Président du Synode. F. Deux Députés des Synodes. L. Enkhuyzen. M. L'Am. 3. Utrecht & Frise.  
 B. Le Secrétaire. C. le Secrétaire. Les Députés des Classes, Savoir. 4. Overijssel.  
 D. le Commissaire Politaque. E. ceux d'Alkmaar. H. Haarlem. 5. Groningue.  
 F. le Député des Magistrats d'Amsterdam. I. Amsterdam. K. Noom. 6. de Sud-Hollande.  
 7. divers Pasteurs, et Anciens.



L'IMPOSITION des mains faite à un PROPOSANT reçu MINISTRE dans une EGLISE WALLONE et FRANÇOISE de HOLLANDE.





unto annex, since we are conscious to ourselves that a bare View would not give him a just Notion of it. The Account here given of it shall be extracted from a very <sup>1</sup> authentic Performance. In the first Place, it appears, by the Preface thereto, <sup>2</sup> that the first *Synod* of the *Netherlands* was held at *Teur* in the Year 1563, that is to say, about five Years after the first *Protestant Synod* in *France*: That that *Synod* made such Orders, as are the Foundation of those observed even at this Day: That the *Synods* held afterwards, whilst the Reformation was in its Infancy, and when those who declared themselves *Protestants* were persecuted with the utmost Severity, were convened privately; and that the Protestant Churches, which were scattered and dispersed throughout those Countries where Popery prevailed, concealed themselves under the fictitious or borrowed Names of *the Rose, the Palm, the Vine, the Olive, &c.* The Church under the last Denomination is still subsisting; and the Person whom the *Protestant Synods* commissioned to preach to their Brethren dispersed in *Picardy, Artois*, and that Part of the *Netherlands*, in Possession of the *Roman Catholics*, was commonly called the *Minister of the Olive*. It further appears by the Preface above-mentioned, “ that the Right or Privilege of holding a private *Synod* was granted to “ the *Walloons* in the Year 1618: However, that was no Obstacle to their keeping “ up a constant and friendly Correspondence with the *Flemish* Churches, without “ being any Ways subordinate to, or dependent on them.” By virtue of which Correspondence, and their being equally Members of the State, the *Walloon Synods* had a Right to send their Deputies to the *National Synod*, the *Catus*, &c. They have likewise another very particular Privilege, and that is, not to be prejudiced in their Debates on Account of the Lay-Commissary, who attends on the Part and Behalf of the *States* at the *Dutch Synods*, agreeably to a Custom formerly observed, during the several Reigns of the Christian Emperors. That *Walloon Synod* <sup>3</sup> consisted of fifty Churches, which were all *Synodical*, that is to say, had the Privilege of sending Deputies to their *Synods*; “ amongst which, there were twenty nine or “ thirty, says the Author of that Preface, that were empowered to convene a *Synod* “ within their own Jurisdiction. He adds, that those Churches take delight in, and “ always maintain to the utmost of their Power, Peace, and Tranquillity, Uniformity, Orthodoxy, and the Truth; . . . . . but recommend Charity above all “ Things.” In short, he commends them very much, for using their utmost Endeavours to prevent and discourage the Introduction of any Changes, or Innovations.” Moreover, we cannot forbear observing, that those *Synods* sufficiently demonstrate, by their Decisions, the absolute Necessity of having recourse to Authority; and all Matters transacted therein are Confirmations of it. The most free Communions are obliged to require of their Members an unlimited Submission; as is evident from their Formularies beyond all Contradiction.

We shall proceed, in the next Place, to the Order and Oeconomy of those Assemblies. The *Synod* is sitting by Eight o’Clock. The *Minister* of the Place, or the *Moderator* of the preceding *Synod*, reads Prayers. He who officiates receives the Credentials of the other Churches; after which, a *Moderator* and a *Secretary* are elected. The Election is accompanied with a Prayer for the *Synod*; then follows an *Introductory Sermon*, or according to their own Term, a *Proposition*. He who preaches it, is no-

<sup>1</sup> *By-Laws, &c. ubi sup.* Ch. ii.

<sup>2</sup> This relates, in a more particular Manner, to the *Walloon Churches*.

<sup>3</sup> In 1726 when those *Resolutions* were printed.

minated and appointed by the *Synod* for that Purpose. The Sermon, unless the Minister should be above sixty Years of Age, is enquired into, and Remarks are made upon it by the Assembly. The *Synod* who thus nominates the Preacher, appoints likewise the particular Text for the Subject of his Discourse; and forasmuch as it sometimes happens, that such Person so pitched upon as abovementioned is not equal to the Task, two are always nominated; the first lies under an indispenfible Obligation to discourse on the Text proposed, the last is at his free Liberty to preach upon what Topick soever he thinks most suitable to the Occasion. As soon as the Sermon is over there are several Reflections immediately made upon it: And the *Synod* that very Day appoints some proper Commissaries for the due Examination of the young Students and Candidates for the Ministry. Those Commissaries are for the most part three Pastors and two Elders. They have two Kinds of Examination, one called *Preparatory*, for such Students as had delivered in their Names to the preceding *Synod*, in order to their being admitted as Candidates. The Commissaries examine them by the special Direction, and on the Part and Behalf of the *Synod*; after which they are admitted accordingly. They are obliged, however, in the first Place, to subscribe their Names to the *Confession of Faith*, and *Synod of Dordrecht*. Some scrupulous Persons may possibly object, that young Gentlemen but newly come from the Academy, have not Judgment sufficient to subscribe to a Doctrine, which requires long and deep Study, and the utmost Attention. To this the Protestants may reply, what is supposed if not exprest by the *Synod*, that young Men are not liable to deviate from the Paths of Truth, whilst they follow the Dictates and Directions of an Assembly, the Members whereof have all been *successively* Men of profound Learning, and deep Penetration, from the very first Reformers. Thus the Candidates begin with being subject to Authority, and declare themselves orthodox, before they are of an Age to know how to distinguish. The other Kind of Examination, called *peremptory*, is intended for the Candidates. 'Tis the *Board*, who nominates the Person that is to preach on the first *Sunday* after the *Opening* of the *Synod*. By the *Board*, according to the *Walloon*, is meant the *Moderator*, *Secretaries*, &c. seated in the *Synod*, at a *Table*, upon which the *Synodical Papers* are all spread and exposed to publick View. On the second Day, the *Synod* meet at nine in the Morning, and three in the Afternoon; and observe the same Rule till the Assembly breaks up. Each Session begins and concludes with Prayers. *Secrecy* is recommended to the Members of that Assembly as an essential Article; and in order that the Debates and Resolutions of such *Synods* should be carefully concealed, the Churches are in Duty bound to take peculiar Care to recover, and get into their own Custody all such *Synodical Papers* as happen to be found amongst the other Effects of any Minister deceased.

THE *Peremptory Examination* just beforementioned is that which their Candidates for the Ministry are obliged to submit to before their Ordination. But 'tis proper to observe that the Students as well as the Candidates, are obliged after such Examination as beforementioned, to deliver a Sermon before the *Synod*. The former are allowed fifteen Days to prepare themselves in, and to study the Text pitched upon for their Subject; the latter are indulged but eight Days. After the Sermon, Examination, and other Formalities, which are requisite and expedient, that is to say, the Ratification of several Letters, wherein is contained the new Minister's Call, and a new Subscription of the several Resolutions of the *Synod of Dordrecht*, against the five Articles of some *Remonstrants*, and of the *Confession of Faith*, &c. The next Ceremony is their *Imposition*



*Position of Hands.* That Solemnity is preceded by three publick Declarations on three *Sundays* successively in the Church wherein the young Minister is to officiate, and performed in the following Manner, either in the *Consistory* of that Church, or in the *Synod*. In the first place, there is a Sermon delivered suitable to the Occasion: After which, the *Ordinant* [I beg leave to make use of that Term in this Place] reads the Formulary for the *Imposition of Hands* on a new Pastor, who falls devoutly upon his Knees. The Formulary consists of a long exhortatory Discourse on the various Duties incumbent on a Minister, and a Prayer which the *Ordinant* pronounces with both his Hands formally laid on the Head of the new Pastor. After the Prayer is over, the *Ordinant* gives him the *Hand of Fellowship*, and all the Members of the *Consistory* follow his friendly Example. In the Afternoon, in case the Ceremony be performed on a *Sunday*, the Pastor, thus newly admitted to the ministerial Office, preaches a Sermon, which the *Walloons* call his *Introductory Sermon*.

It is highly necessary to observe in this Place, that the Protestants are obliged to have Recourse to that very Distinction which they have so often and so severely censured the *Roman Catholics* for making use of. "If the Pastors be wicked, profligate, and prophane, their scandalous Deportment is a Prejudice, indeed, to themselves; but as Mr. *Claude* observes, by no mean injurious to their Functions; which are not personal, but belong to the Church, to which they have no separate Right or Claim. He had observed before, that whatever such Pastors do (with respect to Concerns of a religious Nature) they do it in the Name of the Church, and by consequence in the Name of our Lord JESUS CHRIST." This Distinction is, in our Opinion, not only remarkable, but at the same Time very just. There are some moderate Catholics; perhaps, who will readily say, let us grant this Distinction of the Protestants to be highly reasonable; but then we expect that they should let us enjoy in Peace and Quietness that other which we make between the *Apostolical* and *Papal See*.

As to their Schools or Seminaries, I shall only observe, that the *Discipline of the Protestant Churches of France*, entrusted them to the Examination and Direction of their *Consistories*. I cannot, however, forbear mentioning in this Place one Custom, observed by the *Academy at Dye*, which was highly Praise-worthy; that is to say, they gave Prizes to their Scholars, in order to encourage them, by such Acts of Favour and Distinction, to be emulous, and to make a greater Proficiency in the Study and Practice of religious Duties.

THE *Consistory* has the sole Right of electing their *Elders* and *Deacons*. After they have once elected them, their Names are declared publickly before the whole Congregation on three *Sundays* successively for their Consent and Approbation. On the third *Sunday*, in case there be no Objection made to their Election, they

<sup>m</sup> In the Print where the Ceremony observed in the Imposition of Hands is represented, two Ministers perform that Rite. He who reads the Formulary being obliged to hold the Book in one Hand only, whilst he lays the other on the Candidate's Head.

<sup>n</sup> *Apology for the Reformation* &c. Tom. II., pag. 368.

<sup>o</sup> Quotation from the *Synod of Loudun*, in the *Discipline* &c. by M. *Huiffeau*, pag. 57. However, the Article of that *Synod*, which the Reader may find in pag. 796. of Tom. II. of the *Resolutions of the National Synods*, does not expressly say that the Academy is obliged to bestow any Prizes on that Account. "That Custom," says the *Synod*, . . . . . of having a watchful Eye over the Deportment of the Scholars, and of instructing them in the Grounds and Principles of their most holy Religion, of examining them with respect to their Practice and Improvements, and of conferring publick Favours, or Prizes on such as had made the most conspicuous Proficiency was very commendable and praise-worthy."

<sup>p</sup> *Discipline* &c. ubi sup. Ch. iii.

are duly admitted in the Presence of the whole Church. The Form of their Reception consists in an Exhortation not only directed to them in particular, but to all the Assembly in general. That Exhortation is accompanied with a particular Prayer. The Office, or Function of the Elders, according to the Discipline of the Protestant Churches in *France*, consists in being jointly watchful with the Pastors over their Flock, in taking Care that the several Members of the Church duly attend the publick Worship of God; in reporting all Manner of Misdemeanours, . . . . . and taking Cognizance of them in Conjunction with the Pastors, &c. The Discipline of the *Netherlands* adds, "that 'tis their Duty to have an Eye over the Pastors themselves . . . . and the Deacons, . . . . . to pay the (pastoral) Visit either before, or after the Administration of the Lord's Supper, to comfort such as are in Distress, and to instruct the ignorant," to prevent the Blessed Sacraments from being prophaned, and to maintain and establish Orthodoxy in the Church, at least the following Expression seems to intimate as much: "They must take peculiar Care of all Matters which respect Doctrine." And by consequence, it may very reasonably be concluded, that the Office of those Lay-Ministers of the Church is very difficult to be duly and faithfully discharged. Such Persons, however, as are encumbered with the Cares of the World, and who have spent the greatest Part of their Lives in the Study of such Things as are very foreign to the profound Mysteries of the Christian Religion, are for the most Part appointed to discharge it. The Office of their Deacons is to distribute the Charities of well-disposed Persons amongst their Poor; to visit, and take care of them; to improve the little Stock allotted for their Support and Maintenance to the best Advantage, and to take care that such Benefactions be not abused. Another Branch of the Duty of these Lay-Ministers of the Protestant Churches is, to go to the several Houses of their respective Congregations, each of them attended by an Elder, to acquaint them with the Time appointed for the Administration of the Lord's Supper; this Custom, however, is not universal, any more than that other, of distributing from House to House small leaden Tickets to such of their several Congregations as are duly qualified to receive the Holy Communion. Their Deacons are elected and installed much after the same Manner as their Elders. Neither of these Offices are for Life. In the *United Provinces*, the Ministry, or according to the *Walloon* Term, the Office of an Elder and Deacon subsists but two Years; after which they resign, and others supply their Place. The Discipline of the Protestant Churches ordered and directed, that a too frequent Change of Elders and Deacons should be avoided, as being very disadvantageous to the Church.

*LARROQUE*, who was a learned Divine of the Protestant Church at *Roban*, pretended, that the Origin of the Elders of his Church was almost as antient as the Apostles; or rather, says he in another Place, they themselves were the Authors of it. That Institution, in his Opinion, was grounded on that of the Elders of the Jews, whose proper Business it was to look after, and manage the Affairs of the Synagogue. He quotes likewise a Passage from *Hilarius* the Deacon, who in the fourth Century treats of the Elders of the Church, without whose Advice nothing material could be transacted; and who adds, that in his Time, that Institution was abolished, thro' the Negligence, or rather the Pride of some of the Doctors. He besides mentions several other Passages which seem to prove, that the Office of an Elder, in the Manner

\* Art. XXIII. pag. 70, and 136.

\* Conformity of the Discipline &c. pag. 103.



it subsists at present amongst the *Protestants*, was held in the primitive Church; for instance, he quotes one, wherein the *Elders* are distinguished both from *Bishops* and *Priests*; another wherein those *Elders* are called *Ecclesiastical Lay-men*; and a third, which is the Supercription of a Letter to the *Clergy, and the Elders*. Some Objections, however, may be started to all this; since notwithstanding those Passages, to all outward Appearance, seem very clear and decisive, yet there are others to be produced, which leave us in the Dark, and render the Argument still doubtful and precarious.

I SHALL here observe, that 'tis evident from the *Synod of Gappe*, 'that the *primitive Protestants* laid their Hands on the Heads of their *Elders*; since mention is therein made of abolishing that Custom. Another religious Ceremony was rejected by the *Synods of Rochelle and Tonneins*, that is to say, it was customary 'in some Churches for the *Elders* to nominate their Successors. The *Ecclesiastical Discipline of the United Provinces* orders and directs, that these *Lay-Ministers* of the Church shall meet every Week, to inspect and enquire into the several Affairs belonging to their peculiar Province. I shall close this Subject with one Remark more, extracted from the same *Discipline*, which answers the Objections some Foreigners might possibly make to the Division of the *Protestants* residing in the *United Provinces* into two Bodies, that is to say, *Dutchmen* and *Walloons*. "v Forasmuch as, says the *Discipline*, there are two Languages made use of in the *Netherlands*, . . . . . the *Flemish* and *Walloon* Churches " have thought proper to hold their respective *Consistories, Classes*, and private *Synods* " in their respective Languages . . . . . Nevertheless . . . . . in those Cities wherein " there shall be a Church to whom both Languages are familiar, some *Ministers* and " *Elders* of each *Consistory*, shall have an annual Meeting, in order to keep up and " preserve a perfect Harmony and an amicable Correspondence one with another." . . . . . In Conformity to those Decisions the *Dutch* pronounce their Censures, Exhortations, and their Sermons in the *Flemish* Tongue, and the others in the Language of the *Walloons*.

It will be necessary, in this Place, to mention some Points of Discipline which have a powerful Influence over the whole Body of the *Protestant* Churches, and render the Bonds of their mutual Love and Affection indissoluble. I shall begin with the *Equality, Union, and Brotherly Correspondence* of their Churches. The *Discipline of the Protestant Churches in France*, in express Terms, " recommends those three Particulars; and testifies an equal Regard to those other herein after particularly mentioned. The Admonitions and Ecclesiastical Censures; as also all Satisfaction and Atonements were made in *France*, and are at this present likewise made at *Holland* in the *Consistories*. Such as obstinately persist in their Sins must first be suspended from the Participation of the Sacrament of the Lord's Supper, and afterwards absolutely excommunicated. I shall not here transcribe the tremendous Form of Excommunication which the *Discipline* of \* *France* made use of formerly against impenitent Sinners, and in a more particular Manner against M. *Ferrier*, Minister, at the ' *Synod of Privas*, held in the Year

\* *Resolutions of the Synod* &c. Tom. I. p. 261.

^ *Resolutions* &c. ubi sup. pag. 305.

v *Ecclesiastical Discipline of the Netherlands* in the Chapter treating of *Ecclesiastical Assemblies*, Art. LI, and LII. in the Collection, entitled, *Confession of Faith*, &c. printed in 1726.

w Chap. vi. An Article of the *Synod* held at *Charenton* in 1644, is drawn up in very strong Terms, on the Topick of the Union of the Churches, against the *English Independents*, *Resolutions*, &c. Tom. II. pag. 678, and 679. We shall refer the Reader to that Article and the Comment thereupon.

x *Discipline*, &c. ubi sup. Ch. v.

y See the *Resolutions of the Synods* &c. Tom. I. The Formulary of Excommunication of the *Synod* held Vol. V.



Year 1612. I shall only observe, that in case Suspension had no Influence on the Sinner, with respect to his Reformation, after divers Exhortations repeated over and over, that *Discipline* ordered and directed a publick Prosecution of him, by a general Admonition, addressed to the whole Congregation by the Pastor, on three *Sundays* successively. It was likewise, says the *Discipline*, in the Pastor's Power to mention the Name of the Delinquent, in order to *make him ashamed, and more publickly to expose him*. On the fourth *Sunday*, the Pastor thundered out his Excommunication from the Pulpit. The *Discipline* of the *Netherlands* is much the same with respect to the <sup>a</sup>Severity of its Proceedings on the like Occasions. The Formulary made use of in those Parts is altogether as formidable as that of the antient *Protestant Churches* in *France*: At the Conclusion of the former, is inserted the Ceremony of receiving a Sinner again into the Bosom of the Church after Excommunication. The Minister, in the first Place, directs his Discourse to the whole Assembly of the Saints, in order to be fully satisfied that there is no just Obstacle to prevent or retard his Absolution. After that, in order threunto he addresses himself to the Congregation in general, and the Delinquent in particular, to know whether his Repentance be hearty and sincere; and then the Minister at last informs the Penitent, that he is absolved, or loosen'd from the Bonds of his Excommunication. The Absolution is concluded with a Prayer. As for the rest, the *Consistories* of the *United Provinces* <sup>a</sup>are very circumspect in the Proceedings antecedent to their publick Declaration of those Offences, for which their Members are excommunicated.

I SHALL not expatiate on the Foundation and Consecration of their Churches, since with respect to those two Particulars, which are accompanied amongst the *Roman Catholics* with such a Number of *Evolutions*, and mysterious Ceremonies, there is no other Solemnity observed amongst the *Protestants* than a few Prayers before and after a Sermon, preached on the Occasion, and by consequence, plentifully stored with Allegories, Allusions, and even Types, if possible, artfully to make the Word of God conformable to the Subject of their Discourse. With respect to the <sup>b</sup>*Erection*, or Establishment of a new Church, the *Synod* sends two Deputies, that is to say, a *Pastor* and an *Elder* out of the Church that lies nearest to it, who are empowered by them to convene a *Consistory*, &c.

WE shall cursorily take Notice here of two Endowments, which tho' but little known in any other Parts except the *Netherlands*, are worthy of the Reader's Observation. One is the *Settlement, or Fund for the Maintenance of poor Scholars*;

at *Alais*, mentioned in pag. 181 of the 2d Volume of those *Resolutions* differs very little from that of the *Discipline*. There is much greater Precaution observed in the Formulary made use of in the Excommunication of *la Milletiere* at the *Synod of Charenton*, as appears in Page 686 of the beforementioned *Resolutions* Tom. II. since a medium is therein observed between the other two.

<sup>a</sup> In the 77th Article of the Chapter on *Ecclesiastical Censures* the following Passage is inserted. "Before Excommunication, public Notice shall be given of the Obstinacy and Perverseness of the Sinner . . . The Congregation shall be exhorted to admonish him in a friendly Manner, and to pray for him; and such publication shall be made three Times successively. On the first Advertisement, the Sinner's Name shall be concealed, in order to shew him some Indulgence, and Regard to his Reputation. On the second, the Delinquent shall be publickly exposed by Name, by the Direction and Advice of the *Classis*; on the third, in case of Impenitency, he shall be suspended in the Presence of the whole Congregation, from the Privilege of receiving the Holy Communion, in order that his Excommunication may be confirmed by the general Consent and Approbation of all the Church. The intermediate Space between each Advertisement shall be entirely left to the Conduct and Discretion of the *Consistory*."

<sup>a</sup> See the *Resolutions of the Synod* &c. Chap. xxii. Art. 1, 2, 7, 8, and 10.

<sup>b</sup> By this Term, the *Walloon Synod* means the Establishment of an Assembly of the Saints in some Place with a *Consistory* &c.

<sup>c</sup> *Resolutions*, &c. ubi sup. Chap. xiii. Art. 6 and 7.

and

and the other, *the Examining Churches*. <sup>a</sup>The *Walloon Synods* have two *Funds*, one whereof is properly called the *Scholars Settlement* as beforementioned, consisting of *Bonds and Obligations* whereof the Churches of *Amsterdam* and *Middelbourg* are the Trustees. 'Tis out of this *Fund*, that the poor Students, devoted to the Ministry, are maintained. The other, which is looked upon by most, but the *Synod*, to be the *poor Student's Fund*, is M. *Mouche's Donation*, and consists in a capital Sum, which the beforementioned *Mouche*, who was a rich *Dutchman*, or *Walloon*, had appropriated by his last Will and Testament for "preaching the Gospel to the Infidels, or "savage Natives of *America* in their Mother Tongue; and he therein declared his "Mind and Will to be, that the Rents, Issues, and Profits thereof should be employed to no other Purpose or Purposes whatsoever, and that no Sum or Sums of "Money should be raised thereupon: However, since no Person whomsoever could "be found duly qualified for that Purpose to that Time which was in the Year 1726 "the *Synod* was empowered . . . . . by the *States* in 1716 to make use of the Income or Revenue thereof towards the Maintenance and Support of such poor "Students as were set apart, or devoted to the Ministry." The *Synod* is much to be commended for their ingenuous Confession: But who could ever have imagined, that such a *Republick* as *Holland* should be incapable of providing proper Missionaries to *America*? Be that as it will, the Church of *Amsterdam* has the sole Direction of that Endowment or Donation.

<sup>f</sup>THE *Examining Churches*, are <sup>g</sup>those which the *Synod* nominates by turns for the Examination of all such Discourses as are published on Religious Topicks, or on Matters relating thereunto. In one of their Articles, *It is resolved*, "that such Dissertations "shall be sent in Manuscript to the *Examining Churches*; and in another, that no "Member or Members of the *Protestant Churches* shall print any Books on religious "Subjects, without first communicating his or their Intention to the *Examining Churches* of the Province wherein he or they reside, and without their Approbation "being first had and obtained." The Article last mentioned is very conformable <sup>h</sup>to the *Discipline of the Protestant Churches in France*. If a literal Construction be put upon it, no Layman must presume to write directly or indirectly, on any Topicks of Religion, without the Licence and Approbation of the *Examining Churches*: And that is more fully and clearly exprest in the <sup>i</sup>*Ecclesiastical Discipline of the United Provinces*. That Resolution plainly shews, that Foreigners entertain a very wrong Idea of the *Toleration* of the *Dutch* which they look upon as an *absolute Freedom*. 'Tis a general Notion, that neither their Churches, nor their Magistrates ever concern themselves about Religion; but 'tis a gross Mistake. There are Instances to be produced, which demonstrate, that their Ecclesiastical Discipline has been enforced more than once by the secular Power.

THE Simplicity, of those Ceremonies which are observed by the *Protestants* in the Celebration of their two Sacraments will not admit of a long Description. The two Prints hereunto annex strike the Eye more strongly, and are more ex-

<sup>a</sup> *Resolutions*, &c. ubi sup. Chap. xiv.

<sup>e</sup> Extracted from the *Resolutions* &c. ubi sup. Art. 3.

<sup>f</sup> *Resolutions*, &c. ubi sup. Chap. xvii.

<sup>g</sup> *Ibid.* Art. 1.

<sup>h</sup> *Discipline* &c. ubi sup. Chap. i. Art. 15. and Chap. xiv. Art. 16.

<sup>i</sup> No Person who professes the *Protestant Religion* is permitted to print or publish . . . . . any Book, or Manuscript whatsoever, or any religious Subject whatsoever, whether it be an Original, or a Translation only, until such Book, or Manuscript as beforementioned be duly examined, &c.

pressive than Words themselves. I shall content myself therefore with enlarging only on those which I take to be the most essential, and the most strictly observed. The Baptism of an Infant is preceded by the reading of a Formulary, or Office of Baptism, and a Prayer; after which the Minister, addressing himself to the Godfathers and Godmothers, asks them in direct Terms whether they assent to what the Dignity of a Sacrament requires of a true Christian, and which is unfortunately reduced, in almost all Communities, to nothing more than a meer Ceremony. According to the Protestants (I mean the *Calvinists*) the Sacrament of Baptism ought always to be administered in Publick, that is to say, according to the Terms made use of in the *Discipline of the Protestant Churches in France*, <sup>k</sup> *in Ecclesiastical Assemblies*, “where there” is a Church duly prepared, and set in Order for that Purpose.” If an Exception to the general Rule be admitted, ’tis only when the Saints reside amongst Infidels, or when any imminent Danger, or actual Persecution obstructs their assembling together, or some other emergent Occasion of the like Nature. This Rule is for the most part observed in all the *Protestant Churches*. As to the Baptism of adult Members, whether *Anabaptists* (supposing they have never been baptized before) *Jews*, *Mahometans*, or *Pagans*, the Minister who officiates addresses himself to the Parties themselves, and by divers Interrogatories, obliges them to renounce those Errors, Superstitions, and Acts of Idolatry, in the Behalf and Practice whereof they have been trained up from their Infancy to that Time.

THE Lord’s Supper, or Holy Communion, which the Print here represents, is that of the *Protestants* of the *United Provinces*, which bears a very near Affinity, in all Respects, to that Form or Solemnity observed by the *Protestants* in *France*. Several *Deacons* and *Elders* stand within Reach of the Table, where the Sacrament of the Lord’s Supper is administered: The *Elders* to take Care that a due Decorum be preserved, suitable to the Dignity of that mysterious Ceremony; the *Deacons* to cut the Bread in small Pieces, which the Minister distributes amongst the Communicants, and to fill the Cup, which he likewise administers to them after the same Manner. In some other Places, as at *Geneva*, and in *Switzerland*, they don’t seat themselves round a Table, in which Particular some pretend the *Primitive Protestants* endeavoured to imitate *the last Supper which our blessed Lord eat with his Apostles*. They there present themselves before two Ministers; one administers to the Communicants the mystical and emblematic Piece of Bread, the other the Cup, or a common Glass, with a small Quantity of Wine in it. In case the Communicant has a natural Aversion to Wine, the *Discipline of the Churches in France* <sup>l</sup> indulges the Communicant, and orders the Bread only to be administered to him. In order to be duly qualified for receiving the Sacrament of the Lord’s Supper, the Party must have attained to the Years of Discretion. In some Countries they publish the Names of their young *Catechumens*. Before they presume to approach the Lord’s Table they must at least be examined before the *Consistory*. There is a peculiar Form for the Administration of the Holy Communion which begins with a Discourse on the Institution, the Nature of it, and the Duties incumbent on all such as partake of the Blessed Sacrament. After that introductory Discourse, the Communicants repair to the Place where they are to receive the Lord’s Supper, the Men first, and the Women afterwards; and during the Celebration of the Sacrament, the Reader, who at the same

<sup>k</sup> *Discipline* &c. Chap. ii. Art. 6.

<sup>l</sup> *Discipline* &c. ubi sup. Chap. xii. Art. 7.





*Le BAPTÊME des REFORMÉS.*



*B. Picart invenit et del. 1732.*

*La COMMUNION des REFORMÉS.*





Time is likewise the principal Chorister, reads alternately several Chapters out of the sacred Scriptures, and sings several Psalms. This *Chanter* is always a Layman, sometimes a Mechanick, and at most but a School-master. At *Geneva*, and several other Places where the Protestant Religion prevails, such as are Candidates for the Ministry, execute that Office. The Communion Service concludes with a Prayer, and an Exhortation sometimes longer and sometimes shorter, as a Minister thinks most convenient, together with the Anthem of St. *Simon*.

THE solemn Observance of the Lord's Day consists in three Sermons regularly preached every *Sunday* by three several Ministers. Before the Sermon begins, the Chanter beforementioned reads some Portion of the sacred Scriptures, and sings two or three Psalms. After that, the Minister mounts the Pulpit, sets another Psalm, and then delivers a Prayer of his own composing. As soon as he has done, he opens his Bible, and reads the Text which he proposes to explain and improve. The Sermon having lasted an Hour, and sometimes much longer, the Minister who delivered it, makes another extempore Prayer; but before he begins, recommends all such as are any Ways afflicted in Mind, Body, or Estate &c. to the Prayers of the whole Congregation. That being ended, another Psalm is sung, and then the Minister dismisses his Audience with a general Benediction. Should the Reader expect from me any cursory Remark on that particular Act of their Devotion, I should assure him, that the same Failings and Imperfections are to be met with therein as are conspicuous in other Places.

As to their other religious Solemnities, they are reduced to one or two annual Fasts, and to four grand Festivals, that is to say, *Christmas*, *Easter*, *Whitsuntide*, and the *Ascension*, to which may be added *New Year's Day*, on which the Shops are shut up as on *Sundays* in several *Protestant* Countries.

I SHALL close this short Dissertation with a Remark wherein I pretend to be impartial and to do Justice to the Discipline of the Protestant Churches, in Opposition to those of some other Communions, who for Want of better Information, charge the *Protestants* with too much Negligence and Remissness in that Particular. Their Discipline is very prudent, and in many Particulars very strict and severe. As a Demonstration of the Truth thereof, I shall refer the Reader to those Chapters in the Ecclesiastical Discipline of the *Protestants* in *France*, which treat on the several Duties of *Ministers*, *Consistories*, and such as enter into the holy State of Matrimony. Evangelical Moderation is therein particularly recommended; and as an Instance thereof in the 23d Article of the last Chapter which treats of *By-Laws*, we find the following Passage. "All manner of Persecution, all Revilings, and opprobrious Language against those who are Members of the *Romish* Church, even against those who are Monks and Ecclesiasticks, should not only be prevented, but as much as possible, be checked and discouraged." Have therefore those sanguine hot-headed Ministers, who, in their Discourses from the Pulpit, intermingle such a Number of controversial Points so warmly argued, and so full of bitter Invectives against <sup>m</sup> Papists and Hereticks, absolutely forgot that Moderation and Candour so strenuously recommended to their Dis-

<sup>m</sup> A Term as frequently in the Mouths of the *Protestants*, and as familiar to them, as that of *Huguenot* was formerly to the *Roman* Catholics.



cipline? Doubtless they have; nay they pretend thereby to *aggravate and enhance the Iniquity of the contrary Party*, and demonstrate to their Brethren, the Merits and Advantages of that whereunto they are attached; after which like undaunted Christians, they open a free Passage to the Celestial Mansions for all such Saints as embrace their Doctrine. Nevertheless God forbid that I should ascribe that Frailty and Imperfection to the *Protestants* alone, since, by such an Act of blind Partiality, I should too evidently demonstrate, that I knew nothing of the World.

The END of the FIFTH VOLUME.



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*C* **L'Eveque tenant le Chandelier a trois & a deux Branches**  
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*a.* **Archiprêtre ou Protopapa**  
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No 3.

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No 6.

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 2. **Diacre Armenien**  
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